We supplement the text sent us by a few geographical notes on Mexico and each of the cities where establishments have been founded; this will enable the reader, far distant from that country, to pursue with greater facility his study of the detailed account presented.—Note of the Annals.

Mexico, a state of North America, is bounded on the north by the United States; east, by the Gulf of Mexico; south-east, by Guatemala and British Honduras; west, by the Pacific Ocean. Area 1 946 523 square kilometers; population over twelve millions—more than one half natives, two thirds of other half mulattoes and mixed Indians. The government is a federal republic with the City of Mexico for its capital.

Mexico is a plateau the altitude of which is 2 000 to 2 500 meters; it is skirted on the east and west by mountain ranges (Sierra Madre). A volcanic chain extends along the southern part.

The principal rivers are the Rio Grande del Norte and Tabasco, flowing into the Gulf of Mexico; the ríos Verde, Balzos, etc., flow into the Pacific. In the valley are lagoons or shallow lakes (Texcoco, San Cristobal, etc.).

Mexico is rich in minerals: gold, silver, copper, lead, antimony, and especially mercury; rock salt, coal, etc., are...
also found. Owing to its situation in three zones, the fertility of the soil is varied. There are three marked natural divisions: the hot lands (on the coast of the two seas, rise to a height of 1,000 meters); the temperate lands (midway attain 2,000 meters); the cold lands (rise from this last altitude). In the first are found all the products of the torrid zone, but the climate is very unhealthful; in the second—where a perpetual spring is said to reign and the sky often covered with a fog—it is warm and the soil fertile; the third yields abundantly, though less than the other two.

There are numerous cattle ranges and such large quantities of horses are reared that many are let to run wild. Commerce and industry are acquiring rapid development, which is mainly due to foreign capital. Mexico counts four races among its inhabitants: whites, Indians, negroes, and mixed. The Spanish tongue is generally spoken; some native dialects are still in use.

In 1835, the country was divided into nineteen states; today there are twenty-seven states, two territories and the federal district. States: Aguascalientes (capital Aguascalientes); Campeche (capital Campeche); Coahuila (Saltillo); Chiapas (San Cristobal); Colima (Colima); Chihuahua (Chihuahua); Durango (Durango); Guanajuato (Guanajuato); Guerrero (Chilpancingo); Hidalgo (Pachuca); Jalisco (Guadalajara); Mexico (Toluca); Michoacan (Morelia); Morelos (Cuernavaca); Nuevo Leon (Monterey); Oaxaca (Oaxaca); Puebla (Puebla); Queretaro (Queretaro); Sinaloa (Culiacan); Sonora (Hermosillo); San Luis Potosi (San Luis); Tabasco (San Juan Bautista); Tamaulipas (Ciudad Victoria); Tlaxcala (Tlaxcala); Vera Cruz (Jalapa); Yucatan (Merida); Zacatecas (Zacatecas); Territory of Baja California (la Paz); Territory of Tepic (Tepic); Federal District of the City of Mexico.

**History.**—The history of Mexico embraces three distinct periods: 1 the time prior to the conquest of Mexico by
Cortez, 2 the viceroyalty; 3 the independent republic. It is most probable that during the first periods, many peoples succeeded one another in the vast countries of Mexico; chief among them were the Toltecs and Aztecs; the latter held as their capital the city of Tenochtitlan or Mexico, and their power extended over nearly all the other tribes. These, but more particularly the Aztecs, had attained a high degree of civilization. Mexican antiquities, relics of pre-historic times, are numerous and curious.

The second period opens with the arrival of Cortez (1519). In 1521, he took the city of Mexico where Montezuma had reigned since 1503. This first victory was followed by the subjugation of the whole country. Spain afterwards constituted it a viceroyalty with Guatemala annexed. The cupidty of the invaders, however, subjected the natives to untold sufferings, and their numbers palpably decreased notwithstanding the efforts of Las Casas to alleviate the oppression. Exploration was confined to the search for mines of precious metals. Mexico has indeed furnished Spain with immense quantities of gold and silver.

The third period dates from 1810. Three fruitless attempts at independence were instigated: in 1810, under Hidalgo; in 1815, under Morelos; in 1816, under Mina. In 1821, Augustine Iturbide, general of the royal army passed over to the insurgents, defeated the viceroy Apodaca, and becoming master of Mexico (1822) assumed the title of emperor, under the name of Augustine I.; but he was deposed the following year when Mexico declared herself a federal republic, and the victory of Tampico (1829), over the army of Ferdinand VII., assured her independence. But since that time the country has been torn with uprisings and internal strife: ambitious leaders have in turn controlled the government, mercilessly overthrowing and killing their opponents: Victoria (1824), Pedrazza and Guerrero (1828), Bustamente (1829-1836), Santa Anna.
(1832), Parèdes (1841-1846), Santa Anna again (1843, 1847, 1853). This last succeeded for a while in maintaining some degree of authority, but he was once more turned out of office in 1855, and the wildest anarchy rent the state which fell a prey to the divers factions: the federalists and the centralizers, the clerical party and the liberal party, disputed the power with equal frenzy. To the horrors of civil discord were added those of a war with the foreign powers: in 1838, the injustices to which the French residents were subjected, were chastized by the bombardment of St. John of Ulloa and Vera Cruz; in 1846, Texas seceded, and on its becoming annexed to the United States, created a war with that power at the close of which, Mexico, everywhere beaten, was forced to sign a treaty at Guadalupe. This wrested from her the territory east of the Rio Grande del Norte, together with New Mexico and Lower California. (February 2, 1848). In 1861, under the presidency of Juarez, the spoliations exercised over Europeans decided France, England, and Spain, to unite in demanding reparation. France would not accept the satisfaction offered, and unaided carried on a war. The result procured Maximilian of Austria to be proclaimed emperor of Mexico. The French troops, however, having been withdrawn, that prince was defeated by Juarez who reestablished the republic (1867). Thence may be dated the federal constitution that endures to this day. Under the presidency of Porfirio Diaz, Mexico is achieving rapid development.—Dictionnaire d'histoire. Bouillet.

RELIGION.—The Roman Catholic religion has remained de facto, almost the only one professed in Mexico. By a governmental act of 1857, religious liberty was proclaimed, and a subsequent law of September 25, 1873, has marked the separation of the Church and State, confiscating monastic property and suppressing all religious orders.

There are six archbishoprics and twenty-two bishoprics:
1. Antequera or Oaxaca; Suffragans: Campeche, Chiapas (residence, San Cristobal), Tabasco, Tehuantepec and Yucatan or Merida.
2. Durango; Suffragans: Chihuahua, Sinaloa (residence, Culiacan), Sonora (residence, Hermosillo).
4. Linares (residence, Monterey); Suffragans: San Luis Potosi, Saltillo, Tamaulipas (residence, Ciudad Victoria), Vera Cruz or Jalapa (residence, Jalapa).
5. Mexico; Suffragans: Chilapa, Cuernavaca, Tlascala or Puebla de Los Angeles, Tulancingo.
6. Michoacan (residence, Morelia); Suffragans: Leon de los Aldamos, Queretaro, Zamora.—Lower California, Apostolic Vicariate (residence, La Paz).

Our special object is to form a collection of the various items furnished on the establishments and works of the double Family of St. Vincent de Paul in Mexico, the Priests of the Mission or Lazarists and the Daughters of Charity.

CHAPTER I

BIRTH OF THE CONGREGATION OF THE MISSION IN MEXICO

Foundations.—Several distinguished Mexicans and especially some members of the Conferences of St. Vincent de Paul, exerted all their influence with the government to obtain an official recognition of the Congregation of the Mission as a corporation, thus to secure its extension.

The petition was submitted by the government to the closest legal formalities in order to invest the approval given with the full weight of the law; when all formalities were complied with, on January 23, 1845, under the presidency of Joachim de Herrera, the law was passed authorizing the establishment and extension of the Congregation of the Mission, according to the rules of its Institute. On September tenth, a decree was rendered, approving the rules.
of the Congregation of the Mission, which rules had been submitted in order to elude any objection that might arise in the future. — (See Annales de la Congregation de la Mission, Vol. xxiii, p. 405; and Vol. lxxviii, p. 96.)

BeneFACTORS.—The same persons who had indirectly contributed to the establishment of the Congregation of the Mission in the Republic of Mexico, and who may justly be looked upon as its benefactors there, were the same who had taken so great an interest in the establishment of the Sisters of Charity, namely: Countess Maria Ana Gomez de la Cortina, Mrs. Faustina Fagoaga, Mrs. Julia Fagoaga, Mr. D. Cirilo Gomez Anaya, and Dr. Manuel Andrade. The last named took a direct and most active part in the legal establishment of the Congregation of the Mission.

This worthy physician, born in Mexico of a virtuous family, had from his early youth devoted himself with marked success to the study of medicine; to complete his course he chose Paris where he became acquainted with the two Families of St. Vincent de Paul. On his return to Mexico, he set about securing their establishment in that republic. To further this object in view, he associated himself to the aforementioned benefactors, and from that time until his death, was the soul of all that was undertaken to achieve this end.

CHAPTER II

HOUSES OF THE CONGREGATION OF THE MISSION

We give the list of the establishments of the Congregation of the Mission in Mexico, with the date of foundation of the houses now existing as well as of those that have been closed.

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1. MEXICO.—Central House

The City of Mexico is the federal capital of the United States of Mexico. Situated in the Federal District (F. D.), it is entirely distinct from the State of Mexico, the capital or chief town of which is Toluca.

The original name of the city was Mexico Tenochtitlan. It is supposed to have been built by the Aztecs on an island in the center of Lake Texcoco, now partially dried up: a number of causeways serve both as dikes and roads. The Spaniards entered the city in 1519, rebuilt it, and until 1810, it remained the residence of the viceroy under the Spanish rule. In 1828, a terrible insurrection broke out, in which there were many victims. Congress was held here in 1835, when a military republic was established. Divers troubles followed; in 1847, the City of Mexico was taken by the American army; later, in 1863, it was occupied by the French. It became the capital of the short-lived empire of Maximilian (1864), and since 1867, has remained that of the republic.

Population about 350,000. Congress meets here. It is the seat of an archbishopric.

On their arrival in Mexico, the Missionaries were offered hospitality at the home of Countess de la Cortina, which they accepted until February 15, 1846. They then rented a house belonging to the religious of St. John of God.

On June 3, 1853, they took possession of the Church of the Holy Ghost with the adjoining residence from which they were driven by the Revolution of December 25, 1860.

Having shifted their quarters many times, at length, after spending thirty years in a house No. 12 Lorenzo Street, they settled in a building located in the small street Dolores, contiguous to the beautiful Church of the Concepcion, placed under their care by the Archbishop, Mgr. Prosper Marie Alarcon y Sanchez de la Barquera; on the first of May that same year (1904) they assumed the direction.
2. PUEBLA

Puebla (La) or Puebla de los Ángeles is the capital of the State of Puebla, Mexico. It is one of the finest cities in Mexico, and is situated 106 kilometers east-south-east of Mexico. Population about 80 000. It is a bishopric.

The House of Puebla was founded in the convent of Belem (or Bethlehem) and taken possession of in November 1846, although the Missionaries only arrived on December twentieth that same year. This establishment passed through great vicissitudes and the object of its foundation—an episcopal seminary—was never realized. Messrs. Joachim and Anthony Haro Tamariz, obtained by their zealous exertions that the residence of the Missionaries should be changed, and on September 12, 1853, they removed to the house styled the "The Mansion" No. 1. Te­cajette street, on the condition that they give missions, direct the ecclesiastical retreats, and take charge of the church service. —See Annales, Notice, vol. xxiii., p. 414, and vol. xxix., p. 438; Foundation, vol. xi., p. 30, and vol. xii., p. 191; les Œuvres; vol. xxix., p. 390, 435; En Mission, vol. liv., p. 478.

3. LEON

Leon de los Aldamas, Mexico, is a town in the state of Guanajuato, 55 kilometers north-west of Mexico. Population 80 000. This is a center of commercial activity.

The college at Leon was founded by Rev. Ignatius Agua­do, pastor of Leon; the direction confided to the Mission­aries, March 13, 1847. In July 1857, at the close of the school term, in virtue of a decree from the governor, Don Manuel Doblado, the Congregation abandoned the college; a few Missionaries, however, remained in the city where they exercised the sacred ministry, administering the Sacraments, and giving retreats in the neighboring villages. Through the earnest solicitations of Rev. Hilary Ibar­guengoitia and
several distinguished citizens of Leon, the Missionaries resumed the direction of the college which re-opened on January 20, 1859; but they restricted themselves to the teaching of Latin and philosophy. This second occupancy was not, however, of long duration—it came to an end in December 1860, when General Doblado, having taken upon himself the affairs of the government, utilized the college building for another purpose.—See *Annales*, Vol. xxxiii., p. 255.

4. **Patzcuaro**

**Patzcuaro**, chief town of the State Michoacan (Central Mexico), is 54 kilometers south-west of Morelia, and 300 kilometers from Mexico in about the same direction. It is situated 84 meters above the south-east shore of Lake Patzcuaro, altitude 2,120. It is a charming city and contains 12,000 inhabitants.

*College of Patzcuaro*. Mgr. Clement de Jesus Munguia, Bishop of Michoacan, having expressed his desire that students preparing to enter the seminary of Morelia, should previously follow a primary course more conformable to the ecclesiastical state, took upon himself the foundation of a college at Patzcuaro, which was subsequently opened October 19, 1853. The Missionaries were driven out during the night of December 28, 1858. Through the intermediary of Mr. Arciga, they again in February 1879, took charge of the college continuing to direct it until the month of December 1887.—See *Annales*, vol. xxv., p. 495, and vol. xxxiii., p. 255.

5. **Morelia**

**Morelia** is the capital of the State of Michoacan, Mexico. Up to 1828, it was known as Valladolid; the present name was given in honor of General Morelos, a hero of the war of independence, who was born here. The city is 190 kilometers west-north-west of Mexico at an altitude of 1500 meters. Population 30,000.
MAP OF MEXICO CITY (1907)
The seminary at Morelia was opened early in January 1858; its object was the formation of the seminarians to the spirit of the ecclesiastical state and to perfect them in the studies pursued during their seminary. This establishment shared the fate of the college of Patzcuaro on December 28, 1887. — See *Annates*, vol. xxv., p. 495, and vol. xxxiii., p. 254.

6. Monterey

Monterey is the capital of New Leon, Mexico. It is situated 712 kilometers north-north-west of Mexico, and encircled by mountainous chains. Population 42 000. It is a bishopric.

The house of Monterey was founded to provide direction for the Daughters of Charity; the Missionaries arrived here October 25, 1850. In October of the following year, they assumed the charge of the diocesan seminary, abandoning the house they had previously occupied, located opposite the college for young ladies directed by the Daughters of Charity.


7. Guadalajara

Guadalajara, Mexico, is the capital of the State of Jalisco, on the Rio Grande, 460 kilometers west-north-west of Mexico. It is a bishopric; population 95 000.

The house of Guadalajara. When Rev. Augustine de Jesus Torre left the seminary at Morelia, he came to Guadalajara to direct the Daughters of Charity. His presence in this city revived the plan of a foundation for missions which had been formed some time previous by Canon Gerra, provisor of the bishopric, and Mr. Casiano Espinosa,
brother of the diocesan bishop, Mgr. Don John, Mr. Camacho, and Mr. Rodriguez, licentiate. They had this project very much at heart. In April 1860, the Missionaries took possession of the Church St. John of God with the adjoining house. The revolution drove them thence in the month of August that same year.—See Annales, vol. xxix., p. 404; vol. xxxiii., p. 259.

8. SATILLO

SATILLO (El) in the north of Mexico, is the capital of the State or province of Coahuila, 710 kilometers north-north-west of Mexico. Founded in 1586, Satillo was at first the capital of the province known as the New Estramadura. For a short time in 1826 this city was called Leona Vicario. Population 23 000.

The house of Satillo was founded for the same object as that of Monterey, that is, to provide for the direction of the Daughters of Charity, and to give missions. The Missionaries arrived in 1860, and departed in February 1883.—See Annales, vol. xxvii., p. 95, and vol. xxxiii., p. 261.

9. GUANAJUATO AND VALENCIANA

GUANAJUATO or Santa-Fe of Guanajuato, Mexico, is the capital of the State of Guanajuato, 260 kilometers north-west of Mexico; 55 000 inhabitants. It is a center of great commercial activity, contains mines of gold and silver, and is surrounded by mining villages, notably Valenciana.

Valenciana, in the neighborhood of the capital of the State of Guanajuato, is located in the midst of celebrated silver mines. Population 4 000.

The house of Guanajuato and Valenciana. After the second closing of the college at Leon, Rev. Joseph Perfecto Amezquita y Gutierrez, came to Guanajuato to direct the Daughters of Charity. He began to teach a few children belonging to some distinguished families, and the number...
of his pupils increasing he, in 1864, opened a regularly organized college. The brilliant success achieved by this institution gave umbrage to the government college, causing its removal to Valenciana in 1868; subsequently, 1875, the first location was resumed. In September 1886, Rev. Amezquita was raised to the episcopal dignity, and the Congregation gave up the charge of the college the year following.

10. Jalapa

Jalapa, Mexico (Vera Cruz), has a population of 13,000. It is situated north-west of Vera Cruz; altitude 98 kilometers. It is an interoceanic junction of the railway line from Vera Cruz to Acapulco; formerly Jalapa was the mart of the commercial transactions between Europe and Mexico.

Seminary of Jalapa.—Mgr. Francis Suarez Peredo, having been consecrated bishop of Vera Cruz, wished to inaugurate his episcopal career by a mission. His Lordship, accompanied by the Missionaries, left Puebla, arriving at Jalapa, September 18, 1864; the mission lasted from September twenty-first to October twenty-fourth. In the beginning of October the seminary was organized; the Priests of the Mission only took possession of St. Francis’ Monastery on the fifteenth, and as there were some urgent repairs to be made, it was only on December sixteenth of that same year that the seminary was opened. See Annales, vol. xxx., p. 512.

11. Zacatecas

Zacatecas, one of the oldest cities in Mexico is the capital of the State of the same name. It is situated in the Mexican plateau 500 kilometres north-west of Mexico. Population 30,000. Zacatecas contains rich silver mines.

Seminary of Zacatecas.—The Priests of the Mission assumed the direction on October 15, 1869. They left in November 1874.
12. **Mexico.**— *St. Hippolytus (1864-1877)*

This house is thus indicated in the catalogue of 1875: "Church of St. Hippolytus. Missions. 1871." In the subsequent lists, 1874 instead of 1871, is given as the date of foundation. From the notes sent us we gather the following:

At St. Hippolytus there is only a school conducted by Rev. Francis Munoz, who resides at St. John of God. At the outset he was chaplain of the church of St. Hippolytus (San Hipolito), but afterwards founded the school to hinder the government from taking possession of the church. This school existed for many years though not under any of the ordinary conditions, as both the church and school were directed by Father Munoz.

13. **Mexico.**— *La Concepcion, or St. Joseph's preparatory Seminary (1872-1877)*

St. Joseph's preparatory seminary No. 3 Monton Street, city of Mexico, was opened on September 19, 1872.

Later on, it was transferred to the church of the Concepcion and the adjoining residence, preserving its same title; it is thus recorded in the *Annales* from 1872 to 1877.

When Rev. Joseph Vilaseca severed his connection with the Congregation of the Mission, Mgr. Pelagius Anthony Labastida, decided that the church and seminary should still continue to be directed by Father Vilaseca; thus the archbishop's plan of forming in Mexico an institute of St. Joseph for religious men and women — and which he had long contemplated — was realized.

The Missionaries gave up the seminary on January 25, 1877, and Father Vilaseca, who heretofore had been the Superior of the Priests of the Mission, continued to govern as secular superior.

**Mexico. St. Jerome**

*House of St. Jerome.* — In 1874, the Lazarists who occupied a house on the street Sacristy of St. Jerome, fol-
lowed the example of St. Vincent, for when they went away to give missions they locked the house and left the keys with a neighbor.

15. **Merida of Yucatan**

Merida, Mexico, has a population of 32,000 souls. It is the capital of the State of Yucatan and situated 980 kilometers east-north-east of Mexico. It is a bishopric.

*Seminary of Merida of Yucatan.* — The solemn opening of the seminary occurred January 1, 1876, its direction being confided by the Bishop of Yucatan, Mgr. Leander Rodriguez de la Gala, to the Priests of the Mission.—See *Annales*, 1875; *le Séminaire*, vol. L., p. 295; and 1880, *le Séminaire*, *Missions chez les Indiens*, vol. XLVI., p. 425.

16. **Mexico. — Mascarones or St. Mary of Guadalupe; St. Cosma.**

*Mascarones*, or St. Mary of Guadalupe. — After leaving the seminary of the Concepcion, the Missionaries were given by the Archbishop of Mexico, Mgr. Palagius Anthony de la Bastida, the house located on the *Rivera* of St. Cosma, in the city of Mexico, and known under the name of *Mascarones*.

The opening of this preparatory seminary occurred March 12, 1877; it was entitled St. Mary of Guadalupe, and continued to exist until 1885. In the *Annales* it is mentioned as *Rivière de Saint-Cosme*.

**47. San Luis Potosi**

San Luis Potosi, Mexico, is the capital of the State of the same name. It is a well-built, open city and an important railway junction. It is 350 kilometers north-west of Mexico, at an altitude of 1,900 meters. Population 37,000 or 68,000 suburbs included. It is a bishopric and contains a university.
Seminary of San Luis Potosi. — The Lazarists were called here by the diocesan bishop, Mgr. Ignatius Montes de Oca y Obregan, and they assumed the direction towards the close of the year 1892. Four years later, on account of the departure of the Jesuit Fathers, the college and seminary were combined into one establishment occupying the seminary building, until December 27, 1907, when the Priests of the Mission left the seminary of San Luis Potosi. — See Annales, vol. LVI., p. 596, and vol. LIX., p. 367.

18. Oaxaca

OAXACA or Oajaca is the capital of the State of Oaxaca, Mexico. Its name is derived from the numerous cochineal plants called by the natives Quaxes, which abound in the neighborhood.

The city, well built, with healthful climate, is situated on the río Verde, 375 kilometers south-east of Mexico. Population 27,000. It is a bishopric.

Seminary of Oaxaca. — Acceding to the earnest solicitations of the archbishop, Mgr. Eulogius G. Guillow, the Congregation assumed the direction of the ecclesiastical seminary in 1897.

19. TLALPAM

TLALPAM or TLALPAN, also called San Agostino de las Cuevas, is a new city in the State of Mexico, of which it was at one time the capital. It is situated 18 kilometers south of the present capital and contains about 6,000 inhabitants.

The College of St. Vincent de Paul was opened in 1900.

20. TACUBAYA

TACUBAYA, in the Federal District (Central Mexico), is the chief government station, five kilometers south-west of Mexico. Including the rural district, population 12,000.
This town, the name of which in Aztec means “Basin of Waters”, is one of the most aristocratic centers of Mexico. Villas may be seen, jotted here and there, along the southern slope of “Grasshopper Hill” and Chapultepec, a porphyritic hill from the summit of which a magnificent view of Mexico with its lakes and mountains, is spread out in unparalleled beauty. — Tacubaya is connected with Mexico by a tramway which extends to Tlalpam.

At the request of Mgr. Don Prosper Maria Alarcon y Sanchez de la Barquera, on January 4, 1902, the Congregation assumed the direction of a college at Tacubaya, which college was on March twenty-ninth that same year, transferred to a house No. 463 Manuel Dublan Street. This house is admirably fitted for the work on hand. On April thirteenth it was solemnly blessed by Mgr. Alarcon. The motive which prevailed upon the Congregation to accept the charge of this college was the formal project of Don Bartolome Saviñon, licentiate, as well as of his wife Doña Líez Saviñon de Saviñon, to found a seminary for the education of the sons of distinguished families, who were preparing to enter the ecclesiastical state. This is plainly stated in their will, by which provision is made for a foundation and an amount bequeathed, the interest of which was to be devoted to the purpose mentioned in the will.

But the heirs of the aforementioned benefactors overlooked the expressed clause and converted the seminary into a college purely laical, thus changing the character of the work. The Superiors of the Congregation did not enter into this view of the matter. The heirs regained possession of what had belonged to them, that is the college furniture, while the property was held by the Congregation. Subsequently, the two works of Tlalpam and of Tacubaya were combined and transferred to the latter place because of its proximity to the city of Mexico, and also by reason of the
excellent reputation already acquired by the college of Tacubaya. On December 11, 1903, this decision was made known to the heirs of the benefactors, and the opening took place on January 4, 1904. The many improvements to the property made by the Congregation, have rendered this college one of the finest in the Republic of Mexico.

From that date this establishment, under the title of St. Joseph's Institute, has continued upon its own responsibility, independently of any external support.

The course of instruction comprises five branches: the primary elementary, higher elementary, high commercial, civil service, and ecclesiastical preparatory. The first four are regulated conformably to the laws and the official programs, the fifth extends to six years, being adapted to the plan laid down for students preparing for the priesthood. There are also special classes of painting, drawing, vocal and instrumental music, tachygraphy; and in the primary classes, English, so necessary in the higher commercial and "preparatory" course, is taught.

Judging from the number of students, and the high esteem in which it is held by the public, this institute may be said in all truth to be in a very flourishing condition.

21. CHIHUAHUA

CHIHUAHUA, a city of north Mexico, is the capital of the State of the same name, 1,275 kilometers north-west of Mexico, in the center of a mining district. Population 25,000.

The State of Chihuahua is a vast prairie, partly desert, the soil of which is in general unproductive, but it is rich in silver mines. The El Paso del Norte railway traverses the state from north to south. A portion of this territory was ceded to the United States in 1854. Chihuahua is a bishopric dependent on the archbishopric of Durango.

Yielding to the repeated requests of Mgr. Nicholas
Perez Gavilan y Echevarria, Bishop of Chihuahua, the Congregation, after the necessary clauses had been complied with, sent to this city four Priests and two brothers coadjutor, to take charge of the seminary; it was opened, January 15, 1903. The course of instruction includes all the studies proper to the ecclesiastical training, preparatory courses, higher commercial classes, and four years of primary instruction. Up to the present all difficulties, both from administrative and economic standpoints, have been successfully met; resources, however, are very limited. Mgr. Gavilan holds the Missionaries in the highest esteem and seconds their efforts by all the means in his power. See Annals, 1903, p. 410.

22. MÉRIDA.—House of Our Lady of Lourdes.

As has been previously stated, the Congregation of the Mission founded an establishment at Merida, Yucatan, on January 1, 1876. Among the distinguished families who gave their aid to promote the works, two are especially worthy of mention, they are those of Messrs. Peon and Regill.

To the latter is due the building occupied by the seminary, now owned by the Congregation. To the former, the residence of Lourdes. Miss Loreto Peon laid the first stone of our church of Our Lady of Lourdes. After her death Don Ignacio Peon, her brother, continued the work in concert with their mother Dona Loreto Peon de Peon. The residence of the Missionaries adjoins the church. Up to the month of August 1905, the personnel of the seminary with that of the church of Our Lady of Lourdes, constituted one community, but at that epoch the house of Lourdes was made an independent mission composed of five priests and a brother coadjutor.

Two of the Priests are natives of Yucatan. They speak
the maya tongue fluently and occasionally give missions in the villages and farms. Twice during the year they go to Xkanha (pronounced Cheanja) where the Indians who have revolted several times against the government, live; here the Missionaries fulfil their sacred ministry with zeal and devotion. The other members of this family have the care of the church with the divers confraternities attached thereunto.

P. S.—In 1907, the Congregation of the Mission assumed the direction of the seminary of Culiacan, capital of the State of Sinaloa; the diocesan bishop of Sinaloa (North Mexico) resides here; this diocese forms part of the ecclesiastical province of Durango.

In this lengthy enumeration the Works of the Congregation in Mexico have been presented, viewed chiefly from a material standpoint; we shall presently note the spiritual fruits obtained therefrom. (To be continued.)

WEST INDIES (ANTILLES)

CUBA

Further on we shall reproduce an interesting letter on the new establishment of the Congregation at Guantanamo; previous to this the Missionaries had houses at Havana, Santiago, and Matanzas. We begin with a few items on the general situation of Cuba.

Cuba, called the Queen of the Antilles, is the largest of the West Indies. It lies south of Florida (United States); north of Jamaica; west of Hayti; between 19-23 degrees north latitude, 76-87, west longitude. In shape it is a wide strip of land, extending from east to west 1150 kilometers and about 170, from north to south; total area, 118,800 square kilometers (nearly one fifth the extent of Spain). Nearly 2,380 kilometers of railway have been laid (1907).
Magnificent forests cover the main part of the island, and the soil is exceedingly fertile; sugar, coffee, and tobacco are the staple products. There are mines of gold, iron, copper, etc. The climate is hot and dry. Principal cities: Havana, the capital, population 270,000; Cienfuegos, 59,000; Santiago, 45,000; Matanzas, 45,000; Cardenas, 26,000; Puerto Principe, 25,000. Total, 1,750,000.

Cuba was discovered by Christopher Columbus in 1492, becoming thereby a Spanish possession. In 1660 and in 1762, it was taken and devastated by the English, but in 1763, it was restored to Spain, and remained under the rule of this country until 1898. That year, aided by the United States which declared war against Spain, Cuba proclaimed her independence which was ratified by the treaty of Paris at the close of the short-lived Spanish-American war. By the same treaty Porto Rico became the property of the United States, while the Philippine Isles were declared an independent state under the United States government, awaiting the time when the country may be able to assume its own legislation.

The present ecclesiastical organization in Cuba has been determined by an apostolic constitution of Pope Leo XIII., dated February 20, 1903, beginning with the words Actum proelare. The following is a summary:

Leo XIII. recalls the discovery of the island by Christopher Columbus and the early spread of Christianity. Leo X. erected a bishopric with a parish church at Santiago-de-Cuba; Pius VI. erected the see of Havana; and Pius VII., in 1803, raised the see of Santiago to an archbishopric which became the metropolitan of Havana.

The Sovereign Pontiff states that the events of the late war have had a reactionary influence on the religious condition of the Greater Antilles. This new condition demands a new organization. This is why, taking into consideration the striking analogy existing between Cuba and
the countries of Latin America, Leo XIII. decided in September 1901, that this island should be governed by the laws voted for the other American nations by the Council for Latin America, held at Rome in 1899.

This decision, however, did not adequately respond to the needs of the people of Cuba by reason of their peculiar situation.

Foremost is the ever growing population that renders the pastoral charge of the two bishops an arduous task. New dioceses, therefore, are erected from portions taken from the former provinces, such are the diocese of Pinar del Río and that of Cienfuegos. Santiago-de-Cuba shall be the metropolitan of the three other sees. The diocese of Porto-Rico is detached from the metropolitan of Santiago-de-Cuba, and provisionally placed under the direct jurisdiction of the Apostolic See. The bishops of Cuba shall enjoy all the rights granted to American prelates by the Sacred Canons and the aforementioned Council.

In conclusion, Leo XIII. exhorts the people of Cuba to remain true to the faith of their forefathers, to second the efforts of their pastors, and to treat with the civil authorities with all the respect and honor which is their due.

GUANTANAMO

*Letter from REV. R. GUELL, Visitor of the Province of the Antilles to VERY REV. A. FIAT, Superior General.*

Havana, Convent of la Merced, January 11, 1908.

This letter will inform you that I have reached Guantánamo, passing through Santiago where I took the train for this place.

This parish has a circuit of ninety miles with a population of 50,000 souls. The terminus is at Guantánamo, whence other lines branch out to Tricabas, Jamaica, and Caimanera. This last is a seaport with 1,000 inhabitants, but this num-
ber must infallibly increase as the United States propose to build coal yards here. When the work of the Isthmus of Panama will have been completed, Caimanera shall then become a commercial center even more important than Santiago-de-Cuba which contains 60,000 souls.

Protestants have a chapel at Caimanera while Catholics have not even a church. The city officials and other distinguished gentlemen whom I met in company with our confrère, Father Tobar, are anxious to build a church, which desire I hope they may soon be able to realize.

There is no Protestant chapel at Triquobas; the Catholic church has been destroyed but the people have agreed to rebuild it. The population is comparatively small; there are many plantations where sugar cane and coffee are extensively raised. This parish was the first to remain attached to that of Guantanamo.

Jamaica, which also belongs to the parish of Guantanamo, has a church built on a commodious plan. Behind the altar is a sacristy with an adjoining apartment for the priest when he comes to hold religious service, and is not able to return to Guantanamo on the same day.

A similar construction for a church would be advisable at Triquobas and Caimanera as well.

There are besides these cities many smaller settlements containing sugar plantations and agricultural farms. You may readily conclude from these few details, that we are almost in the same situation as those laboring in the missions of the East, and that four Missionaries are scarcely equal to the task devolving upon us.

There is much good to be done for souls, and in time some material advantage also might be obtained for the Congregation. Both would be considerably increased were we able to establish a college at Guantanamo. We might thus open a higher course for our pupils who have already mastered the rudiments of reading and writing, and, more-
over, organize a commercial course for the young men fitting themselves for business.

Guantanamo has no Catholic school for either boys or girls. There is, however, a college for young ladies, exclusively devoted to the daughters of rich families. It is directed by an efficient staff of teachers and the pupils receive a Protestant training. There is also one Protestant church and the erection of another is in contemplation. The children of darkness are certainly wiser in their generation than the children of light.

Protestants are amply provided with resources that are wanting to Catholics. Should we in the meantime grow discouraged? Oh, no, for Divine Providence will undoubtedly aid us, if we faithfully fulfil our duties, and trust in God.

Raymond Guell

ESTABLISHMENTS OF THE DAUGHTERS OF CHARITY IN CUBA

(From Annals, Spanish edition, 1908. p. 95.)

GUANABACOA

GUANABACOA, one of the chief cities of Cuba—population 20,000—is only eleven kilometers distant from Havana. A rapid transit is available between these two cities by means of railways and tramways. Guanabacoa contains a parish church and two chapels attached respectively to the convents of St. Dominic and St. Francis.

The church, as well as the convent of St. Dominic, is served by the Franciscan Fathers. The Religious Fathers of the Schools occupy St. Dominic's convent. They also direct a flourishing college with an attendance of more than three hundred, including boarders and day students. During the current year the Brothers of the Christian Schools have been called upon to care for the orphan boys.

GUANABACOA.— Charity Hospital.

During the last century some pious persons bequeathed legacies to provide for the poor sick of this locality. Subsequently, a house was built to receive these unfortunates, and servants were employed to take care of them, but this arrangement proved unsatisfactory. In face of the sad condition of affairs, Don Ramon Flores de Apodaca, the military governor, planned the building of a hospital where the sick might receive the necessary assistance. In pursuance of this project, a hospital under the title of Charity Hospital, was erected outside the city limits.

The opening ceremonies were performed with great solemnity in 1855; the hospital was placed under the supervision of the founder together with a director; the domestics of the first hospital were retained. It was not long, however, before the director became aware that the proper attention was lacking to the sick, despite the enormous sums that were expended. He was, therefore, induced to ask for Daughters of Charity who would bestow upon the poor sick the needful care; he also established a school annexed to the hospital under the title of Our Lady of the Assumption.

Thus it was that in 1857, two years after the foundation of the hospital, four Daughters of Charity assumed the direction of this establishment, and another that of the school. Later on, the administration increased the number of the school sisters to three.

The sisters had been forty-six years in charge when the change of government throughout the country, resulted in a change in the direction of the hospital. The new director disregarding the stipulations of the founders, forbade that any mention of religion be made to the sick, etc. To the great regret of the patients the sisters left in May 1903. Their departure was all the more painful as they were thus forced to abandon the poor.
Guanaboaca.—School of Our Lady of the Assumption.

At the outset there was only one sister to teach fifty little girls, but when the number rose to ninety, another was added.

To maintain the school the government had furnished a small fixed monthly subsidy, regardless of the number of teachers employed. Sister Josefa Pons was given charge of the school which she directed for many years, success crowning her zealous devotedness; she was indeed peculiarly gifted for this work.

Each year public examinations were held, the pastor presiding. The examining committee, appointed by the government, was composed of members of the municipal council. As long as this arrangement was carried out—the public was also admitted to the examinations—this measure met with universal approbation.

Thirty-eight years had elapsed since its foundation when the school's existence was suddenly threatened.

As aforementioned, this establishment was annexed to the hospital where all the sick—those affected with contagious diseases as well as the others—were received. This gave rise to a rumor that the hygienic condition of the school was not such as is required by law.

In point of fact, had an inspector visited the school at that period, he would have ordered it to be closed. This well-founded apprehension induced the Superioress, Sister Pia, in concert with the other sisters, to form a plan of opening a college-school entirely independent of the hospital's board of administrators. Sister Pia was of an enterprising character and, although she did not possess a penny to forward her purpose, she nevertheless resolved to put it into execution.

She dedicated the new foundation to the Immaculate Virgin of the Miraculous Medal and this celestial advocate
has manifested her protection by the many and remarkable favors already obtained.

**GUANABACOA. — College of the Miraculous Medal**

(No. 86 Corral Falso Street).

When Sister Pia secured from her Superiors the necessary authorization she set about realizing her project. The building of the new college had been discussed, but as a suitable house, not very distant from the hospital, happened to be for sale, it was purchased. The proprietor agreed to accept the small sum of 3,500 dollars; the precise amount collected from alms and donations. The most urgent repairs were soon completed, and the removal from the old school took place in 1895. Besides the classes attended by a large number of pupils, an ouvroir was opened and ten sewing machines were provided by the benefactors; thus a new feature was introduced greatly enhancing the utility of the work.

It had been proposed to remain as near the hospital as possible that both establishments might form one community under the same Superioress, but some charitable persons, who had the sisters' interest at heart, advised them to seek a more central location where a large number of children residing there, might be afforded means of instruction. Superiors approved the suggestion, and it was decided to purchase a large residence with garden attached, then for sale at a very moderate price.

This property contains 9,000 square meters, and cost only 7,000 dollars. This purchase is considered a most happy investment, the buildings alone being valued at the amount paid for the whole property.

The opening of the college occurred September 9, 1904, when the chapel and the whole establishment were blessed by the Archbishop. There were also present at the ceremony, Rev. R. Guell, Visitor of the Priests of the Mission, the Reverend pastor of the parish of Regla, the Fran-
ciscan and School Fathers, and the Sister Officers of the Province: Sisters Edwige, Clara, and Romana, besides a number of benefactors and friends.

The college is maintained by the boarders' tuition, a small contribution given by the church administration, and the rent of the old school house, under the prudent management of Sister Pia.

The number of pupils who have been trained by the sisters in the three successive establishments at Guanabacoa, is computed at about 1800. The majority have proved grateful for the religious instruction imparted to them. Many exercise a fruitful apostolate in their own family circle, whilst others who have entered the career of instruction, are in their turn, sowing the seed of true Christian piety.

This is the reward amid their labors here, which the Daughters of St. Vincent de Paul are even now reaping.

Manuel Burgos.
SOUTH AMERICA

COLOMBIA

GENERAL ITEMS

Colombia, federal district of South America, which received its name from Christopher Columbus, formerly comprised the vice-royalty of New Granada and the ancient feudal province of Caracas and Venezuela. At that time it was bounded on the north by the Sea of the Antilles (Caribbean Sea); east by Guiana; south-east by the empire of Brazil; south-west by the empire of Peru; west by the Great Ocean (Pacific Ocean) and the State of Costa Rica. It was divided into twelve districts: Gundinamarca, Cauca, Isthmus of Panama, Magdalena, Boyaca, Ecuador, Guayaquil, Assuay, Venezuela, Zulia, Orinoco, and Maturin. The city of Bogota was the general capital.—Colombia, composed of the provinces which had been wrested from Spain, was chiefly through Bolivar constituted into an independent republic at the Congress of Angostura on December 17, 1819; but in 1831, another division occurred, the twelve districts becoming three separate republics: the Republic of New Granada, composed of the first five districts; the Republic of Ecuador, of the following three; and the Republic of Venezuela, of the last four.

New Granada as Colombia is sometimes designated, originated in the marked resemblance which the conqueror Quesada found between the high plains of Bogota and the suburbs of Granada; in 1861, the present name, Colombia, was officially decided upon.

The total area is about 120,000 square kilometers, nearly
twice the entire surface of France; two-thirds only are inhabited. The population, 4,000,300, is unequally scattered over a region less than two-thirds the extent of France.

The Republic of Colombia is divided into two very distinct natural regions: the Andes, or New Granada proper, extending from the boundary line of Ecuador, to the shores of the Atlantic, spreading out in a sort of wide triangle; and the llanos, reaching from the eastern slope of the Andes, and through which flow in parallel course the Orinoco, the Amazon, and the rios Aranea, Meta, Guaviare, etc.

Owing to the disposition of the Andes, the valleys of which lie open to the heavy rain-clouds from the Atlantic, Colombia is well watered. Its principal river, the Magdalena, is one of the largest in America, ranging next in size to the Amazon, the Orinoco, and the Rio de la Plata of South America. From the two Cordilleras which dominate its eastern and western banks, a number of affluents flow into it. Up to two hundred kilometers from its source, the Magdalena is navigable for small boats only, but at three hundred kilometers flatboats and steamships ply its waters. At a distance of seven hundred seventy-five kilometers, however, below the falls of Honda, an extensive navigation is obtained, the river presenting a front of about one thousand kilometers.

By its situation Colombia embraces all climates; here snowy peaks, elevated plateaus, charming valleys, marshy plains, are interspersed; the only regions really unhealthful are those near the isthmus and portions of the States of Bolivia, (Cartagena) and of Magdalena where malarial fevers are prevalent.

The United States of Colombia form a federal republic. The general government is divided into three departments: the Legislative, the Executive, and the Judiciary. The legislative power is exercised by two houses, the Senate and the House of Representatives.
The president of the Republic is elected for two years.

"The federal republic of Colombia shall (1907) hereafter be composed of fifteen autonomic States, each having its own assembly of deputies, its federal district, that of the capital, and a specified number of dependencies and territories under the States' administration. We give the new political divisions:" — The Geographical year, October 1907.

FEDERAL DISTRICT, BOGOTA.

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FROM SAINT-NAZAIRE TO COLOMBIA

RECORD OF VOYAGE


Santa-Rosa de Cabal, September 8, 1907.

It is with pleasure I send you some details of our voyage from France to Colombia; it was really, a very pleasant one. Our friends had made many promises to pray, pro navigantibus et iter facientibus! Their prayers bore happy fruit.

We addressed you a last filial farewell from Saint-Nazaire. We had entrusted it to the Daughters of Charity, requesting them to send it, for we had little time left before our...
embarkation. Poor sisters of Saint-Nazaire, what did they not do to be useful to us! They sacrificed their own altar-stone in order to allow us to celebrate Holy Mass during our journey, the one belonging to our chapel having been left at Paris through mistake. It was with a full heart that we placed a word of thanks alongside our signature, in the autograph record in which all Missionaries traveling that way are requested to consign their signatures. The Sister Superior viewed us indeed as apostles, and asked herself whether God would not will to choose some martyrs from our band.

I shall not describe to you, one by one, the days of our passage, the ills of sea-sickness, the pleasure we experienced at the sight of any land; nor shall we detail the incidents aboard ship, very insignificant for the most part and unnoteworthy excepting as variations in the monotony of life on ship-board. You will be happy to know that with the exception of the first two days and the fourteenth of July, when a heavy sea rolled, we were able to say Mass every morning.

We were detained two days at Martinique. Following the recommendation of Missionaries who had previously made the voyage, we visited the Fathers of the Holy Ghost who direct the preparatory seminary of the Fort-de-France. We were received like brothers. The Father Superior and all his confrères were ingenious in showing us attention and providing for our pleasure. We found there a Father who had formerly been a pupil of our confrères at Châlons-sur-Marne; he preserved a faithful and grateful memory of them. The Fathers spoke in high terms of Mgr. Tanoux of our Congregation, Bishop of Martinique, and of the regrets caused in the island by his untimely demise. The Fathers at that period directed a college at Saint-Pierre, and the bishop loved to visit them and "live
a short while in their society, his dear community life.'
These were his very words.

We left the Fathers of the Holy Ghost, charmed, and not without lively expressions of gratitude for their truly fraternal hospitality.

Great was our joy when some days later we beheld the shores of America and soon afterwards those of Colombia. As the health service, however, is very severe in Panama, we were forbidden to disembark under penalty of being put in quarantine at Colon. Thus, notwithstanding our desire to land at Cartagena, to pray at the tomb of St. Peter Claver, we were forced to sacrifice our wishes, and satisfy our devotion by aspirations from our hearts toward the church where his relics repose. We were impressed even from afar that our promised land was a very beautiful one and this knowledge could but incite us to strengthen our resolve to labor with generosity, like the apostles of this country, some of whom have ascended the altar, notably St. Peter Claver, and St. Louis Bertrand, the latter, official patron of Colombia.

We were forced to wait like the Hebrews of old, before penetrating into the land of our desires. Fifteen days were to intervene before the happy moment when we could set foot on the soil of our new country. Arriving at Colon July twenty-ninth, we were received in the evening at Panama with the greatest cordiality by Father Laridan and his worthy confrères, Fathers John Bozec and Louis Duriez. Our stay was to be one of ten days, until the departure of the boat which was to convey us to Colombia. The kind attentions bestowed contributed to make the heat bearable which is the only cause for fear at Panama. The Americans have accomplished immense improvements in sanitation, and have transformed the city of Panama from every point of view.

Our confrères labor with the Catholics along a large section of the canal; they have charge of a leper hospit-
tal a short distance from the city, and give religious instruction to the pupils of the Sisters of Charity. Visiting the house of St. Philip, we found the memory of the lamented Sister Goeury revered on account of the good she has done in this region. The Sister Treasurer of the Province of Guatemala, was the acting Superioress at the time; on the eve of our departure we had the happiness of meeting the Sister Visitatrix of Guatemala.

Having spent an entire week in the enjoyment of community life and exercises at Panama, we resumed our journey, this time on the Pacific Ocean; two sisters from Colombia returning to their country were also aboard.

The sea was like glass for two days and a half, when our voyage brought us to the long wished-for harbor: Buena-ventura. We lodged at the parish house, gaining some information of the good effected by our confrères in the direction of the seminaries of the country. The pastor was formerly a student in the seminary at Popayan. Previous to his arrival the place of worship was only an old bamboo shack attended by an Augustinian Father who made periodical visits from a distant monastery. The people were infected with a great spirit of indifference, to say nothing worse. In three years' time this good priest built a very large church which is neatly kept; he also erected a house nearby. He personally instituted a school for boys, and had planned one for girls, but was awaiting some Sisters of Charity whom the Visitor, Father Bret, will send as soon as they are at his disposal. On Sunday we were truly edified at the number of the faithful present at Mass, and at their devout demeanor. Every evening they attend in large numbers the prayers said in common and the reading of the Lives of the Saints. This is what a good priest can effect.

At Buenaventura, Fathers Aryas and Ferdinand Blanché died in 1901, victims to their devotedness.

We had hastened to reach Cali. At the terminus of the
railway, Father Péhau, sent by the Very Reverend Visitor, was awaiting our coming with mounts. From the start we showed ourselves thorough horsemen, and in a day or two our cavalcade, interrupted only for the necessary purpose of food and rest, reached Cali. It is unnecessary to mention that at the different halting-places, the two Sisters forming part of the company were ingenious in providing every service in their power, and supplemented the labor of the mistress of the inn to make the Colombian culinary productions less unpalatable. As we reached Cali, the bells of the city were ringing the noonday Angelus, the date was August fourteenth vigil of the Assumption; we had embarked at Saint-Nazaire on July nineteenth, the feast of Our Lady of Prodigies.

It would be needless to inform you that the Visitor, Father Bret, received us with joy. Only two priests were with him, Fathers Veltin and Joachim Puyo, who are to form henceforth the personnel of the house of Cali. The seminarians were awaiting our arrival in order to rejoin the students, who have lately been transferred, and who are now installed at Santa-Rosa de Cabal.

On the very day of our arrival, the Sister Visitatrix of the Sisters of Charity visited the house to greet the young Missionaries, and receive news of the Superiors in Paris, and of the members of the two Communities.

After three days we left the house at Cali in company with three seminarians. Henceforth this house is no longer to be one of formation; it is now occupied by a community of Belgian nuns, the Very Reverend Visitor having abandoned it to take up his residence in a smaller establishment, sufficiently large for the three Missionaries left at Cali.

Our passage on the Cauca river and journey through the mountains was very agreeable. Several confrères of Santa-Rosa came to meet us; they were Fathers Hernandez,
Villanea, and Castillo. At Cartago and at Percisa we found two houses of Sisters of Charity, and there too, we found the same longing for news from the family center.

What joy we experienced when, reaching the summit of an abrupt mountain cliff, we descried the little city of Santa-Rosa and situated nearby on a gentle rising our own house. It possesses a grand site lying in the midst of beautiful mountain-sides, covered with pasture land and fields of various cultivation; banana groves, coffee-trees, corn, etc. At their base on one side lies the town of Santa-Rosa; on the other,—beyond a considerable tract devoted to recreation grounds and a zoological garden, a part of which will become a vegetable garden—runs the little torrent San Eugenio through a rugged bed.

Our arrival was on a festival day: priests, students, brothers, were expecting us with impatience. The house of formation was full: students and seminarians were there, as well as professors and directors: Father Pron, Superior and Director of the seminary, Fathers Poupart, Péhau, and your humble correspondent, who to his great amazement, had been placed in charge of the courses of Philosophy and Church History. Fathers Nicholas, Trullo, Castillo, Fourçans were reserved for the apostolic school. Father Cellaura was very glad to receive Father Calas with whom two days later, he started on his journey to Tunja his new post. Father Hermandez is Procurator and Director of the apostolic school.

The classes have now commenced and all are at work. We are lodged in rather close quarters but Divine Providence will come to our aid, and permit us to remove the apostolic school farther away. Our house is not elaborate but it is very cheerful. We are poor, but is not this a pledge of success?

I found great regularity and a very friendly spirit exist-
ing here. I am very happy, and return you thanks for hav­
ing sent me to Colombia.

Maurice COLLARD

In a few days we expect His Excellency, the Apostolic Delegate. His visit to Popayan in company with Mgr. Emmanuel Arboleda is an important occurrence. It is re­ported that this visit as well as the elevation of Mgr. Ar­boleda to the episcopate, will have very fortunate results for the political and religious future of the country. Father Cosyn is at Cali; he will pass this way, in a few days, on his journey to Tunja.

Santa-Rosa de Cabal, December 20, 1907.

You have heard that Mgr. Emmanuel Arboleda received episcopal consecration on June 29, 1907, in the Bogota Cathedral. Mgr. Ragonesi, the Apostolic Delegate and envoy extraordinary of the Holy See to the Colombian govern­ment acted as the consecrating prelate. His Excellency had expressed his desire to perform the consecration with his own hands. There assisted at the ceremony, besides the ministers of the Republic, several bishops, and a large contingent of the diplomatic corps, a great number of the most prominent citizens of the country. The President of the Republic, General Raphael Reyes, had requested to act as god-father, according to the Colombian expression, to the new archbishop; emerging from the ceremony, he accom­panied the new bishop and even, if I mistake not, offered him his arm. The banquet on the occasion was held at the presidential palace, where were assembled all the illus­trious personages of Colombia.

The return of Mgr. Arboleda to his home was a triumph­al progress, so to speak. He was accompanied as far as
Popayan by His Excellency the Apostolic Delegate. Along the route a constant ovation to the representative of the Sovereign Pontiff and to the new prelate was exhibited. The cities and towns through which they passed received them with enthusiastic manifestations of their heartfelt respect and religious esteem. From Cartago, the native city of Mgr. Arboleda, and the first he visited in his diocese, the party proceeded by boat on the river Cauca as far as Cali. Some days later, on our way hither, we passed along the same river from Cali to Cartago, and the remains of the repositories erected was a frequent sight on the bank. We were informed that the little steamer which carried the two bishops passed from side to side of the river in its progress that the concourse of the inhabitants from the surrounding country might receive along with the apostolic benediction given by Mgr. Ragonesi, the first fruits of their new pastor's blessing.

At Buga, a city of considerable size of the Popayan diocese, His Excellency the Delegate consecrated a fine church built to enshrine an ancient and miraculous Crucifix very highly honored in the vicinity. It was an occasion of great rejoicings.

The inhabitants of Cali, doubtless, sought in their turn to make a grand showing; they previously had given Mgr. Arboleda a solemn reception on his way to Bogota; now he was returning, a consecrated bishop,— and in company with the representative of the Holy See.

To the numerous priests who came to present their respects to the prelates at Cali, the Most Reverend Delegate addressed compliments in the most flattering terms. "This is not the first occasion of my acquaintance, at least through rumor, with the clergy of Cauca," he said substantially, "and I know that it is a model portion of the Colombian clergy."— These were trained by the Priests of the Mission;
the two seminaries at Popayan are the oldest houses of the Province. A treasured reward were the words of the Delegate for our confrères in the archdiocese.

From Popayan, Mgr. Ragonesi resumed his journey to Bogota, this time his way was all by land. The people of each place, as he passed through, met him with enthusiastic demonstrations of respect and filial attachment to the Holy See. His Excellency had promised the Very Reverend Visitor to visit Santa-Rosa, and it was the first intention to have Mgr. Arboleda accompany him. The people of our little city rejoiced in anticipation both at the hope of seeing the envoy of the Pope, and at the thought of again beholding, now as bishop, one who had arrived there a humble priest twelve years before, with Father Bret, to commence in a rented house our apostolic school. During ten years Father Arboleda devoted his energies to the strengthening of this work, of such especial difficulty in these parts, and which seems today to be solidly established and indicative of a productive future. But the duties of his new charge required the new bishop to sacrifice this visit. The expectant populace, not to mention ourselves, was thoroughly disappointed in its hopes.

Notwithstanding, the spirit of faith, which enlivens this good people, urged them to provide a magnificent reception for Mgr. Ragonesi, and when a telegram announced his arrival at Pereira, three hours distant, all was in readiness. The wealthiest citizens had brought us their most elegant furniture, to transform the room of the Very Reverend Superior into a veritable episcopal chamber; the cloth merchants had graciously offered us their finest pieces for the decoration of the house, and a collection had been made to defray the cost of the festivity.

The Very Reverend Superior had gone to Pereira to proffer the use of the house to His Excellency and to accompany him on his journey.
In the afternoon of September twenty-seventh—a propitious day for the Sons of St. Vincent—the representative of the Sovereign Pontiff was to make his entry into Santa-Rosa; the weather, however, appeared threatening. Thanks for the prayers of the children of the sisters at Pereira, and for those of our students of the apostolic school, whom Father Pron had requested to beseech the Blessed John Gabriel Perboyre to prevent the rainfall, the danger of inclement weather was averted. When about four o'clock, the Delegate appeared with his escort on a neighboring crest, the bells of the parish church in their joyful peal announced the glad tidings to all. From the crest mentioned, Father Pron indicated to his Excellency the site of our house on a hill named the "Rosary," which overlooks all the other elevations of the town. With a smile on his lips, the representative of Pius X. gazed in the direction pointed out, and raised his hand in benediction... His first blessing at Santa-Rosa was for us,—it can only bring us the grace of success.

The houses were decorated with the Papal and Colombian colors; numerous triumphal arches were placed along the line of the procession. Even the poor had their modest dwellings draped though it were with but a faded, threadbare curtain; yet in all this, God saw the exercise of a lively and simple faith, and may have preferred these poor hangings to the most richly wrought at the door of wealth.

Our house, the residence of the Delegate, was hung with garlands and banners at the expense of the committee for organizing the festivals—giving evidence at the same time of the skill and industry of our students. Before the main entrance, a small square extends; here the crowd slowly gathered... On one side were the Daughters of Charity, their orphans, school children, and Children of Mary; on the other, our students of the apostolic school, the seminarians, scholastics, and priests.—"Two wings of Charity," said one
of our students of the apostolic school, when reading a few days later before a literary gathering, a graceful ode on the visit of the Apostolic Delegate.

The Prelate and his escort finally arrived, with the Pereira band in attendance, the same that greeted them on their entry into Santa-Rosa with the vibrant notes of the beautiful Colombian hymn. It was a charming sight, the Delegate sitting majestically on a spirited horse, bestowing on the kneeling multitudes on either side innumerable blessings. With his *ruana* or traveling toga used hereabouts, rather similar to the ancient circular cope—he evoked in my mind the image of one of those medieval bishops of gentle and noble countenance, such as charmed my imagination when I was pursuing my arts’ course at the dear house of St. Vincent’s birthplace.

When he appeared in the balcony of his apartments, the multitude shouted repeated acclamations. Joined with the august names of the Vicar of Christ and his Colombian Representative, were those of our Superior and confrères. A young man, formerly one of our students, and now director of a model college, addressed His Excellency, conveying the homage of the people of Santa-Rosa; mingled in his speech were some delicate allusions to the present trials of religion in France and also to the pacifying influence of the papacy in general, and that of Mgr. Ragonesi, who is effecting much in Colombia for the strengthening of peace, the assurance for her of a happy future.—His Excellency replied in terms overflowing with sympathy. He closed the ceremony with the apostolic blessing, or as he said “the blessing of the Pope, of the Great Pope of Charity.”

The three days of the Delegate’s sojourn among us passed onward filled with various religious and civil ceremonies. He celebrated Mass on the twenty-eighth in our unpretentious chapel, decorated in the best possible manner for the occasion.
One day the members of the Conference of St. Vincent of Santa-Rosa came to present their respects to our illustrious guest. They numbered about three hundred. They are no less numerous in many other parts of the Republic. The government favors and fosters their society, confident that when men’s minds are united under the standard of Charity, they will give more serious heed to the solid establishment of peace. Is it not consoling thus to behold St. Vincent presiding over this work of restoration for a people of the future?

With effusiveness Mgr. Ragonesi congratulated the members of the Conference, and despite their numbers he desired to have each one kiss his ring; as they did so he addressed a word of encouragement to some, and a smile full of benevolence to others.

He then received the Ladies of Charity, who are also very numerous. When the Daughters of Charity become established farther north, no doubt the increase of the association will be secured. I shall not speak of the Children of Mary; the association established at the sisters’ house contains from three to four hundred members.

It is doubtless in allusion to these works, sprung up a short time previous under our influence, that the Delegate speaking to the Conference, said: “You are fortunate in having here a community, which is also the work of Saint Vincent de Paul. Learn to value the good it does for you. Yes, cooperate with it, and be assured that it is to the country, not only an instrument of religious prosperity, but also of progress from the economic and social standpoint?""

Wherever our confrères are established, the people are very much attached to them, and the great moral influence they enjoy permits them to operate a great amount of good.

When making his visit to the alcaldia or mayor’s palace, the Delegate renewed at greater length the eulogies he had already bestowed on our Congregation when speaking to
the Conference of St. Vincent. He added, however, some words of a more personal character in relation to Father Pron, our Superior, who is far from being a stranger to the Delegate. He knew that under the former’s direction the two seminaries of Tunja became the best organized of the Republic, and that the results already obtained, give promise for the district of Boyaca of a clergy, comparable to that of Cauca.

Here Mgr. Ragonesi visited all, and took information even of the slightest details. He desired to know their projects, and the places where they wished to build. He admired the magnificent location of the house, “in this corner of Switzerland,” which will be in a few years a center whence communication may be readily had with Cauca, Tolima, Bogota, and the north of Colombia. The mildness of the climate was not without its enchantment for him, and he appreciated our facilities for variety of season. A few hours’ ride up the Cordilleras brings one to a region of winter-cold, with snow and ice on the mountain peaks, while a descent into the valley, leads to a climate of tropical heat and the vegetation of the torrid zone. It would thus be an easy and useful task during the vacation, to vary the season, a luxury much sought after in this section of country. To insure this it would be necessary to have some additional property near the mission, but our poverty does not allow this at present; yet, the good God who so propitiously provided for the establishment of our house will, sooner or later, come to our aid. But as the Superior says: “The world was not made in less than six days;” and furthermore, we must first consider the renovation of our house, in order to install our students and seminarians more commodiously, and be in a condition to receive a larger number of students in our apostolic school. The sale of our house at Cali has provided some resources for the realization of the plans adopted for Santa-Rosa.
To the Daughters of Charity of Pereira, Mgr. Ragonesi expressed his lively and generous sympathy. He favored the project of a large industrial establishment to be founded at Cauca, and promised his personal interest in the matter, by procuring various favors for its benefit.

It seems that he desires also, a like foundation at Bogotá, which would be indeed, of great advantage to the Daughters of Charity.

During his stay, the sisters gave the Delegate a delightful morning’s entertainment, and I asked myself if as well could be done in Europe. Later on, he made what I might call “a perquisition” of their house, and again he was unstinting in his praise.

I would like to be able to tell you how paternally kind Mgr. Ragonesi was toward us. He had himself photographed, first among the students and seminarians, then among the pupils of the apostolic school. Finally, he laughingly asked to be taken alone. It was said that he exchanged while here, that noble reserve which his religious and diplomatic mission requires, for an amiable and becoming cordiality. When he was asked how long we might hope to have him with us, he replied: “I feel so well that I would gladly stay eight days.” We learned afterwards, he had said at Manizales that nowhere on his journey had he been so happy and so thoroughly at ease as with the Fathers of Santa Rosa. I must add that the Delegate, having heard of Father Pron’s treatise on justice and contracts entitled, *Juxta legislationis Columbianae principia*, he expressed his desire to have a copy of the same.

The three days passed quickly, and his Excellency was obliged to depart, assuring us that his stay had been most pleasant. When the Representative of the Sovereign Pontiff left us, the Superior and some confrères accompanied him as far as the next village. The Community then resumed the ordinary routine.
This Province demands, and will doubtless continue for some time to demand, sacrifices; these are never lost, and the day is not far distant when, if you continue your kindly interest, it will be soundly established, will perform an immense service to the poor and the clergy in this dear Colombia, where by reason of its situation, its natural resources and the mental aptitude of its inhabitants, a great nation is bound to spring up.

I have already been too diffuse; I cannot resist, however, the desire to add one fact, which shows well the affection of Mgr. Ragonesi for the family of St. Vincent. The Very Reverend Visitor has probably not made it known to you, and we ourselves only gained an account of it indirectly. Father Bret was obliged, some time after the return of the Delegate, to visit the capital on business. His Excellency admitted him to his table, and presented him to a select gathering in these flattering terms: "I have the satisfaction to introduce to you the Superior of a Community which no dissenting voice has attacked. I visited many of its establishments and could not help admiring their excellent standing, nor could I conceal my unqualified satisfaction thereat." These words have their value in all places but especially here, on account of present circumstances.

I have now to speak to you of the applications made for the Congregation to assume charge of the seminary of Ibagué, not only from the Apostolic Delegate but also from the Archbishop of Bogota and the Bishop of Ibagué. There is rumor that the vicariate apostolic of Choco may be bestowed upon us—a region of negroes and poor Indians. Whatever Superiors may decide, it is certainly a great undertaking when there is not a large personnel at hand. It seems to me, however, that St. Vincent would be pleased with this mission for the poor and destitute. Our two Families have a promising future in this land. It
seems to my little experience, that our present sacrifices are like investments in an enterprise, which will furnish in a few years a rich revenue.

I have told you all this, knowing how much pleasure it would afford you.

...Very Reverend and Most Honored Father, I thank you for sending me to this Province. Doubtless, we are poor and have not the conveniences to be found in many other countries, but we accept all with a cheerful heart. Besides, in spite of our difficulties, we enjoy good health, and notably our students have improved by the change. They can do more work here than at Cali, and with much less effort. You have asked me for a photograph of them. One will reach you with this letter, and in the group you will find the Apostolic Delegate, our eminent protector.

Kindly accept, etc.

Maurice COLLARD.
DOCUMENTS AND INFORMATION

62. — Decree recognizing the validity of the ordinary and apostolic processes for the cause of beatification of the Venerable Mother Louise de Marillac.

Sacred Cong. of Rites, November 27, 1907.

Decree


At the request of His Lordship, Mgr. Raphael Marie Virili, Titular Bishop of Troas, and Postulator of the Cause of the Venerable Servant of God, Louise de Marillac, Widow Le Gras, Co-founder of the Daughters of Charity, His Eminence, Cardinal Dominic Ferrata, Ponent or Relator of the same cause, proposed in the ordinary Assembly of the Rota of the Congregation of Rites, which was held according to the special apostolic dispositions of the years 1878 and 1895 at the Vatican, on the day herein after indicated, the discussion of the following doubt: “Are the Processes pursued by Apostolic Authority, as well as by that of the Ordinary, valid? Were the witnesses regularly and duly examined? Were the documents presented in the case legitimately obtained, and for the purpose in view?”

The same Sacred Congregation, after having heard both in voice and in writing, the Reverend Father D. Alexander Verde, Promoter of the Holy Faith, and after having weighed all things carefully, decided to reply in the affirmative, viz: that the processes are valid. Regarding the choice of postulators, let the decree be observed of the year 1893.—November 19, 1907.
All this having been referred to Our Most Holy Father, Pope Pius X., by the undersigned, Cardinal Prefect of the Sacred Congregation of Rites, His Holiness approved and confirmed the decision of the same Sacred Congregation on the twenty-seventh of the same month, and in the same year.

(L. S.)

Seraphin Card. CRETONI,
Prefect S. C. R.

Diomede PANICI,
Archb. of Laodicea, Secretary S. C. R.

DECRETUM BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVAE DEI LUDOVICAE DE MARILLAC VIDUAE LE GRAS CONFUNDATRICES PUELLARUM CHARITATIS.


Quibus omnibus Sanctissimo Domino Nostro PIO PAPAEX per in fras­c­riptum Cardinalem Sacrorum Rituum Congregationi Praefectum relatis, Sanctitas Sua sententiam ejusdem Sacrorum Congregationis ratam habuit et confirmavit, die 27, eisdem mense et anno.

(L. S.)

Seraphinus Card. CReonti,
S. R. C. Praefectus.

Diomedes PANICI,

Pius PP. X.—Ad futuram rei memoriam. Ad augendam fidelium religionem et animarum salutem procurandam intenti, omnibus utriusque sexus christifidelibus vere poenitentibus et confessis ac S. Communione reflexis, qui Ecclesiam publicam titulo S. Vicentii a Paulo, adnexus piae domulii Matri Presbyterorum Secularium Congregationis Missionum, in cibitata Parisiensis, die secunda mensis Augusti, a primis vespis ad occasum solis diei huic, quotannis devote visitaverint, ibique pro christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione, pias ad Deum preces effuderint, ut plenariam de Portiuncula nunup. Indulgentiam consequantur quam consequerentur, si quamlibet ex Ecclesiis Patrum Monialiumve Ord. S. Francisci personaliter ea ipsa die ac devote visitaret, de Apostolica auctoritate, vi presentium, ad Septennium concedimus. Non obstantibus quibuscumque. Datum Romae apud S. Petrum sub Annulo Piscatoris die XVII Januarii MCMVIII, Pontificatus Nostri Anno Quinto.

(L. S.) Pro Domino Card. a Secretis Status
N. Marini, sub.

64.—CONCESSION FOR THE MIDNIGHT MASSES AT CHRISTMAS. Cong. of the Inquisition, August 1, 1907.

We have already given the text of this Decree. See Annals, 1908, page 136. The following is a short and useful commentary on it:

Concession for Midnight Masses at Christmas. It is well known that by common law, private Masses are not permitted on Christmas night, and Communion is not authorized to be given either at the private Masses or at the one solemn Mass prescribed by the rubrics in churches obliged to choir service. In France, according to custom legitimized by indults, both private Masses and Communion are authorized in all churches and chapels. This favor has been lately extended by the Pope “to all the monasteries of cloistered nuns, to religious institutions, to establishments of piety, and to seminaries for the priesthood,
having a public or semi-public oratory with license to pre­serve the Blessed Sacrament.” Three Masses may be cel­ebrated there, or one only if preferred, and Communion may be given to those presenting themselves. The Decree states in addition that the hearing of this Mass is sufficient to satisfy the precept. (Concession of August 1, 1907.)

Revue du clergé franç. 1908, p. 88.

65.—Concession for Communion in Private Oratories.—Sacr. Cong. of Rites, May 8, 1907.

Until the present, the concession for a private oratory did not comprise the authorization to receive Communion at the Mass celebrated in these oratories, excepting the persons so privileged. Others were obliged to obtain permis­sion of the Bishop, which was, however, easily presumed, according to authors. A declaration of the Sacred Con­gregation of Rites, dated May 8, 1907, has modified this provision; hereafter, the indult for a private oratory com­prises permission to give Communion to all the faithful assisting at Mass, but without prejudice to parish rights.—Ibid., p. 91.
OUR DEAR DEPARTED.

OUR MISSIONARIES.

Brother Joseph Miccozzi, (Coadj.), Rome, Italy, January 19, 1908; 87 years of age, 63 of vocation.
Brother Felix McMullin, (Coadj.), Cape Girardeau, Mo., U. S., January 11, 1908; 77 years of age, 51 of vocation.
Brother Philip Lynch, Cork, Ireland, January 27, 1908; 71 years of age, 41 of vocation.
Rev. Hubert Prause, San José, Costa Rica, February 5, 1908; 36 years of age, 19 of vocation.
Brother Cecinius Samia, (Coadj.), Tripoli Syria, February 10, 1908; 65 years of age, 28 of vocation.
Brother Vincent Hourquet, (Cleric), Dax, France; February 13, 1908; 26 years of age, 6 of vocation.
Brother Matthew Lachowski, (Coadj.), Cracow, Austria, February 20, 1908; 29 years of age, 3 of vocation.
Rev. Robert Geisen, Louvain, Belgium, February 22, 1908; 36 years of age, 17 of vocation.
Rev. Cosmas Mivielle, Lima, Peru, February 24, 1908; 72 years of age, 50 of vocation.
Brother Philip Ciminari, (Coadj.), Monte Citorio, Rome, Italy, February 20, 1908; 81 years of age, 50 of vocation.
Rev. Joseph Colliette, Constantinople, Turkey; February 27, 1908; 52 years of age, 33 of vocation.

OUR SISTERS

Sr. Marie Plumecoq, l'Hay, France; 69 years of age, 49 of vocation.
  Marie Sahm, Cologne; 57, 35.
  Anne Moulin, Paris; 81, 59.
  Françoise Giraux, Verdun, France; 72, 54.
  Joséfa de Garaiàlde, Laredo, Spain; 20, 3.
  Maria Sampons, Balearic Isles; 64, 42.
  Maria Villar, Valdemoro, Spain; 24, 5.
  Maria Peremateu, Alicante, Spain; 74, 49.
  Antonia Piersantelli, Arezzo, Italy; 29, 10.
  Maria Jeoffroy, Royan, France; 62, 34.
Sr. Berthe Grasset, Paris; 49, 27.
,, Maria Andrade, Rio de Janeiro, Brazil; 45, 28.
,, Berthe Wojciechowaska, Culm; 38, 17.
,, Teresa Pepe, Naples, Italy; 33, 13.
,, Corima Maestri, Siena, Italy; 34, 6.
,, Sophie M. Donnell, Clichy, France; 75, 53.
,, Marie Delannoy, Paris; 74, 52.
,, Marie Brotan, Meseritsch, Austria; 28, 4.
,, Emilia Gusmão, Rio de Janeiro; 57, 30.
,, Antoinette Bartosz, Cracow, Austria; 84, 68.
,, Theodora Falzetti, Sampierdarena, Italy; 79, 49.
,, Antonia Dogliani, Naples; 41, 20.
,, Marguerite Acosta, Buga, Colombia; 42, 13.
,, Marie Lansac, Valencia, Spain; 58, 29.
,, Esther Parollo, Turin, Italy; 29, 4.
,, Marie Paledzka, Cracow, Austria; 55, 9.
,, Jeanne Groisne, Château-l'Évêque, France; 67, 47.
,, Marie Oriol, Criel, France; 65, 40.
,, Louise Bertheau, Saint-Étienne-du-Rouvray, France; 75, 46.
,, Thérèse Otte, Salzburg, Austria; 25, 6.
,, Caroline Watellier, Quissay, France; 71, 52.
,, Anne Kroich, Lankowitz, Austria; 63, 18.
,, Pascuala Walde, Arequipa, Peru; 59, 32.
,, Ramona Aléon, Tarragona, Spain; 68, 51.
,, Maria Onzalo, Madrid; 74.
,, Arsène Eingels, Madrid; 71, 48.
,, Anne Amouroux, Bègles, France; 32, 11.
,, Anna Zupancie, Budapest, Hungary; 27, 6.
,, Rose Paulet, Trani, Italy; 75, 51.
,, Caroline Pascau, Tarbes, France; 76, 47.
,, Marie Dubroca, Toulon, France; 70, 44.
,, Zenobie Méchinaud, Clichy, France; 70, 49.
,, Gabrielle Haverland, Buenos-Ayres, 38, 13.
,, Maria Siller, Montevideo, 72, 40.
,, Marie Rouquette, Libourne, France; 63, 41.
,, Laure Bousquet, Paris; 58, 41.
,, Jeanne Roussilloux, Chambéry, France; 46, 23.
,, Marie Krupinska, Léopold, Austria; 71, 51.
,, Agusta Sirven, Flores, Argentine Republic; 31, 11.
,, Antoinette Castanet, Bordeaux, France; 57, 32.
,, Marie Kremzar, Laibach, Austria; 30, 12.
,, Thérèse Norziglio, Placéntia, Italy; 88, 67.
,, Marie Lucie, Paris, 80, 51.
,, Marie Danjou, L'Hay, France; 78, 43.
,, Marguerite Perrin, Santiago, Chili; 43, 20.
Sr. Apollonnie Dumas, Paris; 29, 6.
Maria Scarpetta, Naples; 47, 21.
Jeanne Praëts, Metz, German Lorraine; 85, 58.
Marie Vignon, Lyons, France; 66, 45.
Fuléronde Prat, Saint-Barnabé, France; 52, 29.
Marie Miano, Naples; 34, 8.
Brigitte Birkle, Condom, France; 64, 40.
Eliane de Senneville, Navarren, France; 31, 8.
Marie Lestrade, Angers, France; 90, 69.
Louise Loisant, Peronne, France; 68, 50.
Paula Orduna, Corella, Spain; 24, 4.
Luïsa Vendrell, Tarragona, Spain; 38, 14.
Marie Estournel, Valencia, Spain; 78, 53.
Reine Billiau, Corbeck-Loo, Belgium; 75, 59.
Anna Desarménien, Cartagena, Spain; 62, 39.
Adeline Denizart, Paris; 72, 48.
Josephine Michel, Langres, France; 89, 57.
Marie Mally, Bourbon-l'Archambault, France; 71, 52.
Marie Voisin, Lille-Wazemmes, France; 34, 11.
Lucie Dubocq, Vicogne, France; 48, 22.
Marie Lanata, Magny-en-Vexin, France; 69, 46.
Amélie Maugues, Rheims; 39, 13.
Elisabeth Gardettes, Orthez, France; 78, 47.
Marie Garnier, Agen, France; 51, 32.
Marie Laval, Lisle, France; 31, 8.
Marie Fournier, Clichy, France; 76, 55.
Delphine Motta, Siena; 83, 61.
Elizabeth Lolli, Siena; 53, 30.
Thérèse Bertasso, Boves, Italy; 58, 27.
Françoise Thore, L'Hay, France; 68, 45.
Marie Felluer, Budapest; 61, 25.
Adele Manquat, Versailles; 79, 50.
Marie Tatulli, Portici, Italy; 65, 46.
Louise Damance, Lévignac, France; 80, 55.
Marie Mesnier, Sainte-Reine, France; 43, 17.
Marie Delahaye, Redon, France; 74, 52.
Augustine Damon, Amiens, France; 68, 40.
Marthe Moreau, Monaco; 25, 4.
Adele Sanguineti, Sassari, Italy; 28, 8.
Helène Delaval, L'Hay, France; 33, 8.
Thérèse Klock, Budapest; 64, 39.
Clemence Guette, Paris; 78, 57.
Barbe Tchang, Pekin; 68, 43.
Marguerite Binetti, Giovinazzo, Italy; 31, 11.
Marie Crangle, London; 66, 41.

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Sr. Marianne Solier, Lima; 55, 26.
Josefina Mandiburn, Lima; 55, 26.
Marie Bizord, Guayaquil, Ecuador; 63, 43.
Maria Orlandi, Siena; 45, 20.
Eugenie Chailloux, Rio de Janeiro; 74, 52.
Natalie Boyer, Rome; 79, 53.
Louise Borgonow, Milan; 30, 8.
Marie Mazzoleni, Cannobio, Italy; 28, 4.
Baptistine Heyraud, Toulouse, France; 54, 24.
Petra Losarces, Valencia, Spain; 55, 35.
Juana Radostain, Azpeitia, Spain; 65, 42.
Rafaela Garcia, Valencia, Spain; 38, 8.
Juliana Andino, Santander, Spain; 25, 3.
Fortiana Treserra, Seville; 83, 57.
Maria Perez, Valdemoro, Spain; 28, 6.
Teresa Riera, Cordoba, Spain; 58, 32.
Gabriela de los Santos, Manila, Philippine Isles; 40, 19.
Jeanne Chossonnerie, Laon, France; 65, 45.
Julia Lecomte, Caen, France; 68, 45.
Sophie Signoret, Brindisi, Italy; 74, 53.
Claire Delteil, Albi, France; 68, 44.
Sophie Valière, Bordeaux, France; 66, 43.
Josephine Guibert, Les Andelys, France; 77, 43.
Marie Guilleux, Trujillo, Peru; 74, 53.
Rosalie Descamps, Royan, France; 71, 48.
Camilla Culhnan, Norfolk, Va., U. S.; 38, 9.
Antonia Padien, St. Louis, Mo., U. S.; 51, 22.
Mary Ellen Brady, Baltimore, Md., U. S.; 74, 53.

R. I. P.

Father Cayla, being forced to leave Saint Lazare and remove from Paris to escape the fury of the revolutionists, sought refuge at le Forez, near Lyons. It is probable that his reason for choosing this locality, was a hope of ready possibility of access to Switzerland or Italy. Difficulties, however, prevented the realization of this plan, and he retraced his steps towards Paris. Thence Father Cayla went to Amiens where he remained concealed for several months, always exposed to the danger of being arrested.

Under date of January 12, 1793, he forwarded a letter to Father Fenaja, Visitor of the Roman Province wherein he says: "I have already written a number of letters to Rome, and I fear strongly that they may not have reached their destination. I shall again hazard this one. You are doubtless aware of our misfortunes and our uncertainty for the future. I have found a dwelling that is sufficiently secure for the present and I enjoy good health. I do not know what will happen this year; when all Europe is arm-
ing against us, the innocent may be confounded with the guilty. We abandon ourselves to Divine Providence, and we must wait on His dispositions as faith teaches, for it alone can reassure us and procure us consolation in our trials. You have heard of the deplorable state of the Mother-House. It is rented for $4,000 and already $600,000 of Community property has been sold. I think by Easter time all will have been sold, but not paid for. This is what will render our reestablishment more difficult, but it is not yet impossible nor wholly to be despaired of.

I would have liked to visit you but it was not possible.

In order to conceal his place of retreat, Father Cayla did not give his address. It was discovered later, and he was arrested with his companions. He succeeded in narrowly escaping the hands of the revolutionists, but he had the sorrow of leaving several of his confrères in the prisons of Amiens.

Father Fenaja hastened to transmit a copy of this letter to all the houses of the Company, and to recommend the Superior General to the prayers of the Missionaries.

Six months having elapsed without receiving any further news of the Superior General, the Sovereign Pontiff at the suggestion of Father Fenaja, judged it expedient to propose on June 20, 1793, a vicar apostolic over the Company, until Father Cayla should be in a position to resume the direction. Father Fenaja communicated this disposition of the Holy See to the various houses of the Community by a letter of June 29, 1793.

"It has pleased His Holiness, Pius VI.," wrote he, "to turn his thoughts to our Congregation and the position in which it exists at present, deprived as it is of its very worthy head, and well-beloved Superior General, of whom we have had no news for a long time past, the last being far from a reassuring character. No one furthermore can hold correspondence with him in regard to important matters..."
that daily present themselves. The Holy Father, being informed of these critical circumstances, known to all, without my suspecting it and without any forewarning, has condescended to forward a brief by which he establishes me Vicar Apostolic to govern the Congregation as long as our well-beloved Father is prevented from resuming the reins of government. I address you a printed copy of this brief, in order that you may be able to communicate its tenor to all the members of your family, and that each one may know to whom to recur until it may please God to provide otherwise. The hope of soon hearing from our dear Father Cayla, for whom I protest the most affectionate tenderness and the most filial obedience, moderates partly the sadness caused me by this unforeseen news of the burden laid on my weak shoulders.

Your very humble

Benedict Fenaja,

u. p. o. m. Vicar Apostolic

Did the situation and the painful circumstances in which the Superior General found himself temporarily, call for the transmission of his authority to another?

... At Rome the Missionaries of the house of Monte-Citorio did not all acquiesce to the change. When the brief, nominating Father Fenaja Vicar Apostolic was read to the assembled Community, murmurs arose which the Superior of the house, Father Cartenovis was obliged to repress, remarking that it was an injury to a Missionary so worthy of respect as Father Fenaja to suspect him capable of recourse to secret intrigues to obtain this office.

Father Fenaja himself in order to quiet the unfavorable rumors in his regard believed it a duty in his letter accompanying the brief addressed to the different houses of the Company, to protest that he was far from suspecting such
a nomination, and that on the reception of the brief he was ignorant of its contents. When later on, Father Cayla's place of refuge became known, the Sovereign Pontiff had the condescension, in order to dissipate completely the unseemly reports provoked by the nomination of Father Fenaja to write to the Superior General of the Congregation that he had been obliged to do violence to the repugnance of the Vicar Apostolic to make him accept the charge: Repugnantem auctoritate nostra ad munus obeundum adduximus.

Father Fenaja, being authorized to assign his assistants nominated Fathers Cortenovis, Bristoli, Oreggi and Gentillezza. Shortly after the expediting of this brief the Vicar Apostolic received from the Superior General another letter from Ypres dated July twenty-fourth; he immediately informed the houses of the Congregation in these terms:

"Magnificate Dominum mecum et exaltemus nomen ejus in idipsum. I hasten to communicate to you the consolation I experienced on receiving news at last of Our Most Honored Father of whom we have been deprived for so long a time, and whom we all desired so ardently to have again. He wrote to me himself from Ypres in Flanders by post from Milan, under the date of last July, and he makes known to me that he has escaped from France by a special protection of God, and with the sorrowful consciousness of having left in the prisons of Amiens, Fathers Julienne and Brochain, who had been with him. He mentions his intentions for the future in the paragraph which I faithfully render: "My stay in Flanders seems to open for me the way to Italy; but I have neither pecuniary resources, nor sufficient health to undertake so long and perilous a journey at this time. Furthermore, my presence in France will become indispensable if our crisis should take a happy turn."

"The following is the answer I made to the above: "My
greatest consolation would be to have you come to Italy. As for the lack of funds, we shall remedy that, being thoroughly of the conviction that there exists no house which is not disposed to contribute to defray the expenses of your journey. I do not know, however, how to remove two other obstacles; that of your health, which must have suffered greatly during these trials on account of the alarms that beset you and the sad necessity that constrained you to depart from France. As for what concerns me, I have the honor to assure you that when you judge it convenient to visit Italy, you will be received with respect, tender affection, and joy. If you fear your inability to make the journey, be perfectly assured of my devotion and sincere attachment to your person. My vicarship will cease the moment you desire to transmit to me an authentic act, declaring that you are in a house of the Congregation where, at least, with one assistant you can engage in the government of the Company. When this document is received I shall humbly submit it to the Sovereign Pontiff in order that he may be certified that the motive which induced his former provision has now ceased.”

“By this part of the letter you will know, Gentlemen and my dear Brothers, what our true sentiments are. We have in view only the preservation of the Congregation and the prevention of the introduction of abuses which would not fail to arise, so long as the head is powerless to act, and the inferior authority is greatly divided. You will know accordingly, that the order of things established by the brief will continue until present circumstances are altered. I shall hasten to advise you of the expiration of my vice-government when that moment shall have arrived, and I desire that it may arrive from the bottom of my heart. In the meantime, let us all unite in thanking the good God for the grace He has bestowed on us, in delivering our well-beloved Father, let us ask of Him his
preservation, let us bestir ourselves in the practice of virtue, and let us so act that the trials to which the Congregation is exposed may be diminished on account of our spirit of obedience, of union, and of regularity.

Your very humble

Benedict Fenaja,

u. p. o. m., Vicar Apostolic.

Communications having become facilitated, the Very Reverend Superior General transmitted from Tournai, September 13, 1793, a new letter to the Vicar Apostolic who forwarded it to the houses of Italy. It was expressed in the following terms:

"I was already informed through the newspapers published here, that the Pope had nominated you Vicar General of the Congregation, but I was unaware of the tenor of the brief. This arrangement was not a surprise to me, circumstances required it, and the welfare of the Congregation exacted it. I beg you to lay at the feet of His Holiness the homage of my sincere and well-due gratitude for this proof of bounty and protection with which he has graciously honored the Congregation in the present circumstances.

"I am keenly sensitive of your testimonies of devotion and of the humble terms you employ in referring to your promotion, and you may rest assured I am free from disquietude in this regard, and I shall not take umbrage at it. However, I am determined to retake the reins of government, but I do not know when Divine Providence will provide me the occasion of doing so. Public affairs in France are not hopeful looking for the near future, and I fear that order may not be restored in less than a year. On the other hand, I am alarmed at the length of a journey to Italy, on account of the season and the weak
state of my health. I may be able to re-enter France through Lyons should that city become disentangled from its present difficulties. I shall decide at the close of September."

§ 16.—Father Cayla resumes the government of the Congregation.

Being deceived in his hopes of soon returning to France, Father Cayla resolved to enter one of our houses in the Palatinate, and December 9, 1793, he addressed another letter to Father Fenaja to inform him of his residence at Manheim with two of his assistants, Fathers Brunet and Ferris, and stating that he would resume his powers of government. He requested him to lay at the feet of His Holiness, the homage of his gratitude for the brief of June twentieth, of that year, thanked him for his prudent correspondence with the views of His Holiness, and invited him to convey his determination to the different houses of the Community.

This letter reached the Vicar Apostolic on December twenty-fifth, and on January 4, 1794, he complied with the intentions of the Very Reverend Superior General and announced his decision in this declaration.

"I have received a letter from Our Most Honored Father, in which he advises me of his ability to resume the government of the Congregation, to which he will give this information in his ordinary New Year's Circular. From Manheim, he will go to the little house of the Congregation at Neustadt, also in the Palatinate, a short distance from Manheim, where all letters are to be addressed. I have hastened to inform His Holiness of this news, and with his permission I resign my vicarship with the satisfaction that I only obeyed in accepting it. I thank all my dear confrères for the patience they have evinced in my regard, and I also ask the aid of their prayers."

https://via.library.depaul.edu/annals_en/vol15/iss1/3
Father Cayla on his part issued a Circular dated January 1, 1794, wherein he expressed himself as follows:

"For a long time past, my communication with you has been severed owing to events too well known for me to repeat them here. This enforced silence has cost me heartfelt pain, and I have probably suffered more from the privation of correspondence with my confrères than from the cruel persecution I have endured on the part of the turbulent factions, who after overturning the government in France, are seeking to quench there the fire of religion.

"Having by a singular favor of Providence escaped from the fury and knives of the assassins, I wandered for some time in Flanders; the exhaustion of my resources and finances, and above all the desire to join my confrères induced me to direct my way to the Palatinate where I had the good fortune to live in a house of the Congregation together with Fathers Brunet and Ferris, two of my assistants.

"For a year past, I received no news of Father Pertuisot. If he has not succumbed to the burden of years and afflictions, he must still be in Paris. Father Sicardi, being obliged to return to Italy, is at present the head of the house at Turin, which is sufficiently within reach for me to profit by his counsels, while awaiting the time of a closer union.

"My new position affords me every facility for resuming the government of the Congregation. I am less distant from the greater number of the Community than I was at Paris, and no obstacle prevents the free circulation of letters. I have already informed Father Fenaja of these circumstances.

"In France our woes are at their zenith. Hardly was the decree of suppression sanctioned, when our houses and goods were confiscated, leaving us without shelter or means. Several of our houses are entirely destroyed; the rest are so crippled that they can hardly subserve our purposes
much longer. Three of our confrères have been massacred. Father François met his glorious death in the seminary of Saint Firmin at Paris, where he had been Superior; he had shown the greatest zeal in the agitation against the schismatical oath, and had distinguished himself by his useful publications. The two others, Fathers Gruyer and Gallois had the happiness of being associated with these worthy priests who were massacred in the memorable days of the second and third of September. Others have been arrested; they still groan in chains and their life is more than ever exposed to peril. Some have had the courage to remain in France where under a disguise they attend to the service of the faithful. It is a difficult task for them to avoid the restless and active fury of their enemies. All the others, now wanderers are seeking refuge in different kingdoms hoping to find assistance."

§ 17.—The Sojourn of the Superior General in Rome.

The Superior General, after resisting the repeated urgings and offers of Father Fenaja for him to come to Rome, could not refuse to accept the gracious invitation extended to him by His Holiness in a brief of March 12, 1794. Starting from Manheim in the month of May, he arrived at Rome on November 9, 1794, in company with Fathers Brunet, Ferris, Sicardi and Lesueur, Secretary of the Congregation, and withdrew with them to the house of St. Andrew on Monte-Cavallo.

The dwelling did not suffice for them; provision had to be made for the housing and boarding of the new comers. Father Cayla took the resolve thereupon, as he declared in his Circular of the new year in 1795, in order to escape being a charge on the house that afforded him shelter, to preempt an annual contribution on the houses of the Provinces of Italy, Spain, and Portugal. This sum was without doubt, quite insufficient to defray all the expenses of the mem-
bers of his council whom he maintained. He counted, however, on the resources of Divine Providence and even though this assistance did not fail him, he was put to painful trials, as we learn from his correspondence with Father Brunet.

The Province of Spain was composed of four or five houses, and those of Portugal numbered five or six. Their assessments were levied as follows:

Province of Spain . . . 80 [livres.]
Province of Portugal . . 100 —

PROVINCE OF LOMBARDY

<table>
<thead>
<tr>
<th>City</th>
<th>Assessments</th>
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<tbody>
<tr>
<td>Turin</td>
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<td>Mondovi</td>
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<tr>
<td>Casala</td>
<td>10</td>
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<tr>
<td>Voghera</td>
<td>10</td>
</tr>
<tr>
<td>Genoa</td>
<td>25</td>
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<tr>
<td>Savona</td>
<td>10</td>
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<tr>
<td>San Remo</td>
<td>10</td>
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<tr>
<td>Sarzana</td>
<td>10</td>
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<tr>
<td>Pavia</td>
<td>15</td>
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<tr>
<td>Cremona</td>
<td>15</td>
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<tr>
<td>Reggio</td>
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</tr>
<tr>
<td>Modena</td>
<td>6</td>
</tr>
<tr>
<td>Udina</td>
<td>15</td>
</tr>
<tr>
<td>Ferrara</td>
<td>10</td>
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ROMAN PROVINCE

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</tr>
<tr>
<td>Florence</td>
<td>25</td>
</tr>
<tr>
<td>Monte Citorio</td>
<td>14</td>
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<tr>
<td>Bologna</td>
<td>10</td>
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<td>Forli</td>
<td>10</td>
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<tr>
<td>Macerata</td>
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<td>Fermo</td>
<td>6</td>
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<tr>
<td>Perugia</td>
<td>10</td>
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<tr>
<td>St. Andrew</td>
<td>0</td>
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<td>Forli</td>
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<tr>
<td>Subiaco</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>471</td>
</tr>
</tbody>
</table>

Father Sicardi, in order to alleviate the difficulties of his Superior's position, did not delay returning to Turin, and in June 1799, Father Ferris, with the consent of Father Cayla gave ear to the proposal of the bishops of Ireland to visit that land and organize the college of Maynooth. Fathers Brunet and Lesueur alone remained to the end at the expense of the Superior General. The resources forwarded to Father Cayla by Father Viguier of Constantinople,
Father Vicheras of Algiers, and Father de Fulgure of Naples, and some charitable persons, enabled him to maintain some of his confrères with him until his death, and to supply the want of contributions from Italy where the houses of the Congregation had been suppressed by the Generals of the French army.

Father Cayla experienced keen regret at his lack of knowledge of the language of the country, which proved a bar to public utterance and free conversation with the Missionaries whose houses he visited or occupied. On their part, the Missionaries of Italy could have had thorough personal evidence of the distinct talent he had received from God for the preaching of His word. While at Florence, he judged it an occasion to put in writing a little instruction which was immediately rendered into Italian. This translation was read to the Community which was greatly pleased with it. Its edification, however, would have been vastly increased, if Father Cayla had delivered himself the instruction with his animated accents, full of his personal magnetism.

Everything, furthermore, seemed to conspire to fill his life with trials and privations. The state of religion in France hardly left him anything for the present, but to shed tears for the fate of the seven French Provinces of the Congregation. The troubles in Poland, public agitation, the spasmodic quaking throughout all Europe, while proving an obstacle to ready and convenient intercourse, and often entirely preventing it, were causes why the Congregation ordinarily had little work to do. But if the means of serving it as he would have desired, were denied him, his zeal, solicitude, and devotion for it had lost none of their activity. How many blows were struck at his heart through the suppression of almost all the houses of the Roman and Lombard Provinces!

The entry of the French army into Rome on February
11, 1798, and the removal of the Roman Pontiff, which occurred ten days later, put the Superior General to a new anguish. All the property of communities was confiscated and sold. On May 14, 1798, Father Cayla saw himself constrained to a hasty abandonment of the house of St. Andrew, whence he withdrew to that of Monte-Citorio. A few months later, he had again the misfortune to see this house also suppressed by a public decree. Howsoever repugnant it was for him to hold relations with the enemies of the Church, he did not hesitate to seek them and to plead with them the case of the one house still remaining to the Missionaries in the States of the Church. He succeeded sufficiently to obtain the suppression of the decree issued against it. Its suspension proved the salvation of the house. If he had before his death the consolation to see several houses in Italy emerge from their ruins, he bore with him to the tomb his regret on leaving them in such a condition of distress as not to permit them to resume the good work they had been accustomed to operate. For the rest, the afflictions, the trials of Father Cayla were always such that far from altering his resignation to the will of God, they rather added to it a new perfection. The more he experienced the violence of assaults the more profoundly he adored and lovingly kissed the hand that struck. “A few days before his death,” Father Brunet tells us, “fearing so many afflictions might have left in his soul an impression which contributed to the languor from which he suffered for six weeks past, I besought him to let me know if he harbored any ill-feeling. ‘No’, he replied, ‘I have none, I have a firm confidence that the Lord will regard me at last with an eye of mercy. I await His time patiently and I am with His grace resigned to His will’”.

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LIST OF ESTABLISHMENTS
OF THE SISTERS OF CHARITY

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

1866. Orihuela, Spain, Valencia; Hospital.
       Ozieri, Italy; Hospital.
       Paris, Passy; Our Lady of the Annunciation, No. 68 Ranelagh St.
       House of Charity.
       Perpignan, Pyrenees-Or.; House of Charity, Free School.
       Portici, Italy; Asylum.
       Radfeld, Poste, Ratternberg, Tyrol; School.
       Ragendorf, near Pressburg; Hungary, House of Charity, School.
       Rajka-Ragendorf, Hungary; School.
       Rattenberg, Austria, Tyrol; Hospital.
       Revello, Italy; Hospital, Asylum.
       Richmond, Virginia, United States; Extern School.
       Rome, Italy; School, St. Nicholas of Tolentino.
       Rome, Italy; St. Clement's Schools or the Zo-colette.
       Saint-Amand, the Waters, North; House of Charity.
       St. Jean de Bournay, Isère; House of Charity.
       St. Michael, Aisne; Factory.
       Saint-Servais-les Namur, Belgium; Ophthalmic Institute.
       Syracuse, Italy, Sicily; Hospital, Orphanage.
       Teramo, Italy; Hospital.

1867. Acireale, Italy; St. Rosalie’s School.
       Avellino, Italy; St. Mary’s Orphanage.
       Aversa, Italy; St. Anthony’s Asylum.
       Azcoitia, Spain, Guipuzcoa; House of Charity.
       Ballainvillars, Seine-et-Oise; House of Charity, Free School.
       Barbastro, Spain, Huesca; House of Protection.
       Barcelona, Spain, Catalonia; House of Charity, Holy Family.
       Bas-en-Basset (Haute-Loire); House of Charity.
       Biskupice, Prussian Poland; Classes.
       Bramberg, Austria; School.
       Carrolton, United States; Orphanage for Girls.
       Cartagena, Spain, Catalonia; Asylum.
       Castelfidardo, Italy; Hospital.
       Chicago, United States; St. Columba’s School.
       Coatbridge, Scotland; House of Charity.
       Colima, Mexico; Hospital, St. John of God.
1867. Colima, Mexico; Hospice.
    Concepcion, Chili; Hospital.
    Cork, Ireland; Infirmary.
    Cracow, Austria, Galicia; St. Joseph’s Asylum, No. 38 Krowoderska St.
    Diamantina, Brazil; College.
    Esplugas de Francoli, Spain, Catalonia; School.
    Freshfield, near Liverpool, England; St. Anne’s School.
    Foligno, Italy; Providence Schools.
    Isle of the Good Jesus, Brazil; Military Hospital.
    Keokuk, Iowa, United States; Extern Classes.
    Liége, Belgium; House of Charity, St. John’s Place.
    Liverpool, England; Schools.
    Longrano, Italy; Hospital, Asylum.
    Lowell, Mass; United States, St. John’s Hospital.
    Matanzas, Cuba; Saint Vincent de Paul’s College.
    Mittensil, Austria, Pinzgau; School, House of Industry.
    Mondovi-Carassonne, Italy; Hospital.
    Montferranc-Savès, Gers; House of Charity.
    Monsac, Dordogne; House of Charity.
    Natchez, Mississippi; United States, Extern Class.
    Oria, Italy; Asylum.
    Paris; Petit-Monrouge, rue de la Tombe-Issoire, 78; House of Charity, School.
    Petaluma, United States; Extern Class.
    Pontoux-sur-Adour, Landeis; House of Charity, School.
    Petropolis, Brazil; Infirmary.
    Rome, Italy; Aldobrandini Schools.
    Saint Denys, Seine; Orphanage for Boys.
    Saint Martory, Haute Garonne; House of Charity.
    Saint-Paul, Isle of the Reunion; Hospital.
    Schwetz, Russian Poland; House of Charity.
    Sin-le-Noble, North; House of Charity, Free School.
    Soreze, Tarn; Hospice, School.
    Talca, Chili; Hospital.
    Teruel, Spain, Aragon; Hospital.
    Vendhuile, Aisne; House of Charity, School.
    Venice, Italy; Marine Hospital.
    Versailles, Seine-et-Oise; Military Hospital.
    Zduny, Russian Poland; House of Charity.

1868. Aidin, Turkey; House of Charity.
    Aisy-sur Armançon, Yonne; House of Charity.
    Amozoc, Mexico; House of Charity.
1868. Biskra, Algeria; House of Charity.
Boeschcepe, North, Charity Hospital.
Bois Sainte-Marie, Saône et-Loire; Charity Hospital.
Bourget, Le, Seine; House of Charity.
Budapesth, Hungary, Christinstadt Gellertgasse 49; School.
Carmagnola, Italy; Hospital.
Castelnew, Gers; House of Charity.
Charly, Aisne; Charity Hospital.
Châteaufort, Seine-et-Oise; House of Charity, School.
Cologne, Rhenish Prussia; House of Charity, St. Severin.
Djidjelly, Algeria, Constantine, House of Charity.
Forêt, (La) Cantal, France; Orphanage.
Forlimpopoli, Italy; Hospital, School.
Goeulzin, North; House of Charity, School.
Grandenz, Prussian Poland; House of Charity.
Grenada, Spain, Andalusia; College for Young Girls.
Groslay, Seine-et-Oise; House of Charity.
Gyongyos, Hungary; School.
Hardt, Prussia; House of Charity.
Haut-Pons, Pas-de-Calais; House of Charity.
Impruneta, Italy; Asylum.
Jiquilpan, Mexico; House of Charity.
London, England; Crèche.
Manila, Philippines; Le Concordia, College of the Immaculate Conception.
Merida, Mexico; St. Vincent's College.
Murguia, Spain, Alava; School.
Namur, Belgium; House of Charity.
Nemours, Seine-et-Marne; Orphanage, School.
Nueva Caceres, Philippines; St. Isabel's College, School.
Pau, Basses-Pyrénées; Orphanage, Free School.
Polsy, Aube; House of Charity.
Puebla, Mexico; Orphanage.
Quezaltenango, Guatemala; Hospital.
Quevilly-le-Petit, Lower Seine; Hospice.
Rio de Janeiro, Brazil; Military Hospital.
San Luis Potosi, Mexico; House of Charity, Maternity Hospital.
Salisbury, England; House of Charity.
Santiago, Chili; Orphanage, House of Charity.
La Sentinelle, North; House of Charity, Free School.
Tchou-San, China; Tche-Kiang, Orphanage.
Warsaw, Russian Poland; Hospital.
Vienna, Austria, Wahrning, Antonigasse; School.
Vigo, Spain, Galicia; Hospital.
1869. Acireale, Italy; Sacred Heart Institute.
    Alcamo, Italy; House of Charity.
    Amiens, Somme, St. Honoré’s Parish; House of Charity.
    Ancôna, Italy, Foundling House.
    Antigua, Guatemala; Hospital.
    Atri, Italy; House of Charity.
    Azpeitia, Spain; Quipujcoa; House of Charity.
    Budapest, Hungary; Crèche.
    Budapest, Grosse Kirchengrasse, 3, Josephstadt School.
    Buenos Ayres, Argentine; Home for the Aged.
    Caltagirone, Italy; St. Louis’ Orphanage.
    Caltagirone, Italy; St. Francis’ Hospital.
    Caraglio, Italy; Asylum.
    Château-l’Evêque, Dordogne; House of Charity, School.
    Chicago, Illinois; United States, St. Joseph’s Hospital.
    Constantinople, Turkey; German Hospital.
    Cuenca, Spain, New Castile; St. James’ Hospital.
    Cuernawa, Mexico; Charity Hospital.
    Detroit, Michigan, United States; Foundling House.
    Dorignies (North); House of Charity, Free School.
    Elgoibar, Spain, Guipuzcoa; House of Charity.
    Ensival, Belgium; St. Elizabeth’s Hospice.
    Esquerchin, North; House of Charity, Free School.
    Falces, Spain, Navarre; Hospital.
    Fortaleza, Brazil, Ceara; Hospital.
    Gamaches, Eure; House of Charity, Free School.
    Girgenti, Italy; Hospital.
    Guilianova, Italy; Asylum.
    Gyongyos, Hungary; School.
    Hang-Tcheou, China, Tche-Kiang; House of Charity.
    Heiningen, Rhenish Prussia; House of Charity.
    Hoffray or Xhoffray, Rhenish Prussia; House of Charity.
    Ivry, Seine; Hospital for Incurables.
    Jefferson, United States; Extern School.
    La Fourquette, Upper Garonne; House of Charity, Free School.
    Lecce, Italy; Dispensary.
    Le Croisic, Lower Loire; House of Charity, School.
    Le Rouet, Mouth of the Rhone; House of Charity, School.
    Lima, Peru; Hospital for Incurables.
    Lourcy-Bourg, Nièvre; House of Charity.
    Madrid, Spain, Canillas; St. Joseph’s College.
    Mahon, Balearic Isles; Hospital.
    Matamoros, Mexico; Protectorate.
    Méricourt, Pas-de-Calais; House of Charity, Free School.
1869. Molfetta, Italy; Hospital.
   Montaudran, Upper Garonne; House of Charity, Free School.
   Montenero, Italy; School.
   Montolieu, Audes; House of Retreat.
   Moulins, Allier; St. Philomena's Orphanage.
   Naples, Italy; Dispensary, Monte di Miser.
   Noto, Italy; St. Joseph's Hospital.
   Ostuni, Italy; Orphanage, Pinto.
   Pithiviers, Loiret; St. Joseph's Home.
   Puebla, Mexico; St. Vincent's College.
   Rome, Italy; Hospital of the Child Jesus, at S. Onofrio.
   Rome, Italy; St. Agnes' House of Charity.
   St. Joseph, Missouri, United States; Extern School.
   St. Julien-du-Sault, Yonne; Hospice.
   Saint-Maurice, Seine, House of Charity, Free School.
   Saint-Puy, Gers; Hospital, Free School.
   Saint-Waast, North; House of Charity, Free School.
   Salerno, Italy; Hospice, Asylum.
   San Severino, Italy; Hospital.
   San Andres, Mexico; Hospital.
   Santa Agata dei Goti, Italy; School.
   Santeramo in Colle, Italy; Hospital, Asylum.
   Teano, Italy; Asylum.
   Tilloloy, Somme; Hospice, Free School.
   Torre Annunziata, Italy; Orphanage of the Addolorata.
   Valladolid, Spain, Old Castile; House of Charity.
   Valmadrera, Italy; Spinning Industry.
   Versailles, Seine-et-Oise; Asylum.
   Vho, Italy; School.
   Vietri, Italy; Orphanage.
   Vina del Mar, Chili; Hospice.
   Wargnies-le-Grand, North; House of Charity, School.
   Warsaw, Russian Poland; Hospital N. D.

1870. Ancona, Italy; Civil Hospital.
   Acquapendente, Italy; Hospital.
   Acqui, Italy; Industrial School.
   Besztercebanya, Heves, Hungary; School.
   Budapest, K. Knechtzgasse, 14, Hungary; Hospital.
   Bovés, Italy; Asylum.
   Caltagirone, Italy; Home for Invalids.
   Ceva, Italy; Asylum.
   Chambery, Savoy; Orphanage.
   Condé-Smendou, Algeria; House of Charity.
   Constantinople, Turkey; St. Joseph's Orphanage.
   Cueva de Vera, Spain, Almeria; St. Joseph's Hospital.
1870. Cullera, Spain, Valencia; Hospital.
Dearborn, Michigan, United States; St Joseph’s Retreat.
Florence, Italy; House of Charity, St. Ambrose.
Florence, Italy; House of Charity, St. Catherine.
Francazal, Somme; Orphanage.
Frauenthal, Rhenish Prussia; Hospice.
Guanajuato, Mexico; Orphan Boys.
Guayaquil, Ecuador; Charity Hospital, St. John of God.
Issoudun, India; Charity Hospital.
Jalapa, Mexico; St. Louis College.
Ketelhy, Somagy, Hungary; House of Charity, Hospitał.
Leon, Austria, Galicia; General Hospital.
Leige, Fragnée, Belgium; House of Charity.
Lille, Esquermes, North; Crèche.
Lille, Esquermes, North; House of Charity.
Loos, North; House of Charity, Free School.
Monteponi, Italy; Hospital.
Montevideo, Uruguay; Home for the Aged.
Neuilly, Seine; Hospital Hahneman, Chezy St. 45.
Neusohl, Hungary; School.
Norf, Rhenish Prussia; Schools.
Onteniente, Spain, Valencia; Hospital.
Pecq (Le) Seine-et-Oise; Orphanage.
Placencia, Italy; House of Industry.
Port Maurice, Italy; Hospital, St. John of God.
Quito, Ecuador; House of Charity.
Quito, Ecuador; Charity Hospital, St. John of God.
Saint-Jans-Cappel, North; House of Charity, Free School.
Saint-Valery-en-Caux, Lower Seine; House of Charity, School.
San Fernando, Spain, Valencia; Military Hospital.
San Salvador, Salvador; Hospital.
Sinigaglia, Italy; Hospice of Pius IX.
Vera Cruz, Mexico; Hospice.
Yrapuato, or Irapuato, Mexico; Hospital.
Zacatecas, Mexico; College.
Zouk Mikael, Syria; House of Charity.

1871 Alexandria, Egypt; Orphanage for Boys.
Alghero, Italy; Hospital, School.
Ancona, Italy; Home for the Destitute.
Arequipa, Peru; Hospital, Foundling House.
Arequipa, Peru; Hospital, Civil and Military.
Assisi, Italy; Orphanage.
Biskupitz, Upper-Silesia, near Borsigwerk; Hospice.
1871. Budapest, Gyermek menhely, Hungary; Franzstadt Kl Haupstr., 10; Asylum.
Boston-Spa, England; Deaf and Dumb Asylum.
Bromberg, Prussian Poland; House of Charity.
Châtillon-sous-Bagneux, Seine; House of Charity, School.
Charmes, Seine-et-Marne; Schools.
Chicago, Illinois, United States; Extern Schools.
Chillan, Chili; House of Charity.
Cologne-Nippes, Prussia; Central House, Hospital.
Cormeilles-en-Parisis, Seine-et-Oise; Hospital, Free School.
Costigliole d'Asti, Italy; Hospice, Asylum.
Cremona, Italy; Orphanage.
Deutz, near Cologne, Prussia; Orphanage for Boys.
Falkemberg, Upper Silesia, Prussia; Hospital.
Francavilla-Fontana, Italy; Hospital.
Frethun, Pas-de-Calais; Hospice.
Giulianova, Italy; House of Charity, St. Roch.
Grugliasco, Italy; House of Charity, St. Joseph.
Inowroclaw, Poland; Hospital.
Jeltsch, Poland; House of Charity.
Le Magny, Saône-et-Loire; House of Charity, Free School.
Lima, Peru; Orphanage for Girls.
Liverpool, England; Asylum for the Blind.
Neuilly, Seine; Hospital for Incurables.
Nice, Maritime Alps; House of Charity.
Ning-Po, China, Tche-Kiang; Hospital.
Orduna, Spain, Biscay; House of Charity.
Potenza, Picena, Italy; Hospital.
Reims, Marne; House of Charity, Saint Remy.
Saint-Jean-de-Luz, Lower Pyrenees; Hospice.
San Miguel, America; House of Charity.
Santarcangelo, Italy; Hospital.
Saragossa, Spain, Aragon; House of Protection.
Savona, Italy; Asylum.
Spinazzola, Italy; House of Charity.
Turin, Italy; Foundling House.
Warsaw, Poland; Boys' Industrial School.
Zapollan, Mexico; House of Charity.
Zell am See, Pinzgau, Austria; School.

1872. Agreda, Spain; Hospital.
Anzin, North; House of Charity, Free School.
Amititlan, Guatemala; Hospital.
Aragona, Italy, Sicily; Orphanage.
Baudin, par Sellières, Jura; House of Charity.
Bari, Italy; House of Charity, Institute Im. Concep.
1872. Bellegarde, Musinens, Ain; House of Charity.
Benevento, Italy; Orphanage of the Annunciation.
Bois-Guillaume, Lower Seine; House of Charity.
Byslawek, Prussia; Annex of the Culm Hospital.
Cadix, Spain, Andalusia; Catholic School.
Caravaggio, Italy; Hospital.
Cava dei Tirreni, Italy; House of Charity.
Cobrecce, Santander; St. Joseph's College.
Constantinople, Turkey; Hospital for Workmen.
Cordova, Spain, Andalusia; Hospital for Incurables.
Costa Rica, Central America; Hospital.
Cuenca, Ecuador; Hospital.
Doyet, Allier; House of Charity, Free School.
Evansville, Indiana, United States; Hospital.
Ferentino, Italy; Hospital.
Fresnes-les-Rungis, by Antony, Seine; House of Charity, School.
Gratz, Austria; Boys' Orphanage; Neubaugasse.
Guayaquil, Ecuador; Civil and Military Hospital, St. John of God.
Hersin, Pas-de-Calais; House of Charity, Free School.
Jouet-sur-l'Aubois, Cher; House of Charity.
Jouy-sur-Morin, Seine and Marne, House of Industry.
Kerhars, Morbihan; Farming School for Boys.
La Seyne, Var; House of Charity, Free School.
Lavaveix-les-Mines, Creuse; House of Charity.
La-Villa, Our Lady of Guadelupe, Mexico; House of Charity.
Les Camazes, Tarn; House of Charity, School.
Lisbon, Portugal; St. Louis' Hospital.
Leghorns, Italy; House of Charity.
Luino, Lac Majeur, Italy; Hospital.
Lujan, Argentine; House of Charity.
Madrid, Spain; Asylum of the Prince of Lavanderas.
Madrid, Spain; Ophthalmic Hospital.
Maria Zell, Austria; General Hospital.
Marseille, Bouches-du-Rhône; Soup Kitchen.
Marseilles, Bouches-du-Rhône; House of Charity, Free School of the Angel Guardian.
Matanzas, Cuba; House of Charity.
Mexico, Mexico; St. Joseph's House of Charity.
Mirabella-Eclano, Italy; House of Charity.
Mondondo, Spain, Santander; Hospital.
Montplaisir, Lower Pyrenees; House of Charity.
Morelia, Mexico; House of Charity.
Novi, Italy; Spinning Industry.
Pleschen, Prussian Poland; House of Charity.
Puerto de Santa Maria, Spain, Cadiz; Orphanage.

In the collection *Les Saints* so well known and appreciated, one volume, devoted to the Dutch *Martyrs of Gorcum*, appropriately finds place. Rev. Hubert Meuffels, priest in Holland, Missionary of the Congregation of St. Vincent de Paul, is the author of this work. Father Meuffels has had access to valuable documents which enabled him to make an exhaustive study of the facts he narrates.

The general statement of the sources of information and the manner in which they have been utilized, show that this work is fully equipped with the scientific requirements so justly demanded today of all historical studies written with a religious object or otherwise.

The narration is clear, concise, vigorous when needful. While it supplies as it goes along the information that an instructed reader is eager to find, the writer holds to the point. Meanwhile the reader, satisfied that he is imbibing knowledge keeps pace with the author.

For reflecting minds who wish to push onward and seek to meet present difficulties with the experience furnished by past events—since this is one of the benefits of history, *magistra vitae*,—there are few works which will prove more helpful than that of Father Meuffels. In it the author honestly greets William of Orange (1533-1584), with the title of “Father of the Country.” We congratulate him for so doing. It is in all truth to this prince that the Northern Low Countries of Holland owe their independence. William of Orange, surnamed the Silent, was born of a Lutheran family (p. 33) and related to the Protestant Admiral de Coligny (p. 43). In 1572, aided by a band of adventurers, *les Gueux de Mer*, nearly all were won over to the Reformation—he proclaimed the independence of Holland. Picture the situation, the keen anguish of the Catholics of that country. Up to that time they had been under the Spanish Catholic rule. On the one hand, to remain faithful to Philip II., who through his lieutenant, the Duke of Alva, treated them most harshly, was to forego the independence of the fatherland; while on the other, to pass over to the liberators meant to break away from Catholic ranks and to range with the Calvinistic party. What must be done? This situation so perplexing is presented in the opening pages of Father Meuffels’ work.

The closing scene, however, is marvelously different. It depicts the concord existing today between the Catholics and Protestants. This happy condition is the outcome of well understood liberalism which has made of Holland the hospitable refuge of all religious professions, where civil
rights are granted to all, Protestants and Catholics as well. How was this state of things brought about?

How? By dint of circumstances and the slow and steady workings of time.

In these social crises two movements may lead to a favorable issue: either a sudden evolution directed by a wise, clear-sighted leader in whom confidence is reposed, and who guides the helm while he gives the word of command; or of this we have an example: "Accept the Constitution and afterwards ameliorate the legislation" (Words of Leo XIII. to the French people); or else, when the word of command is not uttered, or if when uttered, it be disregarded, then comes the gradual evolution, which is the ordinary *processus* of these crises. The political infusion, the coming together, the "rallying," as it is sometimes termed, takes long periods for its accomplishment; this is what occurred in Ireland in the relation of the Catholics with the English sovereigns, and such has been the case with the Catholics of Holland when brought to face the conquering force of William of Orange. Entire centuries of painful and toilsome adaptation are sometimes required. The victorious party of William of Orange—and we have seen of what raw material it was composed—suspected the Catholics of being politically opposed to him. Hence, no government tolerates a party presumably its enemy, nor will it even suffer such to assume a neutral stand, to remain, as it were, on the margin of national existence, for every power suitably applies to itself the axiom so often quoted in the spiritual strife *Qui non est mecum contra me est*. The Catholic Church, however, entertains no hostile feelings against any form of government whatsoever. During more than two hundred years, because of this, in Holland, Catholics, whose loyalty was questioned by the Protestants who had won liberty for the country, were trampled under foot by them. Occasionally, some were put to death, as the Martyrs of Gorcum, others were ruined by the confiscation of all Church property, or others again were excluded from fulfilling public offices, notably those of instruction of high or low grade. Such was the fate of Catholics (p. 179). It was only after the invasion of the armies of the Revolution, and later on, under the governing rule of Louis Napoleon that this tyrannical party spirit was forced to relax its hold (p. 180).

It had indeed become necessary that Catholics take once more their place on the political platform of the country, for it is not possible that they remain strangers to the welfare and destiny of their own fatherland. But how was this step to be taken? It was during the forty years previous to their present enviable condition that the Catholics of Holland have pushed onward to its realization, as Father Meuffels describes it to us. "In the political field," he says, "the wise provision of a great man, Dr. Schaperman, Ecclesiastical Deputy to Parliament, induced the Catholics and Protestants to make certain contracts." The writer does not state it, but we are not ignorant that these contracts were termed "monstrous" by un-
relenting Catholics; but he adds—for he himself most justly recognizes
the fact—that these measures were "fruitful in good results." (p. 191).

Finally, casting a look towards the future, Father Meuffels closes with
these words worthy of being noted and remembered: "Should it happen
that the future bring with it, more troubles and persecutions, Catholics
will not grow disheartened. They will follow the same tactics as their
forefathers. These were naturally opposed to empty professions and illusive
speculations with which men so frequently deceive themselves, and whilst
they admitted that they were a conquered people, they remained steadfast
to a cause which they knew must, sooner or later, triumph. They, therefore,
held their peace, laid their plans with due reflection, and amid a momenta-
tory defeat, preserved that noble dignity which so well becomes the van-
quished, while it commands respect—calmly and securely they prepared
themselves for the coming victory. Thus have they succeeded in regaining
slowly but gradually, first their rights as citizens, and then those of Chris-
tian brotherhood in this country of which we have outlined the general
features."

From Father Meuffels' beautiful work we might have given our readers
a few more extracts, some thrilling and interesting episodes, but it would
be difficult to make a choice; the whole volume should be read. It has
seemed preferable to summarize the general situation of the Catholics of
Holland. Our readers are now aware that they shall find in this work not
only pages written by an able pen, but moreover, that they are furnished
with a narration arranged by a well-informed mind.

315. Curso de Literatura por Un sacerdote de la Con-
gregacion de la Mission [Faustino Segure]. Popayan, Vel-
isco, 1906. 2 vols. in-8.

This work furnishes, besides the necessary rules, a happy choice of ex-
amples which contribute not a little to the formation of young minds. It
is compiled for the special use of the second grade pupils of our establish-
ments. We are informed that the Public Treasury of Colombia has assumed
the cost of publication; a sufficient testimonial of the value of the work.
In Spanish speaking countries, this text-book will prove most valuable.

16. Une page de la bienfaisance à Saint-Quentin,
Aperçu historique sur l'œuvre des de le Filles de la Charité
Pamphlet in-8.

This study is an extract from the Mémoires de la Société académique de
Saint-Quentin. The author furnishes in a clear, concise and charming lit-
erary style, an historic narration of the works of the Daughters of Charity
at St. Quentin. Although they had often exercised their charitable func-
tions when passing through, it was only on September 1, 1645, that the sisters were definitely established in this city. During the revolution, under a secular dress, they accomplished much good. In 1809, a new contract was signed with the government. It reads thus: "The instruction which the sisters impart shall comprise reading, writing, and, if possible, the first rudiments of arithmetic; they shall especially watch over the moral training of their pupils; the committee confides this charge entirely to them, trusting that from the outset they may be careful to instil sentiments of piety and honesty, which render the children docile and respectful; these qualities contribute so powerfully to make of them dutiful and laborious women, wise and prudent mothers, who in turn will sow in young hearts fruitful seeds of truth and virtue." There follows a detailed account of the extension of the works as well as of the trials through which we are now passing. "The sisters have been forced to abandon the schools, and their mission is wholly severed from the government." "They still, however, find a vast and productive field wherein to exercise their zeal."

This monograph is written with unmistakable talent. A feeling of sympathetic interest—so appreciable today—being perceptible throughout.

A. MILON,
THE SOVEREIGN PONTIFF, PIUS X
THE SACERDOTAL JUBILEE
OF THE SOVEREIGN PONTIFF PIUS X

PILGRIMAGE TO ROME BY THE SUPERIOR GENERAL

The Sacerdotal Jubilee, commemorating the fiftieth anniversary of ordination to the priesthood of the Sovereign Pontiff, Pius X., occasioned during the year 1908, an unusually large number of pilgrims to Rome.

Many bishops, some of whom were accompanied by a representative party from the different parishes of their respective dioceses, and several Superiors General of Orders came to Rome to offer to the Sovereign Pontiff, the expression of their filial piety in their felicitations and their gifts.

Among these honored pilgrims, was the Very Rev. A. Fiat, Superior General of the Priests of the Mission and of the Daughters of Charity, the double religious Family founded by St. Vincent de Paul.

The Superior General was accompanied by the Rev. Vincent Tasso, one of his assistants, recently named bishop of Aosta in Piedmont. The Reverend Father had come to Rome to receive the episcopal consecration.

On Monday, May the twenty-fifth, the Superior General and the Rev. Vincent Tasso were received by the Holy Father with his usual benignity.

The Superior General expressed to the Vicar of Jesus Christ, in his own name and in the name of the double Family of St. Vincent de Paul, sentiments of veneration for His Holiness and of filial attachment to the Holy See. He then presented to the Sovereign Pontiff, the Jubilee offerings from the two communities. His Holiness thanked the
Superior General for the gift. The audience lasted thirty-five minutes.

Another audience for all the Priests of the Mission and the Daughters of Charity who were then in Rome, was assigned for Friday, May the twenty-ninth.

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The two following days were employed by the Superior General in visiting the Cardinals, Prefects of the Congregations charged with our affairs, and also other distinguished personages. The Cardinal Secretary of State; Cardinal Gasparri, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs; Cardinal Respighi, Cardinal Vicar; Cardinal Gotti, Prefect of the Propaganda; Cardinal Cretoni, Prefect of the Congregation of Rites, etc., etc.

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On May the twenty-eighth, Ascension day, the consecration of Bishop Tasso took place in the chapel of Monte Citorio.

Cardinal Merry del Val was the officiating prelate assisted by Archbishop Castagliola and Archbishop Parodi, both of the Congregation of the Mission; the former, at one time, Visitor of the Province of Naples, now Archbishop of Chieti in Italy; the latter, formerly Visitor of the Province of Turin, now Archbishop of Sassari in Sardinia.

Present at the beautiful ceremony, were the Superior General accompanied by Fathers Perichon and Guichard besides a number of Italian Priests of the Congregation of the Mission and many Daughters of Charity. Places had been reserved for a deputation of clergy and people from the diocese of Aosta, who showed by their presence the appreciation and esteem already entertained for their beloved Bishop-elect.
The following letter gives an interesting account of the general audience of May the twenty-ninth given by His Holiness, Pius X., to the Priests of the Mission and to the Daughters of Charity.

Letter from Sister Bourgeat, Daughter of Charity to the Most Honored Mother Marie Kieffer, Paris.

Rome, Conservatorio Torlonia, May 29, 1908.

...You know, my Most Honored Mother, that we were summoned to the Vatican at ten o'clock, for an audience to be given by the Sovereign Pontiff to the two Families of St. Vincent de Paul. Evidently, all the Missionaries then in Rome were there, for they attended in large numbers. The sisters, however, though equally numerous could not all be present, as the urgent necessities of their works detained many at home.

We were assembled in the spacious red hall of the Consistory; the Missionaries on the right of entrance and the sisters on the left. It was indeed, a most edifying sight to see our Most Honored Father, with a demeanor so humble and so recollected, in company with Archbishop Parodi, Archbishop Castagliola, Bishop Tasso, the Visitors, and other confrères.

When the Pope entered all knelt. His Holiness, at once, approached our Most Honored Father who, with Bishop Tasso accompanied him as he went from one to another, permitting his hand to be kissed, and speaking kindly to all while Bishop Tasso named the sisters and their works. Then, His Holiness having ascended the throne, our Most Honored Father addressed him, reverently and affectionately, assuring the Sovereign Pontiff of the entire filial submission of the Children of St. Vincent. In response, His Holiness, thanking our Most Honored
Father, who had come so far to offer his felicitations, said in part: "May our Lord, console and strengthen you in your trials. It is true, the tempest of persecution has burst upon the Church in France and its course is directed in particular toward religious orders; but we ought not to fear persecution. Our Lord foretold it. He submitted to it Himself, and we should resemble Him in humble resignation. He will help you by multiplying vocations to accomplish the works confided to you,—the children, the poor, the sick,—and though the laborers be few, He will increase their strength that they may be equal to the work." His Holiness then addressed the Missionaries concerning the seminaries, and he encouraged all to work according to the spirit of St. Vincent de Paul.

The Sovereign Pontiff descending from his throne, approached again our Most Honored Father, who remained humbly in his place, and Bishop Tasso opportunely remarked to His Holiness that the Superior General had reached today the fiftieth year of his priesthood. The Holy Father's countenance brightened; he opened his arms, and I thought he was about to embrace our good Father, when he placed his two hands on his head, wishing him the realization of his sixtieth anniversary, and this, with such benevolence and affection that we were overjoyed even to tears. On leaving us, the Pope said to our Most Honored Father: "Addio Padre mio."

Sister Bourgeat.

* * *

As the Superior General passed through Rome, Turin, Naples, and on his return to Paris, the Children of St. Vincent celebrated befittingly, and with filial affection, the occasion of his Sacerdotal Jubilee.
PARIS


On the death of the revered Cardinal Richard, His Lordship, Léon Adolphe Amette, for two years Coadjutor Bishop with right of succession to the archbishopric of Paris, was consecrated on January 28, 1908, Archbishop of Paris.

The double religious Family of St. Vincent de Paul, desiring to give to the new Archbishop a reception, thereby to express their filial submission, requested the honor of his presence. His Grace kindly responded by appointing for the Missionaries, February the seventeenth, at Saint Lazare, and for the Daughters of Charity, a date in May, at their Mother House, rue du Bac.

I. AT SAINT LAZARE

It was the evening of the feast of Blessed Francis Regis Clet, martyr and the new prelate wishing to officiate in its closing ceremonies, took therefore, this occasion of keeping his appointment with the Superior General to visit Saint Lazare.

He was formally received by the whole community in the Hall of Relics, where his throne was erected. When the songs of welcome ceased, the Superior General in the name of the Congregation expressed gratitude and joy at the happy choice of the Holy Father in appointing His Grace Archbishop of Paris. The Superior General recalled the religious veneration and entire submission of St. Vincent de Paul for the Archbishops of Paris in his time, and he declared also, it was this same traditional sentiment jealously guarded through centuries, that the Children of Saint
Vincent entertain today for the present Archbishop. His Grace responded in terms replete with benevolence, graciously remarking that when he was made bishop his countrymen offered him a pectoral cross and he requested them to have among its relics one of St. Vincent de Paul. "They asked this favor from you, Very Rev. Superior General, and you gave the relic most willingly," added the Prelate.

During the singing of appropriate hymns, each member of the community kissed the hand of the new Prelate and the reception closed by Benediction of the Blessed Sacrament given in the chapel by His Grace, the Archbishop.

II. AT THE MOTHER HOUSE OF THE DAUGHTERS OF CHARITY

The Most Reverend Léon Adolphe Amette while Coadjutor Bishop had visited the Mother House of the Daughters of Charity and had always manifested a sincere appreciation for the Community, and sympathy with its works. The happiness of the sisters, therefore, was twofold: to welcome among them their beloved bishop, and to greet him at their Mother House as the Archbishop of Paris.

The Most Honored Mother with her sister officers and the numerous community were assembled in the chapel, when the Archbishop entered, accompanied by the Very Rev. Superior General and the Rev. Philip Meugniot, Director.

The Very Rev. Superior General expressed to the Archbishop the sincere wishes and humble submission of that numerous religious Family. His Grace received these expressions of devotion with manifest benevolence. He reassured the sisters of that abiding interest which the Archbishops of Paris have always maintained for the welfare of that Community founded in this great city by St. Vincent de Paul for the benefit of suffering humanity. He remarked that it was to the Archbishop of Paris, afterwards Cardinal de Retz of whom St. Vincent asked approbation for the
MGR AMETTE, ARCHBISHOP OF PARIS
Rules of the Daughters of Charity; and, in alluding to the well-known life of the Cardinal, more preoccupied at that time with court life and worldly interests than with ecclesiastical affairs, His Grace said: “It is consoling to think that this act of giving his approbation to these Rules, will before God, as a meritorious work, amply compensate for his imperfections due in a measure, to the baneful influences of the times.”

After Benediction of the Blessed Sacrament the Archbishop remained some time in friendly conversation with the Most Honored Mother and the sisters, evidencing his lively interest in the works of the Community.

THE RETREAT OF THE SISTER SERVANTS. According to a custom, interrupted only during the last three years on account of present circumstances, the retreat of the Sister Servants took place, May the tenth, at the Mother House, rue du Bac, Paris. It opened, as usual on the evening of the octave of the Feast of the Translation of the Relics of St. Vincent. Two hundred forty sisters from various parts of the world were present. The Very Rev. Superior General gave this retreat which were days of profound peace. The advantage of hearing the Most Honored Superiors in the general assemblies and at other times in a personal interview concerning the works of each Province, afforded encouragement and consolation to all.

TRAVERSING THE STORMS

(See preceding Number p. 170.)

We resume the historical sketches begun under this title in the foregoing Number. Preceding accounts plainly show all may safely pass through trial when supported by prayer and patience. Our object also is to summarize in chronological order the disconnected facts of our history, previously presented in broken narrations. We hope to complete the series in our next issue.
SYNOPSIS.—I. The Congregation of the Mission in England in the time of Oliver Cromwell.—II. In Poland, when that country was portioned out among the neighboring powers of Russia, Prussia, and Austria.—III. In France, toward the close of the eighteenth century when the Company experienced during the Revolution the most terrible storm of persecution.

We shall now relate those vicissitudes characterizing the course of the nineteenth century in Portugal, Spain, Mexico, and other countries.

IV.—PORTUGAL

The wind of impiety that swept over Europe during the eighteenth century, had scattered everywhere the seeds of unbelief and scepticism, which were later, under fostering circumstances, to take root, develop, and produce an unwholesome harvest. The insidious philosophical principles of the times rendered the political and social world irreverent toward the Church, while the example of the Protestant kings of England and Germany had given a sanction to the bold and unscrupulous spoliation of ecclesiastical property.

In a recent number of the Annals, (Eng. Ed., Vol. XIII., p. 76.) we may observe the growth and development of the Congregation of the Mission in Portugal. Here, at the opening of the nineteenth century, the Priests of the Mission had already flourishing establishments, notably one at Holy Cross near Guimarens, and another at Lisbon, the capital. This latter establishment known as that of Rilhafoles, through the royal munificence of John VI., was beautifully located in a northern suburb of the city.


In 1833, a civil war broke out, caused by a dispute for the throne of the two brothers, Don Pedro and Don Mi-
The issue was in favor of Don Pedro, who assumed the reins of government. But if the civil war ceased, it only gave place to a bitter religious persecution by this prince. Mention has been made of this event. (Annals, Eng. Ed., Vol., xiii., p. 223.)

The Papal Nuncio was invited to withdraw, and he left Portugal on the fourth of August.

"On the fifth of August, Don Pedro issued a series of decrees by which the Church in Portugal was delivered over to confusion and schism. One of the decrees ordered all novices to leave the convents and forbade any to be received."

"A decree of August the ninth ordered the dissolution of every convent, monastery, or hospice wherein there were less than twelve religious; the latter were sent to other houses and all their belongings declared national property. The monastic orders were placed under the authority of secular clergy. Those religious and priests who would refuse under any pretext whatever to obey this decree, were to be hunted down and punished as rebels. The houses of these communities were to be closed, their property confiscated, and their members deprived of aid from the government. This decree added that all laws to the contrary were to be abrogated." (L’Ami de la Religion, September 11, 1833.)

"Grave abuses were recorded at Lisbon in the month of August. The property of the opponents of Don Pedro was seized; Don Pedro ordered that every adherent of his brother, Don Miguel, who should be found bearing arms, be shot on the spot. Some prisoners, among whom was a Capuchin religious, were taken by main force from the guard and slain in the street." (L’Ami de la Religion, Ibid. 1833.)

The decree of August 9, 1833, prohibiting the Prelados mayores, with its further protests against religious com-
munities was already most vigorously enforced. The law of May 28, 1834, was radical; it abolished religious orders in Portugal and confiscated all their property.

The Congregation of the Mission in Portugal ceased to exist. In the year following, Father Salhorgne, Superior General, wrote: "Since the twenty-fourth of last July when the government of Lisbon passed into other hands, no news has reached me from our Portuguese confrères. I have recently learned, however, that our only house of Lisbon has seriously suffered from the change of government. On July the twenty-seventh, it was handed over to the militia, and our confrères were compelled to lay aside their clerical garb. The Visitor, therefore, thought it prudent to abandon this house. I have heard absolutely nothing of what happened therein since July the twenty-seventh. I know, however, that our other houses of Portugal have, until now, remained as they were before these unhappy events." (Circ. January 1, 1834; Vol. II., p. 456).

Eventually, the other houses disappeared like that of Lisbon.

At the house of Rilhafolios the alarm was given by a brother on his return from the city. The departure of the Missionaries was so hurried that they took nothing away except such articles as they could conveniently carry. No sooner had they left, when the house was entered and pillaged.

The sad consequences of this ruinous condition of affairs may be more readily imagined than expressed. An idea, however, may be formed from one instance taken from the notes of a Missionary forced at the epoch of the Revolution of 1833, to flee, and who petitioned in 1857, when the Priests of the Mission came from France to Portugal, to be received anew into the Congregation.

The letter is from the estimable Rev. José Antonio Correa Gonçalves. He writes:
"In 1833, the Revolution broke out in Lisbon, and with the permission of the Visitor, each one fled as best he could, encountering untold difficulties which seemed to increase year by year, until 1842, by reason of those oppressive laws and of the religious schism in the kingdom.

"During these eight years, I lived with my relatives in the northern provinces. Being unable to obtain from the government the promised subsidy, I had many privations to endure. I was cruelly persecuted for refusing to recognize the invalidly chosen prelates. For years, I could not celebrate Mass, or if I did offer the Holy Sacrifice, it was by stealth, and not without the greatest precautions."

At times, the hope of seeing the works of the Family of St. Vincent de Paul restored, seemed frustrated. Having first given some glimmer of hope, Father Etienne, Superior General, on January 1, 1845, wrote: "The Province of Portugal has no longer any real existence. I may say there remain not even the ruins from which we might entertain some prospect of seeing it one day reëstablished. The Visitor, in every respect a worthy Missionary, sheds bitter tears over his isolation, and his only resource for the revival of the Company in his unhappy land, is to offer to the Lord for this end, his desires and his prayers." (Circ., Vol. III., p. 76.)

It was by the advent of the Missionaries and of the Daughters of Charity, sent from France to Lisbon in 1855, that gradually a new Province was formed.

On their arrival, the sisters were most cordially received by the people, but they were soon, however, to pass through a painful trial. We relate this briefly, as previous mention has been made in the Annals. The sisters were attacked, not only in the theatres and streets but also in the Cortez. Superiors judged it necessary to recall them to France and they left for that country on June 9, 1862, seven years after their return to Portugal. Details have been published.
in the *Annales*. (Vol. XLIV., p. 553, and Vol. LXIII., p. 240.)

The storm of persecution, however, having entirely subsided, the sisters returned again to Portugal whose government was then eminently Christian, and thus under favorable auspices their works have been visibly blessed by Divine Providence.

As to the Missionaries who had dispersed in 1834, their property was never restored to them. Their beautiful house of Rilhafoles may be seen from an elevated quarter of Lisbon. It has since been used by the State as an asylum for the insane. The paintings adorning the chapel, represent scenes from the life of St. Vincent de Paul; hence, associating with them the memory of the Missionaries who lived at Rilhafoles in the reign of peace.

The works of the two Families of St. Vincent de Paul have, however, revived, and new houses have been founded. The Priests of the Mission direct a seminary, college, and give missions; the Daughters of Charity conduct schools, hospitals and a sanitarium. In 1901, two acts passed the legislature securing the government’s approbation to the Congregation of the Mission and to the Daughters of Charity in Portugal.

V.—Spain

In Spain as in Portugal, the religious persecution of the nineteenth century was the outcome of political disturbances. At this epoch, the country was torn by two contending factions,—the one supporting the absolute monarchy, the other upholding a constitutional government. We retrace briefly notable events:

In 1808, Napoleon, taking advantage of the troubles of the royal family, placed his brother Joseph on the Spanish throne. The result of this policy was a sanguinary war with France (1808-1814) which eventually led to the downfall of the emperor. During this war, a liberal constitution framed by the Cortez, was unanimously received by the people.
On March 22, 1814, the Bourbons entered Spain, and re-established the monarchy. In 1820, a revolution broke out in Leon; its partisans proclaimed a constitutional government called the Government of the Cortez; but a French army, commanded by the Duke of Angoulême, responding to the appeal of Ferdinand, overturned this constitution in 1823, and replaced that prince on the throne. In 1833, Ferdinand died leaving by pragmatic sanction, the kingdom to Isabella, his daughter, then a child, under the regency of her mother, Queen Marie Christine. The Queen-regent carried on a war against Don Carlos, brother of the late king, who was driven out only in 1839, and afterwards a second war against the Revolutionists; but she was obliged in 1840, to abdicate the regency conferred by the Cortez on General Espartero. In 1843, the General was deposed, and Queen Isabella II. declared of age. In 1846, she married her cousin Don Francisco of Assisi. Her reign was marked by many military insurrections the last of which in September 1868, declared the Queen, as well as her family, dispossessed of all right to the throne. The Constituting Cortez offered it to Amedeus, Duke of Aosta, who after a reign of three years—December 1870–February 1873—abdicated. A republic was once more proclaimed, but afterwards Alfonso XII., eldest son of Isabella, was recalled by a pronunciamento of December 30, 1874, and in 1875, he was recognized king. In 1886, Alfonso died. He was succeeded by his son Alfonso XIII., under the regency of his mother, the widowed Queen. King Alfonso has since attained his majority and assumed the reins of government.

We will now resume our narration of the history of the Company.

At two different periods, the Church in Spain was visited by religious persecution which deprived it of its property and obliged the members of religious communities to
leave the country. The Priests of the Mission, therefore, departed from Spain in 1834, and again in 1868.

I. Since 1736, the house of Barcelona, the first establishment of the Missionaries in Spain, had been separated from the Roman Province and united to that of Lombardy. In 1774, this establishment was made the central house of the new Province of Spain. The need, however, of a more central location with better and more speedy means of communication, was soon felt. In 1828, therefore, the property at Barcelona was sold to the government and used for a military hospital; the money thus obtained aided in the purchase of the new central house in the eastern section of old Madrid, del Barquillo Street. This house adjoined what is today the new National Library on one side and the Office of the War Department on the other. The Missionaries took possession on July the nineteenth and for four years enjoyed a most peaceful existence.—(Annals, Spanish Ed., Vol. ix., p. 257.)

In 1833, the death of King Ferdinand VII., occurred. This event occasioned violent agitation regarding the lawful successor to the throne. The late king without consulting the Cortez, had abolished the salic law and bequeathed the throne to the Infanta Isabella, his daughter by Queen Marie Christine whom he named regent. Isabella was then only two years old and according to the salic law Ferdinand's brother, Don Carlos was the rightful heir.

The Queen-regent assumed the reins of government in the name of her daughter Isabella II., whose cause was sustained by troublesome adherents, enemies of the Church. Don Carlos, in the meantime, declared his rights by force of arms. After a series of successes, he met with defeat through the treachery of General Maroto. In 1839, he was forced to relinquish his claim and he retired to France.

It was during the regency of Marie Christine that the
greatest disorders prevailed. In 1834, the convents in Madrid were occupied by the soldiery, who not only pillaged and destroyed them, but also put many religious to death. The like horrors occurred in other cities.

In 1835, and the following years, all religious orders were suppressed. The government seized and sold the property, furniture, and ornaments of the churches. Bishops and religious priests were subjected to untold hardships; some were imprisoned, others exiled. The vacant sees were filled by prelates appointed by the State; and they, in defiance of ecclesiastical law, assumed the administration of the respective dioceses. In fact, the whole Church in Spain fell under the oppression of the persecutors. In 1840, the Queen-regent who had sanctioned all these proceedings, being abandoned by her partisans, was forced to leave Spain. But, alas! under General Espartero, now regent, the religious situation became still more deplorable.—Wouters, Historiae ecclesiasticae Compendium. Lovanii, 1848, Vol. III., p. 439.

During these days of persecution what had become of the Missionaries?

In a biographical sketch of Father Mailer, who was afterwards Visitor of the Spanish Province, reference is made to the community established four years previously in Madrid. The house del Barquillo Street had been closed and the members disbanded by order of Superiors. Four students, among whom was Father Mailer, were sent to the house of Guisona in Catalonia. They traveled through Valencia and, after enduring many hardships, arrived safe at Guisona.

Later on, these young students in order to save their very lives and preserve their vocation were obliged to cross the Pyrenees and to take refuge in France. In this journey they were accompanied by Father Pascual, a Missionary of Mexico.
The refugees reached Montolieu where they were cordially received by the Missionaries, directors of a flourishing establishment. Here the Spanish students resumed their course of study, having for professor of philosophy, Father Armengol, a Spanish Missionary, driven from Spain by the revolution. After completing their course of philosophy, they came to Paris and entered the class of theology with the students at Saint Lazare.

We learn from the (Annales, Vol. LIX., p. 149) that on July 11, 1834, the five remaining seminarians left Madrid. A few days after their departure — July the seventeenth — a bloody massacre took place in that city, spreading desolation and death in many of the resident monasteries. At the convent of St. Francis, mother house of the Franciscan Observantines, nearly forty religious fell victims to the fury of the mob. The convent of St. Thomas occupied by the Dominicans was likewise broken in and ransacked. The college of the Jesuits on Toledo Street was the theatre of most barbarous acts. The prefect was killed under the eyes of the students; the procurator beaten on the head with sticks, his teeth broken, and his body torn to pieces; the same cruelty was exercised toward other inmates. Several of the Jesuits having disguised themselves as students attempted flight; some, however, were recognized. One among them received a blow on the head and ordered to prison, but he was barbarously killed on the way.—L'Ami de la religion, 31 juillet, 29 novembre et 9 décembre 1834.— These horrible scenes were repeated in several cities.

The house del Barquillo Street was not pillaged nor were the Missionaries molested, but evidently there was little security for them in the capital, and Superiors ordered the students to join those who had already taken refuge in France.

Toward the close of 1836, the Congregation of the Mission was suppressed in Spain together with nearly all the relig-
ious orders established there.—(Annales, Vol. LIX., p. 149.)

In the biographical sketch of a Spanish Missionary, Rev. Joseph Borja (Annales, Vol. LIV., p. 159) we find the following details: “Nearly all our young students were transferred to France; some confrères went to Italy; a number of priests from the house in Madrid as well as from other houses in the Province were obliged to emigrate; Fathers John Roca, Carlos Roca, Escarra, Cerda, Gros, Codina, Coll, Pi, Santasusanna, and other venerable confrères took refuge in France. Many of these confrères have left there most edifying example by their faithful observance of rule. All strove to render themselves useful either by teaching or otherwise exercising their sacred ministry. They had many obstacles to overcome on account of the language of which the greater number were ignorant, but they became, it may be said, like little children in their efforts to acquire the rudiments of the French language. They composed instructions and submitted them for correction, afterwards memorizing and reciting them word for word. Several of these papers are preserved at Madrid as precious relics.” Father Borja remained in Spain where he directed the Daughters of Charity from 1834 until 1854, when the Congregation was reestablished. We quote the passages from Circulars of the Superiors General that record the events of these times of unhappy memory.

On January 1, 1836, Father Nozo wrote: “You are aware of the disasters which afflict our Province of Spain. We have there at present few confrères, the greater number having left to escape the threatening dangers of the civil war in which many of the clergy have fallen victims. To the Missionaries who have come here, we have extended a cordial welcome and that sympathy which their misfortunes and their heroic resignation inspire. There are twenty-one in our house of Paris, and an equal number is divided among the southern Provinces of France. We deem it a

https://via.library.depaul.edu/annals_en/vol15/iss1/3
duty as well as a great happiness to assuage the sorrow of their exile. Our charity in their regard finds indeed ample compensation in their edifying example.—(Circ., Vol. ii., p. 478.)

Several of the refugees offered themselves for the foreign missions. On January 1, 1838, Father Nozo mentions this in his Circular: “Our Province of Spain has given us six young Missionaries of robust health and filled with zeal: Rev. Fathers Cercos, Calvo, Llebaria, Masnou, Amat, Estany, and a Brother named Sala. Our Province of Lombardy has added two subjects: Rev. F. Burlando and Mr. de Marchi a student. They have agreed to meet at Havre and sail for America toward the end of August.”

In 1839, the same Superior General wrote: “Several of our Spanish confrères have returned to their native land, notwithstanding the civil war; among others, Father Rocca, Visitor, and Father Gros. Their desire is to encourage and sustain our confrères there, and to devote themselves to the spiritual direction of the Daughters of Charity, who were at times deprived of all spiritual aid.”—(Circ., Vol. ii., p. 512.)

The year following, Father Nozo, again alluded to the Spanish Province: “The unhappy condition of Spain does not as yet permit the Missionaries to resume the works there. We still experience the sorrow of beholding a number of wanderers whom the political disturbances hinder from settling in those houses which have given them shelter. The confrères who have remained among us in France have never ceased to edify us by their resignation, regularity, and zeal in their efforts to render themselves useful. As to those who have returned to Spain, they are performing all the good they can under the circumstances, and labor with a devotedness worthy of the highest commendation.”—(Circ. Vol. ii., p. 522.)

Conditions, in fact, remained unaltered and in 1843, the
Vicar General, Father Pousson, stated that despite the attempts of the Missionaries to regain their former position in this country there was no prospect of the near reestablishment of the Company in Spain.-(Circ., Vol. ii., p. 551.)

When in 1841, the Queen-regent, Marie Christine, abandoned by her party, abdicated and left Spain, the regency was given by the Cortez to General Espartero. Far from redressing the wrongs done the Church, he only increased the evil. By his orders the tribunal of the Rota was suppressed, the property of the secular clergy sold, and other oppressive measures carried out. Pope Gregory XVI. could only protest in his consistorial briefs of 1841 and 1842.—WOUTERS, Ibid.

The regency of General Espartero in its turn came to an end in July, 1843. Queen Isabella II., then thirteen years old, was declared of age, and the general conditions of the kingdom by degrees became ameliorated.

In 1851, eight years later, the concordat was signed between the Holy See and Spain and the restoration of the Congregation of the Mission in Spain was effected. Father Etienne, Superior General, imparted the gladsome news in terms expressive of lively gratitude to God and unbounded hope for the future. “For seventeen years,” he wrote, “the Province of Spain owing to civil wars has been dissolved and its members scattered; many have died in exile while those still living, grieve over the thought of closing their eyes in death before the reestablishment of the Company in their unfortunate country. But the Sovereign Pontiff, Pius IX., has done for us in Spain, what Pius VII. of holy memory, formerly effected in France. Through his kindly forethought an article has been inserted in the concordat by which provision is made for the reestablishment of the double Family of St. Vincent in Spain. His Excellency, the Papal Nuncio, by well-enlightened and active zeal has employed all the means in his power to carry out the be-
nevolent intentions of the Holy Father. The Queen, by a decree of July 23, 1852, restored to our Congregation its legal existence in her kingdom. A vast and commodious building by her orders has been assigned for the central house including an intern seminary, with the necessary resources for its subsistence. On September the twenty-sixth, eve of the anniversary of the death of our Holy Founder, His Eminence, the Cardinal Archbishop of Toledo, solemnly installed our confrères in their new Province. There are already eleven Missionaries, six brothers, and three students in the seminary, and many applicants are further expected. There is reason to hope that the new community may prosper and the number of its houses surpass that of the first foundation.”—(Circ., Vol. iii., p. 199.)

Father Etienne's anticipations were fully realized. The Priests of the Mission who returned to Madrid, occupied the ancient palace of Osuna located in the eastern district near the barracks of San Gil. The house was three stories high and named from Leganitos Street on its eastern side. Here the Missionaries began their works, organizing under difficulties, a seminary and a college.—(Annals, Spanish edition, Vol. ix., p. 259.)

A second period of tranquil existence lasted eighteen years.

II. In September 1868, the second persecution as destructive as the first, broke out. It raged for six years during which the country was torn by civil dissensions and again the community was driven from the Province. This time the Berceau of St. Vincent de Paul near Dax became the refuge of his persecuted children.

The circumstances that gave rise to the revolution of September 1868, are historical facts. At that time, Queen Isabella's government was more violently opposed than ever. A detailed account is given in l'Empire libéral,(t. xi., p. 40-48,) by Emile Ollivier. The instigators of the new
insurrections were the military officers, Generals Prim and Serrano, and Admiral Topete.

On September 18, 1868, the city of Cadiz led by these officers, rose and declared Dona Isabella’s reign in Spain ended. The following statement we borrow from Emile Ollivier.

“The pronunciamento of Cadiz was extended to all Spain. Seville with her local militia and Cordova joined the revolt. General Serrano, at the head of the insurgent army, marched toward Madrid while General Prim took ship to secure the allegiance of the coast.

“Toward ten o’clock on the twenty-ninth of September, a mob broke out in Madrid and with so great a violence that any attempt at suppression was useless. A revolutionary junta presented itself before General Concha and ordered that he relinquish his command into the hands of General Ros de Olano. Arms taken from the State Armory, were distributed among the infuriated populace.

The Queen recalled to Madrid by General Concha prepared to leave Saint Sebastian. She was about to board the train when two dispatches were handed to her. She read them, covered her face with her hands and hurriedly returned to the palace. The next morning she was seen sorrowfully leaving the palace in the midst of the respectful though emotional silence of the soldiers and the multitude. Her name was now added to the long list of royal exiles. “I believed” she said, “that royalty had taken deeper root in Spanish soil!” (September the thirtieth.)

The royal troops defeated at Alcolea, surrendered at discretion, and later on, were enrolled in the victorious army. General Serrano was named Commander-in-Chief; General Prim, Lieutenant-General and placed at the head of the War Department; Admiral Topete, Commander of the Navy. All things worked admirably so long as the division of the booty lasted; political positions were portioned out; of-
ficers, soldiers, even the lowest corporals were promoted to a higher grade. The time of service was reduced to two years and a loan of about four millions of dollars put into circulation.

"The goods of colleges, congregations, and other establishments belonging to the suppressed religious orders, were appropriated by the State. Those of the Daughters of Charity of St. Vincent de Paul and of St. Isabella, and the Christian Brothers, devoted to charitable works, being excepted.

But this did not satisfy the people. Revolutionary cabals were formed throughout the country, which created new expenses by abolishing taxes and other revenues. The populace unrestrained was delivered up to the wildest excesses, regardless of property or even of human life. The Secretary, General Gonzales Bravo, was assaulted at the Puerta del Sol for refusing to join in a celebration commemorative of the shooting of the sergeants in 1866. Armed men forced their way into the palace of the Papal Nuncio and heaped threats and insults upon Archbishop Franchi."

In the month of January 1869, the general elections for the Cortez took place. On these depended the new form of government. But, in the meantime, the revolutionary spirit ever hostile to the Church, continued to suppress parishes and despoil the churches, when finally, on the eleventh of October the concordat was publicly burned in the square fronting the Nuncio’s palace.—(CHANTREL, ibid., p. 642.)

In such a state of affairs it is readily seen that the Missionaries had no other course to follow than to leave the country. They came to France and, as already mentioned, sought an asylum at the Berceau of St. Vincent near Dax.

The Superior General, Father Etienne, alludes to these events in his Circular of January 1, 1869: "Our Province of Spain has grievously suffered from the disastrous effects of the last revolutionary storm which has overturned the
monarchy and despoiled Spain of its architectural beauty. Forced to leave the central house of Madrid, the priests, brothers, seminarians, and students were inspired with the thought to come to France and to solicit my protection. Providence has furnished the means of offering them an asylum in the vast establishment of the Berceau of St. Vincent, where they have formed a well-regulated community to the number of fifty-six. The students are pursuing their course of study under Spanish professors and the seminarians their novitiate under a Spanish director.

“Our other houses in this Province, with the exception of three, are still occupied by our Missionaries, although the Congregation of the Mission has been suppressed by the government.”—(Circ., Vol. III., p. 418.)

In 1870-1871, the disasters of the Franco-Prussian War and the Commune in Paris necessitated as a matter of course the departure from Paris of the students and seminarians. The northern and eastern districts of France were already invaded, and no other refuge was open to them but the house of the Berceau of St. Vincent de Paul, then occupied by the Spanish Missionaries. “They wishing to avoid another separation and fearing to be sent back to their homes, decided without hesitation to cross the seas and to go to the distant missions of Havana and the Philippines to devote themselves with renewed zeal to their works.”—(Circ., Vol. III., p. 438.)

Father Etienne again mentions this fact in 1873. He wrote: “Our Province of Spain is still under pressure of revolution and is threatened with destruction. Eight houses, however, are still standing wherein the works of our Congregation are flourishing.”—(Circ., Vol. III., p. 455.)

He, moreover, took note of two houses founded by the Priests of the Mission, one in Havana and another in the Philippines. He concluded with the words: “These will furnish excellent material for the reconstruction of the ed-
ifice when the hour marked out in the designs of Divine Providence will have arrived.”

A gradual calm was at that time succeeding the tempest, forecasting the reign of peace promised by Father Etienne.

In fact, in 1841, the Spanish community having led a wandering but laborious existence at Dax, Murguia, Burgos, and Elizondo, at length reentered Madrid, hoping to regain possession of the houses it had been forced to abandon.

In 1875, all hope of recovering the central house was relinquished. A property was purchased on the outskirts of the capital in the section Chamberi. It was called de los Cipreses (the Cypress). By enlarging and remodelling the older buildings and connecting them with new wings, a suitable residence for a central house was obtained. To this house the new Visitor, Father Maller, came on September 1, 1876.—(Annals, Eng. Ed. Vol. viii., p. 501.)

It was also in 1876, that the Cortez framed the Constitution that now controls Spain (1908), and by which all rights and privileges are secured to the Church, the Catholic religion being recognized as the religion of the State.

Toward the close of 1877, the Superior General had the inexpressible joy to write the following lines: “Consoling news comes from our Province of Spain. This very year the membership and works have acquired a remarkable development. The central house, conveniently located in Madrid, Chamberi quarter, numbers fourteen priests, thirteen students, sixteen seminarians, and several brothers. The houses of Badajoz, Avila, Teruel, Barcelona, Los Milagros, and of Palma in the island of Majorca, have been reestablished.” (Circ., Vol. iii., p. 561.)

“Post tempestatem redit serenitas”, and peace promotes prosperity. On the site formerly occupied by the house of los Cipreses, and the surrounding lands, a vast establishment has been erected suitably adapted to the needs of the Commu-
nity. The street on which it fronts is named after the illustrious warrior of Old Castile, *Garcia Paredes*.

As the grass that has been twice mowed grows more abundantly, so the Province of Spain, twice cut down by the scythe of persecution, counts today a greater number of subjects and establishments than at any former period of its existence. It provides Missionaries not only for its own local works, but also for the missions of Mexico, the Philippines, Cuba, and Porto Rico. The two Provinces, Madrid and Barcelona, including the island of Majorca and the Canary Islands, number twenty-five establishments with one hundred twenty-six students and forty-three seminarians.

Occasionally, lowering clouds may be seen in the brightest skies of peace and prosperity, due to the recurrence on the political slate, of the question for and against religious toleration agitated, not only in Spain, but also in many other countries. Fortunately, however, *Electra* evenings are rare in Madrid\(^1\), and then the effect is like flashes of heat lightning which appear on the horizon causing little alarm. Yet withal, there is a general amnesty of peace.

With full trust in God, discreet and prudent zeal characterizing their works, religious orders, once so persecuted in Spain, may hope to labor there with unrestrained freedom and to reap a rich and abundant harvest.

**VI.—MEXICO**

In 1843, Antonio de Lopez de Santa Anna, President of the Republic of Mexico, had provided a law giving to the Priests of the Mission and to the Daughters of Charity of St. Vincent de Paul, the right to establish their works in Mexico. Accordingly, all preparation having been made, on November 4, 1844, two Priests of the Mission and ten

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\(^1\) A few years ago, after the production of *Electra* in one of the theatres of Madrid, in which religious congregations were depreciated, a mob attacked one of the convents, damaged the property by breaking all the windows.
Daughters of Charity sailed from Spain to Mexico.—*(Annales, Vol. xxiii., p. 411 and fol.)*

On this fertile soil, during fourteen years of unremitting labor, the number of houses of the Missionaries and the Daughters of Charity, increased and their works prospered.

We shall briefly relate a few facts concerning the history of Mexico, showing the political conditions on the arrival of the Missionaries and the sisters.

Mexico conquered for Spain in 1519, by Fernando Cortez, was constituted in 1535, by that country into a vice-royalty; but in the nineteenth century it withdrew with the South American colonies from the mother-country. Three unsuccessful attempts for independence were made by Mexico: first in 1810, under Hildalgo who in the following year was killed by the Spaniards; then under Morelos, friend of Hildalgo, who preserved his authority only four years; and finally, under Xavier Mina who was taken and shot at Mexico in 1817. General Iturbide in 1820, placed at the head of the Independents, triumphantly resisted the viceroy of Spain and proclaimed himself emperor under the title of Augustine I. His reign, however, was of short duration. Dethroned in 1823, he fled to Europe, but having returned to Mexico, he was arrested and shot in 1824. Mexico then became a Federal Republic and sealed its independence in 1829, by the victory of Tampico over the army of Ferdinand VII. of Spain. Anarchy succeeded this event, and in 1824, Guatemala formerly united to Mexico in its struggle for liberty, then seceded to form an independent republic. In 1832, this republic was subdivided into several others,—Honduras, Guatemala, San Salvador, Nicaragua and Costa Rica, which became constituted republics in 1839. Texas also withdrew from Mexico in 1836, and in 1845, it was annexed to the United States. By the war of 1848, Mexico ceded to the United States, Upper California and New Mexico. These reverses
promoted greater political dissensions. Among the presidents who were honorably elected was Santa Anna, a man equal to the exigencies of the times. At four different periods he became President of the Republic of Mexico, when finally, an insurrection drove him from his country, and anarchy again ruled the land.

During the administration of Santa Anna, (1844) the Missionaries and Daughters of Charity came to Mexico, a land already permeated with the “Faith of our Fathers” brought there by Catholic Spain. Thus the way had been prepared for the exercise of apostolic zeal even in the midst of the storms of persecution.

Father Etienne rejoicing over the success-obtained, wrote in his Circular of January 1, 1840: “I have already informed you of the foundation of our works in Mexico where the government has confirmed the law, giving legal existence to the two Families throughout that republic. An immediate consequence of this measure was a gift made to the Congregation by the Archbishop of Mexico of a beautiful house and a parish church with a large revenue, thereby enabling the Missionaries to perform their respective functions. To cooperate with this worthy Archbishop in his zeal for souls and to show our appreciation of his generosity, we have sent there from the United States two Spanish Missionaries. Bishops of various dioceses have solicited similar foundations. We shall be happy to respond to their desires when we are able to meet the demands. Mexico is indeed a rich field of labor, hitherto unknown to us and where we hope to reap a harvest of good works.”—(Circ., Vol. iii., p. 89.)

After fourteen years of unremitting labor the harvest was most abundant, but the political conditions of the country grew alarming, so that in 1858, anarchy reigned supreme in Mexico. The property of the Missionaries was confiscated and they were forced to flee.
ing account was written by a Missionary.— (Annales, Vol. xxv., p. 355.)

"It was Christmas day 1858, when our preparatory seminary of Patzcuaro and the ecclesiastical seminary of Morelia, separated by a distance of thirty-seven miles, were suppressed. Taking advantage of the silence of night, on the feast of Holy Innocents, the local militia pillaged our two houses and took possession of them; our Missionaries were banished under penalty of death; our students and seminarians dispersed. The Missionaries reached Zinapuecaro worn out with hunger and fatigue. After some refreshments, they retired and were resting quietly when again the police attacked the house and robbed the Missionaries of 2000 francs which they had saved in their flight. Deprived of all resources, they with other confrères, wandered about with neither food nor shelter. The poor Indians helped them as best they could, giving from their poverty a tlacos, the widow's mite of the Gospel.

"After enduring many hardships and dangers, the Missionaries arrived respectively at Mexico, Silao, and Leon."

The following notes tell what transpired at Leon. "Here the Missionaries conducted an apostolic school, an ecclesiastical seminary, a college and the finest church in the city with one hundred thousand parishioners of whom the greater number were laborers. Unfortunately, they were opposed by those subtle enemies feared by St. Augustine: the civil authorities and the secular clergy.

"Gradually, the bishop withdrew his support and appropriated the revenues. The ecclesiastics of Leon on their part, persuaded him to take possession of the church and beautiful buildings which cost 200 000 francs. These unjust proceedings were sanctioned by the municipal authority which failed not to profit financially by this confiscation. These men tried by divers means to prohibit the Missionaries from teaching and, in fact, it was this civil support
that encouraged others to persecute the Congregation in a thousand ways. The government regarded it hostile to the state and treated the members as conspirators. Hence, the confrères were successively banished and their property, furniture, and libraries were pillaged. Their principal house at Leon served as the Custom House, a city hotel and the Court House, until the arrival of the French troops who took possession of this property according to the conditions of war."—Ibid., 255.

Such was the situation of the country in 1858, and in 1860, no change was apparent. Here are some details relating to the Missionaries of Mexico:

“Our central house of Mexico, the House of the Holy Ghost, shared largely in the trials of this period. On December 25, 1860, the Liberalists triumphantly entered Mexico, suppressing many religious orders. Our Community apprehended its hour of Consummatum est had come. Its fears were realized when our priests, seminarians, students, brothers were all separated so that of the thirty inmates only six remained at the central house which afterwards disappeared so mysteriously that today not even its site may be located. We made every effort, however, to remain as the establishment was not only an ecclesiastical foundation but also an incorporated organization. The Liberalists then appealed to the government for the absolute suppression of our Congregation. The government not heeding the petition, these vindictive Liberalists took the initiative in the work of destruction, notwithstanding the earnest protestations of the French minister. We then became refugees in a desolated land, supported by an entire abandonment to Divine Providence. We did not leave the province, however, but having rented a house we remained in the city as ordinary citizens.—(Annales, Vol. xxxIII, p. 258.)

This narrative concludes with these words (p. 261): “The fire of war has enkindled its devouring flame throughout
Mexico, and bandits from other parts, taking advantage of circumstances, came to the city pillaging, massacring, and committing horrible outrages."

In July 1861, the notorious Juarez became President of the Republic. The persecution being legally enforced, grew more bitter. It was at this time that the Daughters of Charity, hitherto performing their labors in the midst of civil strife, saw their works in Mexico threatened with destruction. Some years later the Sister Visitatrix of Mexico wrote: "In 1861, the government suppressed all convents in Mexico and question arose, if the houses of the Daughters of Charity were included. Through the kind intervention of a minister of the law, however, they were not molested.—(Annales, Vol. xL, p. 165.)—But later on, in 1874, the sisters were included in the fatal suppression.

The first acts of Juarez were to expel the Spanish Ambassador and the Papal Nuncio; to imprison the French Vice-consuls and maltreat the French Minister. Then he declared suspended the foreign conventions, and abrogated all obligations previously contracted with the governments of Europe. This course of action resulted in a national bankruptcy. To indemnify the government he ordered a general confiscation of church property. Consequently, bishops and priests were obliged to leave the country to escape the horrors of persecution."—CHANTREL, Histoire contemporaine, 1884, p. 619.

During the administration of Juarez, political troubles increased. The following is an account of the expulsion of the Missionaries from Guadalajara, written by a Daughter of Charity: "It was the twentieth of August, the feast of St. Bernard, when in the evening about five o'clock, a minister of the law announced himself at the house of the Missionaries to speak to Father Torres, the Superior. Being in the confessional, the worthy Missionary delayed some moments before coming into the presence of the officer
who formally introduced himself to Father Torres as a
minister of justice, commanding in the name of the gov­
ernment that he and his household leave the city within
three days under penalty of death. On the twenty-third
of August, the four Priests of the Mission and two brothers
left Guadalajara, accompanied to a great distance by a num­
ber of its citizens devoted to the Missionaries.—(Annales,
Vol. xxix., p. 410.)

Financial or diplomatic questions unless they would
serve to promote the interests of the Liberalists, were
treated with as little regard as were those of religion.

France, England, and Spain, anxious to redress these
wrongs brought on by Juarez and his party, formed a coa­
lation and signed conditions relative to this cause under the
name of the Convention of London (October 30, 1861).

England and Spain absorbed in their pecuniary interests,
withdrew from the proposed expedition, and France alone
continued in her determination to end the administration of
Juarez. The French troops entered Puebla, May 17, 1863;
then Mexico, June 10, 1863, whence Juarez had taken
flight.

Before leaving Mexico, Marshal Forey, commander of
the French army, convened an assembly of distinguished
Mexicans who agreed to a monarchical form of government.
To avoid competition, they selected by popular vote a Eu­
ropean prince, Archduke Maximilian, brother of the Em­
peror of Austria, who was declared emperor, June 12, 1864.
In March 1865, the French troops embarked for France,
leaving Mexico under the fair skies of peace. Maximilian
devoted all his energy to the welfare of the country and
for a time his government bid promise of a prosperous
reign. But, alas! serious indiscretions were laid to his
charge and not being supported by the Catholic party, he,
unfortunately, gave his confidence to men secret partisans
of Juarez. Through the intrigues of the latter, he was
made prisoner at Querétaro, May 15, 1865, and on June the nineteenth he was shot by order of Juárez who assumed the reigns of government,—anarchy following in the wake. The tyrant applied his oppressive measures of direction with unrelenting rigor, so that for several years civil war distracted the people and devastated the land. Meanwhile, the Missionaries and the Daughters of Charity, encouraged by the religious sentiment of the people, and maintained by their generosity, continued though under great difficulties, their apostolic works.—(Circ., Vol. III., p. 389.)

May 1, 1870, a Missionary wrote: "Mexico presents a sad spectacle to the world. Under the short reign of Maximilian, so hopeful in its prospects, capitalists from other countries, attracted by the extensive gold and silver mines, came here to establish commercial enterprises. Now, all these hopes are blighted in the vitiated atmosphere of civil war.

"The government is daily becoming more hostile to religion. Churches and convents are seized as national property and sold for public revenue. Under the reform laws, the Missionaries must dress as citizens and can no longer live in community; they manage, however, to perform the works of the Congregation, notably by missions in the villages.

"As to the Daughters of Charity, Providence has opened to them a vast field in Mexico. Their Community is the only one existing here with the approbation of the government; this toleration is probably due to the object of their works—the service of the poor, for which they receive respect and gratitude even from the enemies of religion. There are at present 350 sisters in the Republic, of whom 300 are Mexicans, and vocations multiply as the works increase."—(Annals, Vol. xxxvii., p. 459)—In 1872, the sisters numbered 400.—Ibid., p. 410.
Juarez died July 8, 1872, leaving as an inheritance to his successor, Lerdo de Tajada, dissension and confusion. In 1876, Lerdo was defeated by General Porfirio Diaz who was proclaimed president. Diaz in his turn was succeeded by General Manuel Gonzalez, December 1, 1880. It was during the administration of President Lerdo, that the Daughters of Charity were finally expelled from Mexico.

Sister Ville, Visitatrix of the Province of Mexico, in her letter of April 11, 1875, to the Very Rev. Eugene Bore, Superior General, wrote: "For the past three years, I have had the sweet consolation of writing you encouraging accounts of this Province. Today the sad duty devolves upon me of informing you of our expulsion from Mexico. The decree is definite and general in its purpose; hence, the storm of persecution has devastated this fertile vineyard, dispersing afar the laborers who cultivated it."—(Annales, Vol. xl., p. 165 and fol.)

From this record we extract the following details: "Previous to 1874, the question of the suppression of our works in Mexico was frequently agitated in the Legislative Chambers, when finally on December 8, 1874, its vote placed all our houses under the ban of this oppressive law, and on December the seventeenth of the same year, it was promulgated. Then were days of painful memory, to which a reference is made in the following narrative:

"In the establishments controlled by the government, the sisters were replaced by state officials, and the remaining houses, especially our central house, were forced to dispose at public sale of all their movable property, and for several weeks up to the eve of our departure our large courtyard presented the appearance of a city market where in the crowd were mingled with the purchaser, the curious and the spy.

"But from our central house we were obliged to remove something more precious than aught else—the remains of
our deceased sisters who reposed in our cemetery near the chapel. This cemetery was planned according to Spanish interment, that is the coffins were placed in vaults made in a wall of adamantine structure; but we wished to take greater precautions to preserve our dead from anything like profanation. A local benevolent society composed of members from France, Switzerland, and Belgium, who always gave a generous coöperation to our works, donated to the Community a plot of ground enclosed by an iron paling of white and gold and located in the cemetery of the society. Here a spacious vault was constructed at their expense and under their supervision. The sacred remains of our dear deceased sisters were conveyed thither in solemn procession. This sad cortege filled with sorrowful emotion the hearts of the sisters and more than one envied those who were then laid to rest.” — (Annales, Vol. x., pp. 166, 174 and fol.)

Subsequent to these events incident to their expulsion, the Sister Visitatrix gives the following details of their departure from Mexico:

“After the expiration of a month, the limit of time given the sisters to leave the country, the packet-boat taking port at Vera Cruz on the fifteenth of each month gave passage to the sisters divided into two bands. The first band of exiles embarked January the eighteenth and included all our young sisters, eight Seminary sisters with their directress. The Railroad Company gave the sisters free transportation on all its lines and placed at our disposal several coaches held over to suit our convenience.

“At Vera Cruz on the occasion of our first and second departure, we were met by the ladies of the city and the good people extended to us a most generous hospitality. Moreover, on the day of embarkation, these ladies escorted us to the pier, manifesting sorrow and regret at our departure. On February 17, 1875, we finally left the port, one
hundred twelve sisters and two postulants, to board the *Ville de Brest* for Paris. On that day the last cornette was seen in Mexico." — *Ibid*, pp. 226, 233.

Before leaving many persons of Leon (Vol. xl., p. 207) and of Zacatecas (p. 215) promised to hold our works, if possible, until our return; but more than thirty years have passed and their hopes have not yet been realized. A bishop visiting France some years ago, expressed his wish to take with him to Mexico some Daughters of Charity. Negotiations were commenced but the question is still pending.

The Missionaries remained in the country and adapted themselves as best they could to circumstances. In 1875, Father Boré, Superior General, wrote: "The laws of intolerance affect all priests. They must dress as citizens under the penalty of a fine of five dollars for the first offence, and for the second defiance of this law, an additional amount." — *(Circ., Vol. iii., p. 506.)* — In reviewing the situation of 1877, Father Boré said that the confrères performed the functions of their ministry with success notwithstanding increasing difficulties. "In these latter times," said he, "they have accepted temporarily a few parishes which afford them their livelihood while giving them an opportunity to exercise their zeal." — *(Circ., Vol. iii., p. 562.)*

In 1884, Portifirio Diaz was reélected President of the Republic, and his wise administration of twenty-four years has reestablished peace and promoted politically the progress of the country. We have hoped also for a reaction in the attitude of the government toward religious orders. Judging from similar circumstances, strong convictions when applied with excessive rigor are often moderated by the very power which enforced them. — *(Annales, Vol. xi., p. 239.)*

The conditions of the times have certainly been ameliorated.
rated although the oppressive laws against religious orders have not been annulled. Some communities have bright prospects in view for the salvation of souls, being encouraged by the hope that they may be the means of affecting a change which would insure liberty to all and promote the interests of religion. Then the moral forces in the government will prove superior to the law and the Republic will be invigorated by a peaceful and wholesome atmosphere.

Our readers have by the Catalogue means of information concerning our Missionaries in Mexico, and one may readily observe that those works which weathered the storm of persecution and others that were established recently, are flourishing. The result gives reason to thank God for His guiding Providence.

It now remains for us to review the storms through which the Company passed in Germany under the Kulturkampf and in Italy at the period of the incameration. As these events are of recent occurrence, we will briefly narrate them.

A. Milon,

(Concluded in next Number.)
EUROPE

PARIS—FRANCE

THE DAUGHTERS OF CHARITY—THEIR WORKS

PROFESSIONAL SYNDICATES FOR WOMEN

Social Center: No. 5 rue de l’Abbaye.

Syndicates of Private Teachers;
Syndicate of Lady Employees in Commerce and Industry;
Syndicate of Dressmakers;
Syndicate of Servants and Housekeepers “Le Ménage”;
Syndicate of Nurses who have received a diploma.

INTELLIGENCE OFFICE

This is also a very important branch. Besides the facility afforded members to secure advantageous and reliable positions, it upholds in repute the Syndicates by providing private families, educational institutions, commercial houses, and factories, with trustworthy help. Moreover, through this office a moral and beneficial influence is exerted, not only over those who have been furnished with employment, but also over others who “stand and wait.” These are not slow in narrating the history of their career to the secretary, who patiently gives them a hearing and if she cannot aid them materially, she at least bestows willingly, the alms of a kind word or timely advice. Generally, however, means are found to supply all the needs of applicants. This branch of the Syndicates is, as one may observe, a vast field wherein to exercise Christian Charity.

Returns for 1906. Positions procured: teachers 360; employees 250; trades-women 80; servants 180.

Should it happen that members of the Syndicate in their
divers professions meet with difficulties which might require legal advice, this is furnished them by the *Judiciary Council*. Three eminent lawyers, Mr. Joseph Ménard, Mr. Auffray, and Mr. Bazire, have from the outset given their services to organize this committee.

Finally, to settle all disputes that might possibly arise either on the part of employers or employees, reunions composed of delegates from the different Syndicates have been organized. These reunions take place at the Exchange in the secretariate of the Federal Union of the Patronal Syndicates. The purpose of this organization is to develop the social element among the employers and employees while supporting reciprocally their legal rights.

Few indeed are those who carry out the advice of St. Francis of Sales: “Imagine yourself a seller while you are buying, and a buyer while you are selling”; so that in a mixed Syndicate the interests of employers as well as those of employees, are not likely to be thoroughly weighed. In ordinary cases, therefore, it is preferable that each party refer to its own department whilst a general union is preserved by a higher court.

The last question proposed at the meetings for debate, is that of the Sunday Law in Paris, which has proved so prejudicial to working women.

**The Syndicate, A Benefaction.**

One of the greatest benefactions of the Syndicates is the Mutual Aid Society.

In this society entitled, *La Fraternité Commerciale et Industrielle*, by means of a monthly contribution of two francs the necessary medical treatment is given by an attending physician, including medicine and two francs per day during the first month of illness, and one franc a month for the time remaining. A member paying half dues receives aid in proportion.
The members are also provided free of charge, with consultations and ordinary surgical aid at the dispensary of the rue de l'Abbaye, or at the center of their respective sections. They have, moreover, at their disposal two beds at the Hospitals of St. Joseph and the Bon-Secours.

La Coöpérate, another branch, provides its own line of utility. Through it, certain contracts have been made with dry-goods merchants guaranteeing the following advantages. Purchases are charged current rates, but the members of the Syndicates are furnished with cost price-lists, and at the end of the month itemized bills are presented to them, from which a reduction of five, six or even ten per cent, is made on payment. At the close of the year—especially for those who share expenses in common—the net earnings have sometimes amounted to 150 and 200 francs.

In 1907, a total of 500 francs of reduction was obtained on goods purchased by members of the Syndicates. They are likewise granted the privilege of buying at wholesale prices such articles of food, clothing, or fuel, etc., as may be sent to the central office.

Besides the aforementioned branches, others have been added to the Syndicate, rue de l'Abbaye. A Caisse de Retraite provides for old age; a Caisse de Famille, for urgent and pressing needs; a Table Syndicale, where a meal is obtained for 75 centimes; the Villegiature, affords summer outings at a watering-place or mountain resort for the trifling expense of one to two francs per day,—railroad companies have most generously issued half-rate tickets for members of the Syndicates; Un Atelier de Chômage provides work during the vacations; and finally, Une École d'Apprentissage where young apprentices prepare themselves for a more thorough knowledge of their trade. Sewing is furnished at the central office for those who prefer to work at their own home.

Such practical advantages resulting from the Syndicates
cannot fail to convince those who are not in sympathy with the works, of the moral principles directing their aim.

THE SYNDICATE, A SOCIAL POWER

To further the development of syndical ideas not only among the members but also among the masses, is the object of the monthly bulletin *La Ruche Syndicale* issued by the Syndicate. This periodical contains an interesting article relative to the Syndicates, an account of the Lectures, articles bearing on special works, and the method of organizing syndicates, etc.

The organization has a library of best literature and periodicals of current events.

The social influence of the syndicates is most beneficial politically, for the associates exercise their right of suffrage in Higher Labor Councils. The fourteen votes secured by them in 1907, powerfully aided in nominating worthy candidates, one of whom was elected by ballot. The tradeswomen and teachers were not so fortunate, but the former hope to meet with better success at the coming elections as hereafter the number of their representatives will be in the majority. It is expected that Miss Rochebillard’s nomination will then be secured. The teachers have already a fair promise of being able to propose as candidate Mr. Lecerf whom they consider well qualified for the office.

THE MORAL INFLUENCE OF THE SYNDICATE

The Moral Influence is one of the best means of apostolate. We say: “Long live the Syndicates!” They are indeed a signal benefit to the community, providing the members with healthful, peaceful diversions. Walks, social gatherings, festive parties, unite the members of the various family circles into one happy reunion. A library of wholesome, humorous works, adds its own source of enjoyment.
Apart from the Syndicate of the rue de l'Abbaye, a separate branch as it were, has been organized for spiritual retreats during vacation months, besides, instructions are occasionally given and classes have been formed for the study of religious subjects; this last is of paramount importance.

SECTIONS

The by-laws and statutes of the Syndicates authorize the foundation of dependent sections. All sections connect with the Particular Council. There are in Paris twenty sections:

- 25, rue Bayard;
- 33, rue Caulaincourt;
- 7, rue Clavel;
- 6, rue d'Estree;
- 11, rue du Fauconnier;
- 39, rue Guilleminot;
- 56, rue d'Hauteville;
- 19, rue Monsieur;
- 73, rue de la Mare,
- 83, rue Nollet;
- 145, avenue Parmentier;
- 11, rue des Poissonniers;
- 19, rue Reaumur;
- 60, rue Raynouard;
- 64 bis, rue Theophile-Gautier;
- 18, rue de la Tour-d'Auvergne;
- 172, rue de Vanves;
- 19, rue de la Verrerie;
- 15, rue des Bernadins, etc.

We hope that these sections may include the Catholic patronages for young girls... The patronage affords them a protection, it is true, but after a certain period, this happy influence is destroyed by the demoralizing atmosphere of
various places of employment. Let the directresses of these patronages encourage the young girls to organize a society recognized by the state as the patronage is recognized by the Church, and the members will soon be united by a bond of healthy sociability. This is no other than the Syndicate established on Christian principles.

The *syndical life* may be maintained in each section by means of the different offices: courses of study, lectures, intelligence office, etc., according to the need of each section. Besides there should be a president, council, and a representative of the section at the assembly of the general council. The sisters in charge of patronages, although they may have no office of direction in the Syndicate, yet their influence will not cease to be effective in whatever position the young girls may be placed.

Further information for the organization of a syndicate or a section, may be secured by visiting the Work of the *rue de l'Abbaye*, besides a review of the *Ruche* may inspire one to coöperate in the development of Professional Syndicates. Persons disposed to promote the welfare of the poor and indigent will find the Syndicates a powerful means to satisfy their interests. These works are indeed an evolution of that active charity found in the heart of St. Vincent de Paul.

BORDEAUX

The following extract is taken from a journal of Bordeaux.

SISTER MELANIE

On February 13, 1908, a funeral cortège might be seen passing through the streets of Bordeaux amidst the reverential silence of the spectators—an humble Daughter of Charity of St. Vincent de Paul, Sister Mélanie, known in
the world as Miss Sophie Valière is borne to her last resting place.

For twenty-five years Sister Mélanie had been devoted to the care of little children attacked by that dreaded malady "membranous croup."

Although the discovery of antitoxine has reduced the mortality resulting from this malady, yet constant care and attention are indispensable to a complete cure, especially when the children are brought to the hospital in the last extremity.

Here by the crib of the infant sufferer, replacing a mother, frantic with grief, Sister Mélanie was always found; untiring, ever cheerful she had become immured with her precious charges.

Strangers, friends, praised her solicitude and devotion, and the medical staff of Bordeaux, who daily witnessed her self-sacrifice, considered it a privilege to pay a last tribute to this faithful daughter of St. Vincent de Paul.

We are happy to reproduce the following article published in the last issue of the *Journal de Médecine de Bordeaux*:

**Sister Mélanie**

Sister Mélanie, of whom death has deprived us, was an able assistant to our medical staff. For twenty-five years she directed the diphtheria ward in our hospital for children, where she was respected and loved by the patients and the patrons of that institution. The touching picture presented by this good Sister in the midst of her little patients made an indelible impression on the mind and produced an effective moral influence. Here she could be seen going from cradle to cradle faithfully discharging her duty in scrupulously adhering to every detail of the physician’s orders.

Toward the children her tact was such that her sweet sympathy soothed their intense sufferings; under her gen-
tle touch, pain lost its keen anguish and it was remarked how the most irritable became calm and submissive under her motherly care.

Sister Mélanie, however, not only excelled in the art of nursing, but also maintained peace and order in the ward so often a place of heart-rending scenes. Moreover, her experience was most helpful to the physicians, and their confidence in her superior judgment made them decide the necessity of any operation.

Constant in her labors, which were visibly blessed by God, Sister Mélanie passed through epidemics without fear or discouragement. At last, her physical strength being exhausted, she was obliged to acknowledge her inability to work longer. Her extreme weakness prevented her removal to the infirmary and a bed was placed in a side room near the children’s ward where she expired surrounded in death as she had been in life by her dear little patients. She did indeed succumb, arms in hand, on the field whereon she had been so faithful and courageous.

The charity of Sister Mélanie was not confined altogether within the wards of the hospital where she spent so many years of her useful life, for it is well known that she elicited the undying gratitude and affection of the poor of Bordeaux.

If our praise in favor of Sister Mélanie is to be in proportion to her merit, we have reason to believe that the dear departed is most worthy of our highest testimonies of esteem.

A. MOUSSOUS, M. D.,

Physician of the Hospital for Children.
On July 29, 1907, the sisters of the Province of Austria commemorated at the Central House the twenty-fifth anniversary of their union with the Family of St. Vincent de Paul. This day of sacred memories evoked their gratitude, their joy, and their hope, and these found expression especially in a solemn religious celebration supplemented by a family feast and a reunion of distinguished guests. Details of the celebration are given in the following letter by a sister of the Central House. We regret that the communication reached us too late for an earlier publication.

"Two days previous to the feast, the greater number of our invited guests had arrived. Among them were Rev. I. Pertl, Superior of the house of Gratz, to whom, in a great measure, is due the consummation of the union, and Sister Angela Schaffgotsch, for fifty years Directress of the Seminary, one of the first sisters to experience the joy of this happy event. She was accompanied by a sister from the secretariate. Their presence recalled most vividly the sweet memory of Sister Leopoldine Brandis who was the soul of the union and, as Sister Praxmarer expressed it to our Most Honored Mother Derieux in a letter of April 2, 1882, she became the guardian angel of the new Province.

"Rev. F. Medits, Director of the Province of Hungary, who also took a most active part in promoting the union, was not able to attend, being detained at Budapest. When
sending his regrets, he promised to celebrate the Holy Sac­
rifice for the Province. Many of our ancient sisters from
the different houses came to join in the festivities of the
Central House.

On Sunday in a conference which was a preface to the
next day's celebration, Father Pertl recalled the many spir­
itual and temporal benefits resulting from the union. He
awakened in our hearts a deeper sense of gratitude, he en­
couraged us to a renovation in the spirit of our holy state,
and animated us to sincere compunction. This beautiful
exhortation was concluded by Father Pertl's mentioning
the names of the members of the two Families, who so gen­
erously aided in securing a permanent union with all its
advantages.

Monday, anniversary of the day of the affiliation, the
Community Mass was said at a quarter after five by Father
Weissenbacher, Director of the Province. The solemn
high Mass was sung at seven o'clock, Father Pertl being
celebrant.

After Mass, all repaired to the Hall of Retreat which
had been appropriately decorated by Sister Directress and
her sisters in office. A most pleasant entertainment was
prepared and enjoyably rendered. After the congratulatory
address to the Visitatrix whose feast-day it was by a happy
coincidence, an interesting production was presented, pictur­
ing the sisters of the early days of the Company and the
collaborers of our Holy Founders: — Sister Mathurine
Guérin, Sister Barbe Bailly, etc. They were represented
as having come from their heavenly home to encourage the
present generation in their zeal for souls and devotion to
the Community. These laborers of the first hour were fol­
lowed by Sister Preisinger and Sister Praxmarer, first Su­
perioresses of the Sisters of Salzburg. The latter expressed
their joy at the union by which the new branch had been
grafted so vigorously to the living tree of the Company of
the Daughters of Charity of St. Vincent de Paul as to produce thereby abundant, wholesome fruit.

These scenes were interspersed with appropriate songs, notably a duet adapted from "The Angel and the Soul" arranged for the occasion as "The Two Angels," one of the Community, the other of the Province, who joined their praises in singing the joyful anniversary of the union.

Our Director and Father Pertl respectively, addressed a few words of appreciation of the event and the latter distributed souvenirs brought by him from his pilgrimage to Lankowitz. Sister Visitatrix read a letter from our Most Honored Mother and gave the pictures sent by this good Mother to each Sister present; but this, however, was not all—a telegram from our Most Honored Father brought us his blessing and with it overwhelming joy.

In the evening, Benediction of the Blessed Sacrament at which the Te Deum and Magnificat were sung, and thus was crowned the closing of a most beautiful day—a happy event in the Annals of the Community. The next morning a Requiem Mass was offered for our deceased Superiors and sisters of the Province. Every circumstance combined to make the celebration of the Silver Jubilee of our Province a treasured picture on memory's walls, giving in the retrospect, inspiration to strengthen the bond that unites us to our Mother House, to our Superiors, the representatives of our Blessed Father, St. Vincent and of our Venerable Mother, Louise de Marillac."

The following supplement is a letter from Sister Praxmarer, Visitatrix of the Province of Salzburg, to the Most Honored Mother Derieux, relating the circumstance of the visit of our Most Honored Father to the new Province, on the occasion of its union with the Mother House at Paris.
Central House of Salzburg, June 26, 1883.

MY MOST HONORED MOTHER,

The grace of our Lord be forever with us!

We continue to thank God in our heartfelt gratitude for the favor granted us by the visit of our Most Honored Father. The great happiness of belonging to the Family of St. Vincent de Paul is increased twofold after hearing the paternal words and receiving the blessing of his worthy successor.

Our Most Honored Father arrived here on the nineteenth instant. Our sisters from the missions joined those of Salzburg to welcome him to our Province, and with hearts filled with gladness, we assembled to greet him and then to accompany him to the chapel where the Magnificat was sung. After this ceremony, the sisters were presented to our Most Honored Father and we experienced joy even to tears. With respectful attention we listened to his kind words interpreted to us by Father Meügersdorf and Sister Leopoldine Brandis. Your own loving messages transmitted to us by our good Father, call for our lively gratitude. We shall preserve them as precious testimonies of your affectionate solicitude in our regard, and we offer you in our turn our sincere promises of earnest endeavor with the help of God’s grace to acquire the spirit of our vocation by the practice of humility, simplicity, and charity, and to fulfil our duties according to the maxims of St. Vincent. Your will, your desires, Most Honored Mother, shall always be ours. Let me reassure you of this in the name of all our sisters.

In the course of the day our Most Honored Father visited the Central House, the Seminary and some of the missions in the vicinity. The next morning he celebrated Holy Mass in our chapel; all the sisters were present and received Holy Communion from his hand. Later, he paid his respects to the Archbishop and visited some of our es-
tablishments where our sisters were greatly encouraged by the lively interest evinced by our Most Honored Father in their works.

His stay with us was indeed too short for a previous engagement obliged him to leave us that same day. We are making a collection of his paternal advices to be printed, and a copy to be sent to our different houses as a memento of his happy visit.

Sister Praxmarer.

HOLLAND

PANNINGEN


Helden-Panningen, May 17, 1908.

It is with pleasure that I respond to your desires to send you a few details of the touching ceremony performed by our Most Honored Father at the Seminary of St. Joseph, Panningen. Permit me, however, before describing the celebration to give you a sketch of the Province and its environments.

There are eleven geographical provinces in Holland only two of which profess Catholicity—North Brabant and Limburg—both situated in the southern part of the country. In these two provinces the double Family of St. Vincent de Paul direct four establishments.

The Apostolic School of Wernhout, in the diocese of Breda, North Brabant, within the last twenty-five years has made rapid progress, and near the same city, in the diocese of Bois-le-Duc, is the House of Veld-Driel, conducted by the Daughters of Charity. The House of Susteren, the first foundation of the sisters in Holland, and the Seminary of St. Joseph, Panningen, are both in Limburg.
This province is a long, narrow stretch of land in the south-east extremity of Holland, situated between Belgium and Germany. Near the southern boundary line may be seen the outskirts of the Ardennes; beyond these, vast lands under cultivation, prairies, brushwood, and forests of fir trees, are interspersed. Along the banks of the Meuse, are located at unequal distances the three principal cities of Limburg: Maestricht, the capital, in the south; Roermond, a bishopric, farther north; and Venlo, an ancient fortified city of which mention is made in the history of the Wars with Louis XIV. of France.

The house of Susteren is located between Maestricht and Roermond on a railroad, running parallel to the course of the Meuse. The Seminary of St. Joseph is not so advantageously located, being distant about six miles from the nearest station, midway between Roermond and Venlo. To take the train at the former city one must travel twelve miles and at the latter, nine.

The seminary, however, possesses all modern improvements which have not as yet found their way into the house of the sisters. We have telegraph, telephone, prompt medical aid, postal service three times a day, etc. Many large cities can boast of no more.

A project of grave importance to the municipality of Venlo, may prove of pecuniary benefit to us; that is a branch line connecting important railroads with a terminus at our place. Possibly, despite the failure of the first attempts, the work may be completed sooner than was expected; conditions look that way, as coal mines have lately been discovered in the vicinity and the prospect of working them to advantage is most feasible.

Panningen and the village of Helden are one town called HELDEN-PANNINGEN—si parva magnis componere licet—as Clermont-Ferrand in Auvergne.

Each village, however, is a distinct parish. Helden con-
PANNINGEN (Holland) — Séminaire Saint-Joseph (1908)


https://via.library.depaul.edu/annals_en/vol15/iss1/3
tains 1,800 souls; Panningen, 2,600. Farming is the chief occupation of the people who are Catholic with a few exceptions and these are among the government officials; therefore, I need not add—we are in Holland—practical Catholics.

In July 1903, in this solitary spot of a thoroughly Christian atmosphere, the Seminary of St. Joseph was then opened. This event has been recorded in the Annals (Eng. Ed. Vol. xi., p. 34). As may be seen from the cut which accompanies the article, the establishment includes a main building and a wing; two years later it was enlarged. In the early part of 1907, the fear of adverse circumstances rather hurried the completion of the structure; but our apprehensions were groundless as nothing alarming happened, and now we have a second wing corresponding to the first, thus representing the plan of the building as the letter H. A spacious chapel occupies two-thirds of the new wing, and we have been obliged to add to this as at Saint Lazare, a story above the chapel for the Seminary. This has not interfered with the beauty of our chapel, a structure purely Gothic in style, not elaborate but very imposing in appearance.

The expenses indispensable for the Seminary in the work of its foundation and necessary equipments, as heaters, electric plant, etc., demanded many sacrifices. The great joy, however, of having our Most Honored Father visit us and bless our Seminary, amply compensated for all past anxieties.

By a happy circumstance it was my privilege to accompany the Superior General to Belgium on his way to Panningen. After leaving Ans where we venerated the precious relics of St. Vincent and those of our Martyrs, and offered the Holy Sacrifice at this hallowed shrine, we proceeded to Panningen arriving here on Holy Saturday, April 25, 1908. The whole community were assembled at the main entrance to greet our welcome guest. Our good Father knew by
name the greater number of the confrères and the meeting was most cordial. After a few moments of pleasant conversation, it being Saturday, the Superior General amiably dismissed us, pleasantly remarking that we could attend to our little affairs—that is to confession. He requested that during his visit we would follow the usual routine and, therefore, our seminarians continued their Easter retreat and the general order of the day was resumed.

The solemn blessing of the chapel was assigned for Tuesday, April the twenty-eighth. Following the directions of the Council of Trent, which authorizes as a preface to this ceremony, an explanation of the ritual, our Most Honored Father gave this instruction before Mass at five o'clock, dwelling especially on the different exorcisms and expatiating on the dignity and holiness of the temple of God.

He further developed the words of St. Paul on the spiritual temple of the soul: *Nescitis quia templum Dei estis* (1. Cor., iii., 16), and with a Father of the Church, demonstrated how this temple resting on the foundation of faith, is built by hope, ornamented by the moral virtues, and consecrated by charity. After speaking of the material temple and the spiritual temple of the soul, he presented for our consideration the temple of the celestial Jerusalem wherein dwell the Godhead and that vast army of the elect who enjoy forever the Beatific Vision. He assured us that this reward is for those who work in the vineyard of the Roman Catholic Church where, in its own appointed field the double Family is laboring in the strength of its arm and the sweat of its brow, notably in China watered by the blood of Martyrs.

With a deep reverence we listened to the worthy successor of St. Vincent, whose words were intensified by quotations from the Holy Scriptures.

He recalled with emotion the memory of the three young clerics whom death claimed within the last five years and
who like flowers in the bud were transplanted to bloom eternally in the garden of the heavenly Jerusalem, or like three precious stones chiseled by the Divine Artist in the school of suffering, adorn the everlasting temple of God. Our Most Honored Father concluded by a paraphrase of the psalm: *Laetatus sum in his quae dicta sunt mihi.*

The ceremony prefaced by this touching instruction took place at eight o'clock. It was simple but most impressive. Our Most Honored Father wore the cope given purposely for the occasion by the Most Honored Mother Marie Kieffer. Throughout, he performed all the different ceremonies prescribed by the ritual for the interior and exterior blessing of the chapel, then he brought this benediction to the seminary and to the other departments of the establishment.

Following a suggestion, we prevailed on our Most Honored Father to refrain from singing the High Mass, and by asking Father Guichard to officiate in his place we were glad of the opportunity of showing our esteem for the Secretary of the Superior General, our former Professor of Philosophy and Sub-Director of the Seminary. Father Guichard is always at home at St. Joseph's Seminary.

In the afternoon, our Most Honored Father gave Benediction of the Blessed Sacrament. He was assisted by Father Gleizes, Superior of the house of Liege and Director of the sisters in Belgium. Four Daughters of Charity of Susteren were also present, thus representing the other branch of the great spiritual Family of St. Vincent de Paul.

The next day was a holiday for the whole house. Our Most Honored Father accompanied by the Community, set out for the adjoining woods where all enjoyed a day of relaxation and recreation. After dinner we had a most agreeable social talk with our good Father who humbly thanked and encouraged us; then he bade us farewell as he expected to leave the next day, hoping to reach Paris, Saturday evening. This arrangement, to our regret shortened his
visit to St. Joseph’s Seminary; but we are grateful for this amiable condescension of the Superior General.

I venture to hope that these few details may give some idea of our celebration. In this chapel dedicated by the worthy successor of St. Vincent in honor of Mary Immaculate, surely the Divine Master will find among His clients an ever increasing number of favored souls willing to cooperate in those mysterious designs by which He forms His chosen ministers.

Our personnel at first numbered twenty-six; now we are fifty-four. May the Lord multiply the laborers for the harvest is great and, I must add: “Those whom He has called may He preserve them in His name and sanctify them in truth.

Deign to accept etc.:

Hubert Meuffels.

IRELAND

THE CONGREGATION OF THE MISSION

IN IRELAND

HISTORICAL NOTES ¹

IRELAND ERECTED INTO A PROVINCE (1848)

In his Circular of January 1, 1849, the Very Rev. J. B. Etienne, Superior General, wrote: “The success and rapid growth of our works in Ireland, the ever increasing number of vocations, and the foundation of a new house at Cork, have determined us to erect this interesting portion of the Family of St. Vincent de Paul into a Province of

Very Rev. Philip Dowley C. M.

First Provincial Visitor of the Congregation of the Mission in Ireland

https://via.library.depaul.edu/annals_en/vol15/iss1/3
the Company and we have appointed as Visitor our esteemed confrère, Father Dowley."—(Circ. Vol. iii., p. 127.)

At the General Assembly in 1849, the Province of Ireland was represented by:

Reverend James Lynch, delegated by the Visitor;
Reverend Thomas Mac Namara, Superior of the house at Phibsborough, Dublin;
Reverend Roger Kickham, Superior of the house of Cork.

In 1850, a letter from the worthy Father Dowley gave the statistics of the Province and commended the conditions in the following encouraging words: "At present, Most Honored Father, we are thirty-nine members of the little Company in Ireland. It is a pleasant duty and a sweet consolation to tell you that in this Province the Children of St. Vincent are earnest in the imitation of their Holy Founder by the practice of sincere piety, filial obedience and an untiring zeal for souls, which has to be moderated by the vigilance of Superiors. Hence, the prudent exercise of authority, through the goodness of God, produces effects both consoling and beneficial. Your humble servant is the only one who may reproach himself with a want of generosity in the service of God whose mercy preserves him from scandalizing those over whom he is placed."¹

Father Etienne satisfied with the conditions of the new Province especially in its zeal for the salvation of souls, wrote in his letter of 1850: "I should not forget to tell

¹ This letter is quoted by Father Etienne in his Circular of January 1, 1851. The Very Rev. P. Dowley died at Castleknock, January 31, 1864. Some weeks previous, the Superior General expressed his esteem and affection for this worthy Visitor, in his New Year Circular (Vol. iii., p. 371.) Edifying notes on the life of Father Dowley are found in the Annales. (Vol., xli., p. 48.)
you that Ireland has given a Missionary to China, it is our esteemed Father Dowling.” — *Ibid.*, p. 166.

The Superior General wishing to encourage his confrères in this land of fruitful soil, visited that Province in 1852. He stated that it was progressing rapidly and giving general satisfaction. He said: “The affectionate solicitude which I bear our dear Province of Ireland, urged me to visit our house at Castleknock where the Visitor resides. I was anxious to express to our Irish Missionaries my paternal interest in their regard in return for the consolation which they have given me by their courage and zeal in the service of God and by the remarkable success of their works. I experienced a sweet joy in their midst, surrounded by thirty-five Missionaries and twelve brothers, all united by the bonds of fraternal charity, filled with the spirit of their vocation and zealous observers of our Holy Rules.” — (*Circular of January 1, 1853; Vol. iii., p. 202.*)

Finally, in 1853, took place a very important event, the extension of the Province of Ireland by the foundation of a new establishment in England. On January 1, 1854, Father Etienne wrote: “Our Province of Ireland grants me the realization of an ardent desire of my heart by the erection of a fourth house of the Company within its limits. It is indeed, a great consolation to have a spiritual field to cultivate in the promising land of England where the zeal of evangelical laborers may be exercised unrestrained. By a providential dispensation, the Children of St. Vincent have been invited to this ‘land of promise’ and God has given me the happiness to witness this signal event. It was His Lordship, Rt. Rev. Bishop Brigs of the diocese of Beverly, whom Providence inspired to ask for the Priests of the Mission and to introduce them into Great Britain where they may reap a rich harvest of souls.” (*Circ.* Vol. iii., p. 227.)

These encouraging prospects induced the Superior Gen-

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eral to open a house at Sheffield. The following is a notice concerning its foundation.

**Sheffield—England—House of St. Vincent. 1853**

Up to this year, 1853—Missionary work in the Irish Province was confined to Ireland. St. Vincent, in his addresses to his Community, deplored with sighs and tears the defection of England from the faith. He even sent a member of the Community to the French consul in London hoping through his influence to obtain some footing in the country. But from a reign of terror and bloodshed nothing could be expected. Years rolled by, our Holy Founder passed to his reward and could see from heaven a gleam of hope shine on the persecuted Catholics of England. This was when the Duke of York ascended the throne as James II. An earnest Catholic himself, his great desire was to bring back his people to the faith of which they had been robbed. Beginning with himself and his court, he applied to our Mother House for a staff of priests to minister in the Royal Chapel at Windsor as he had seen them do at Versailles. The request was granted; but alas! heresy was too deeply rooted in the land, and the heretics though in settled possession of this spoil of the persecuted Church, became alarmed.

History tells the rest—how James lost his crown, the Missionaries had to return to France, the persecution of the Catholics was revived, and lasted till it equalled in duration, if not in cruelty, the persecution of the early Christians by the heathen rulers of Ancient Rome. Heresy is now firmly established and the persecutors are weary of their fiendish work. Step by step there is a relaxation in the penal laws; and Catholics may now show themselves in the light of day.

Meantime, the *Oxford Movement* brings many into the Church, men of deepest learning and of character unstained.
But these are few in comparison with the poor Catholics from Ireland, driven by the same persecuting laws to seek a livelihood in the large towns and centres of labor throughout England. One such place was Sheffield, a town of some 300,000 people in the south of Yorkshire. Here is a congregation of Catholics, and the pastor is an Irish priest and canon of the diocese of Beverley. Wishing to divide the responsibility, and to do better things for his people, he thought of the Vincentians in Ireland. He knew them well, for he had spent a novitiate, or part of it among them, and he assisted in the first mission given in Ireland. Although he did not persevere as a member of the Community, he continued to be a true friend till his death. The offer is made to the Visitor at Castleknock of a part of the extensive parish, and that the poorest, without any foundation or means of maintenance, except what might be obtained from the people. Will it be accepted? From a natural point of view it is by no means tempting; and these Missionaries cannot well be spared from the work at home. But the work is one in which St. Vincent wished to have a hand, and from his heavenly home, no doubt, he will bless it. There is little delay. The necessary authorization and permissions are obtained, and three capable Missionaries are despatched—the Superior, Father Bourke, a very superior man indeed. The boundaries of a parish with care of souls are marked out; and there they are without a house, furniture for a house, or means of subsistence other than the generosity of a people for whom as yet they have done nothing.

But they had come to do the work of God and His Providence did not fail them. Canon Scully had rented a house for them, but it was quite bare and empty, and this the people saw. It was enough; though poor they came forward without previous concert, with different articles of furniture and supplies of provisions, so that the very strict
Church of the Vincentians (1855)
Sheffield, England
Lanark, Scotland
Vincentian Church, burnt down in 1907
Very Rev. Thomas Mac Namara, C. M.
Second Provincial Visitor of Ireland

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poverty of their beginning was of short duration. A reception so warm and generous showed the Missionaries that they need have little concern about the necessaries of life, and that they might "allow the morrow to be solicitous for itself," and, therefore, they could apply themselves at once to the work of their mission. This they did in good earnest starting with the young.

They engaged the services of the Sisters of Notre Dame for the girls, and competent lay teachers for the boys, as no others could be had. If there was any lack of religious instruction it was supplied by the Missionaries themselves, who were soon surrounded in the schools by over a thousand of those little ones.

For the teaching on Sundays, provision was made by the erection of confraternities of Christian Doctrine, male and female. This work was at first carried on in the schools, which buildings had for two or three years served the purposes of a chapel.

But now the Missionaries see their way to the building of a church, though there are no funds at their command. A few contributions of considerable amount came in, but was soon expended in laying the foundations and raising them to the ground surface. The work was done principally by weekly collections among the laborers and the poor. In these collections, the invaluable services of the members of the confraternity were cheerfully rendered. So the work went on and was completed in the course of ten months from the laying of the first stone. A church in excellent architectural style, furnished and sufficient to seat a thousand worshippers was finished in ten months and opened for Divine Service! This, at that time and in that place, was considered wonderful. Indeed, it would be so at any time and in any place. It drew from the delighted Superior of the Mission the grateful acknowledgment "A Domino factus est istud et est mirabile en oculis nostris."
The priests having the care of souls, the Missionaries, felt the necessity of making special provision for the young women engaged in the factories of the town. Their lot was full of spiritual danger having to work day by day in the company of non-Catholics, and generally of both sexes. It was a case of aggravated danger, they having come, or at least their parents, from the most destitute parts of Ireland, and therefore, they were not half instructed in their religion.

What was to be done? The sisters in charge of the young were educationists; and here was a case for educating the adult as well, and visiting them in their houses. It was manifestly a door open for the Daughters of St. Vincent, and the Missionaries undertook to introduce them. There were great difficulties in the way, but by a man of faith and zeal like Father Bourke these were soon surmounted and the sisters were installed as teachers in the schools, with many other works in the parish. The time was opportune for such introduction into this Protestant town; it was just after the conclusion of the Crimean war in which the English soldiers shared with the French the invaluable and much needed services of the Sisters of Charity. By those who read the newspapers this would be remembered in their favor; but it was enough for the uneducated that they were Catholics, and as such not entitled to the consideration due to other strangers. And then the peculiarity of their costume, their appearance in the crowded streets, was a signal for amusement, which was turned even into derision of the poor sisters. They bore it all and went on uncomplainingly with their works of charity.

Yet they were not undefended; the Irish which meant, as it means today, the Catholic element of the people were all with them; and the Protestants not a few when they understood the object of their mission. On one occasion when the sisters were being mobbed a sturdy soldier returned from the Crimea, raised his voice in words like these
“Boys, you don’t know these ladies, I do; I saw them on the battlefield and in the Military Hospital ministering to the pressing wants of our soldiers.”

It took little time, after this, to tone down if not dissipate prejudice, so that Protestant parents began to send their children to be educated by the sisters. So it has continued to the present, the parents generally it would seem, not objecting to the Catholic catechism. In that long interval some hundreds of these children owe their education to the Sisters of Charity. What help the sisters rendered, and still render to the Missionaries, in their many works; how they held classes in the evenings for women, visited the sick in their houses, reporting to the priests many a sad tale of misery, spiritual and corporal; what manifold services they rendered in the management of pious confraternities! They were at no pains to publish, but were content with the hope that it was all written in the Book of Life.

But the labors of the Missionaries were not confined to the town and suburbs; about four miles out in the country they found the nucleus of a congregation of Catholics at a place called Stannington. Here was another call upon their zeal. The work was rendered easy by the residence there of a zealous Catholic gentleman and his lady, as zealous as himself. The latter was the last surviving member of an old family who resided there, kept the faith, and helped to preserve it in many others during three centuries of direst persecution. In their house was a little chapel with all the appliances for the celebration of Holy Mass; and to that house repaired on Sunday mornings—but stealthily—the few scattered Catholics from the country around and even from the town. This was not a regular occurrence but depended rather on a chance visit of some priest to that house in search of sheep that had no shepherd, an event which—though not without its danger—was hailed
with joy by the poor, persecuted Catholics. But how were they made aware of the blessing that was come to them? In this way: A silent signal was contrived by placing a white cloth on a hedge-row on Saturday. It was enough for those who “rejoiced in the things that were said to them, we shall go into the House of the Lord.” The word went round and the congregation assembled.

This little chapel is now (1855) enlarged and thrown open to the public; and ever since on Sunday and holydays the opportunity of Mass has been given to all the Catholics around; while in connection with it the other functions of a church so far as necessary, are regularly performed.

But what of the Missions, the principal work of our Congregation? Retreats for the Sodality of the Sacred Heart, which might be called Parochial Retreats, have been given annually by a confrère, generally from Ireland; but missions, only at long intervals. In the country, by the aid of confrères from Scotland and Ireland, large missions have been given in populous parishes, and in the less populous, missions were given unaided. But why not carry on this work more vigorously and on a larger scale? This is what the Superiors would wish, as they, we may suppose, hope to do in the near future. The good Duke of Norfolk, a rich proprietor in the town, has erected and furnished a large Mission House, adding a partial endowment for missions; but on the staff as at present constituted, the demands are many and pressing, so that only two of the seven confrères are available for missions.

The works that engage the other five are:

1. The care of seven thousand souls, most of whom, living or working with Protestants, require twice the pastoral vigilance that would suffice were their lot cast among Catholics.

2. There is the Chaplaincy to the sisters at Howard Hill Industrial School, with nearly one hundred young girls.
3. The Chaplaincy to the sisters at Red Hill with the orphanage or Home.

4. Chaplaincy to the military barracks, the soldiers, however, are marched to the parish church for Mass on Sundays.

5. The Royal Infirmary to be visited and the sick attended.

6. The ministry of a priest is called for almost daily, at the Catholic cemetery.

When the Missionaries came to Sheffield, and for some time after, there was no Catholic cemetery, and Catholics had to be interred with the Protestants. But, worse than this, they had to submit to an outrage on their tenderest feelings by the reading of the Protestant service over the remains of their departed. This state of things the Missionaries took in hand to remedy. It was an expensive affair; but the Catholics would have a cemetery of their own at any cost. It was soon inclosed, and a fine mortuary chapel erected, the gift of a pious lady, a convert to the faith.

When we recall these works, and the care of the Sodality of the Sacred Heart with its monthly lecture and devotions, and quite a number of pious associations to be kept up, we must admit that the position of the Missionaries at Sheffield is not a sinecure, and conclude this little notice with Father McNamara (whom the writer has followed throughout) by a request for prayers in the interest of the missions that the Lord would send more laborers into His harvest.

P. S. By the delay of publication of the above, the author is now able to state that the hope expressed for an increased number of laborers has been realized. 1907.

J. CARPENTER, C. M.
LANARK—SCOTLAND—House of St. Mary. 1859.

In the course of last year, a notice, somewhat lengthy, of the missions and other works of this house, appeared in the Annals. The works that engage our Missionaries were prospering; the missions were in constant demand and worked with consoling results.

We have now to record of the Lanark House only one event, and that rather a sad one in the destruction by fire of the beautiful church erected by the late Mr. Monteith of Carstans, the munificent founder of the mission. It was an accident from which fortunately the chancel and Lady Chapel with the rectory were preserved. The event has elicited sympathy from far and near throughout the country; and this sympathy is unmistakable because practical.

The Sisters of Charity at Smyllum Orphanage have opened their chapel to the people of the mission, so that with the portion of the Church saved from ruin, and by adding to the number of Masses on Sundays all spiritual needs are provided for. The sisters also threw open their extensive grounds for a garden party, through which a considerable sum of money was realized for a new building. Other benefactors have also come generously forward, so that, by these substantial supplements to some 10,000 pounds insurance, Father Ward, the Superior, will be able to commence the work of reconstruction. The plans have been accepted for a building on the old foundations with the addition of another bay, which, considering the rate of increase in the population, would soon become a necessity.

Meantime the Missionaries' work goes on unimpeded—some eight or nine priests actively engaged at home among

1. The above was written something like a year ago, so that the following will be up to date, December, 1907.
the orphans and working people, and abroad through Great Britain and even in Ireland their native country.

PARIS. — The Irish College.¹ 1858.

The origin of the Irish College in Paris dates from the closing years of the sixteenth century. Its second rector, Dr. Thomas Deise, was appointed Bishop of Meath and consecrated, at Paris, in 1620. Officially recognized by Louis XIII. in 1623, and by the University of Paris in 1625, situated in the old Latin quarter, it soon attracted the attention of Vincent de Paul. In fact, about 1650, its relations with him were frequent, and the Irish ecclesiastics were accustomed to meet on Sundays in the chapel of the Collège des Bons-Enfants, where, under the auspices of M. Vincent, they learned to be on their guard against the errors of Jansenism. There is reason to believe that from amongst those ecclesiastics came the first Irish Missionaries in the time of St. Vincent.

Transferred to the ancient Collège des Lombards, rue des Carmes, in 1668, the Irish College took an active part in the life of the University of Paris;² of which an Irishman, the Rev. Michael Moore, D.D., Principal of the College of Navarre, was rector in 1701.

By 1769, the number of students had increased to about one hundred eighty. It became necessary, therefore, at that date to build a second college, at 5 rue des Irlandais, which, together with the college in rue des Carmes, continued to exist until 1792.

The Irish College was closed during the period of the Revolution; but was reopened in 1806.

In this new phase of its existence, it preserved its eccle-

¹. See The Irish College in Paris, Rev. P. Boyle, C. M., 1578-1901.
². See Journain Histoire de l'Université de Paris aux dix-septime et dix-huitième siècles, p. 357.
siastical character; and from, time to time, kept up relations with the Family of St. Vincent.

It was one of the professors of the Irish College, Father O'Toole, that advised Father Dowley and his colleagues at Castleknock in 1838, to unite themselves to the Congregation of the Mission, founded by St. Vincent de Paul.

In 1844, Lawrence Gillooly a student of the Irish College, and subsequently Bishop of Elphin, entered the Seminary of the Congregation at 95 rue de Sèvres. In 1850, another student, James Magill, today Visitor in the United States, left the Irish College to enter the novitiate at the Mother House.

Finally, in 1858, just fifty years ago, in consequence of disciplinary difficulties, their Lordships, the Bishops of Ireland with the sanction of the S. C. of Propaganda, entrusted the government of the College to the priests of the Irish Province of the Congregation of the Mission.

The first superior, Father James Lynch, in later years, Bishop of Kildare and Leighlin, spent eight years in the College. His successor, Father Neil McCabe, was soon appointed Bishop of Ardagh, and he spent but a short time at the College. Father Thomas McNamara was appointed Superior of the College in February, 1868, and devoted to it twenty-one years of fruitful labor.

In the government of the College, the Fathers of the Mission have had from, time to time, zealous coöperators from the ranks of the secular clergy of Ireland. One of them, His Eminence, Cardinal Logue, Primate of all Ireland has never ceased to testify his esteem for the Congregation, and his interest in a College to which he devoted eight years of his life as a priest.

In the course of the nineteenth century, the number of students was eighty to one hundred, most of whom enjoyed burses derived from old foundations made in the eighteenth
Inner Court of the Irish College, 5, Rue des Irlandais, Paris

https://via.library.depaul.edu/annals_en/vol15/iss1/3
century. The Board of Administration in 1892 reduced provisionally the number of burses to fifty, and in consequence the number of students decreased. The average number in recent years has been seventy.

The discipline of the College is modelled on the Directory of the Congregation for Ecclesiastical Seminaries. The course of studies extends over two years in philosophy, and four years in theology. Some of the most talented students graduate at the Catholic Institute, or University of Paris. All, after ordination, go back to Ireland to engage in the duties of the ministry.

The endowments of the College arise from the foundations made in the eighteenth century by Irishmen, some of whom were bishops, others parish priests, and others pious laymen. Of the last, the most munificent was Dr. Bartholomew Murry, Professor of Medicine in the University of Paris.

The management of the funds of the College in former times belonged to the Superiors. At present, it is entrusted to an unpaid Board or *Bureau Gratuit* under the control of the minister of Public Instruction and created by Decrees of the *Conseil d'Etat*, dated 1873 and 1878.

The Archbishop of Paris was represented on that Board by a delegate appointed by him. His Grace usually chose his delegate from amongst the Lazarists of *rue de Sèvres*. Hence, Father Mailly, C. M. and after him Father Bettembourg, C. M., were for many years connected with the administration of the *Bureau Gratuit* charged with the management of the Irish foundations in France.

Today, in consequence of the law 1905, on the separation of Church and State in France, the Archbishop of Paris and his delegate are excluded from the *Bureau Gratuit*; hence, the existence of the College is seriously threatened.

However, as it is an establishment destined exclusively
for the education of British subjects, the British Government has been pleased to take an interest in its preservation; and there is yet some reason to hope that this venerable Irish College, which has existed for three centuries in Paris, will not perish.

Patrick Boyle, C. M.

ARMAGH.—Seminary of St. Patrick. 1861.

Armagh, the metropolitan see of Ireland in the country of Armagh, Ulster, is situated sixty-two miles north-west of Dublin, on the Callan, an affluent of the Blackwater river. The name Armagh is of Celtic origin, derived from ar, the; mag, city. Population, 10,000.

The Superior of this house has kindly consented to speak for it, in the following lines:

Armagh Seminary was confided to the Congregation of Mission by Dr. Dixon, Primate of all Ireland, in 1861. From the beginning, it was open to lay and clerical students, and I am unable to say what was the proportion of lay to clerical students in the early years of our management of the Seminary.

The Congregation has had experience of four Primates; and it has had on all occasions, their cordial coöperation in everything that regarded the welfare of the Seminary. I can speak from personal acquaintance of His Eminence, the present Cardinal Primate, and I can testify that he has invariably evinced his esteem and regard for the Congregation.

Speaking broadly, Armagh would fall under the head of a preparatory seminary. We follow in many points the Directory of a Preparatory Seminary, e. g. we have daily meditation for a quarter of an hour, daily Mass, visit to the Most Holy Sacrament, spiritual reading, daily examen of conscience, and each year there is a course of sermons on Christian Doctrine. We prepare students for the interme-
mediate examinations in Preparatory, Junior, and Middle Grades, and for Matriculation and First Arts in the Royal University of Ireland. Our Matriculation and First Arts Classes are composed of students who have declared their intention of becoming ecclesiastics. This means that out of an average of forty-five boarders, about twenty-five are clerics, a condition that is of no small importance in monitory discipline. The fact that very many of our students are daily communicants has a powerful influence in the same direction.

We take the Classical Programs of the intermediate examinations; and this enables us to select the subjects best suited to the education of ecclesiastics. We have no objection to admit lay pupils, if they consent to adopt our program of studies.

The confrères of the Seminary have no extern work, except a Mass in the prison on Sundays and holidays. This has the advantage of giving a training in preaching to our young confrères, as a short instruction is given.

At present, the staff is composed of four confrères, and one lay professor of Junior English, and of mathematics in all grades. An organist teaches Gregorian Chant, and an elementary English class for one hour each day.

M. Carrigy, C. M.

CASTLEKNOCK.—Central House of St. Joseph. Novitiate. 1873

The Novitiate (Seminarium internum), founded in 1844, under the Very Rev. J. B. Etienne, Superior General, at Castleknock went quietly on its way for nearly thirty years, preparing Missionaries to fill the gaps caused by many premature deaths, and moreover, to satisfy the constant requirements of the mission. From time to time, some of the seminarians, indeed, at times, all of them, to show their connection with the Mother House, and to imbibe its spirit, were sent to Paris for a portion of the novitiate; these re-
turned no doubt spiritually, but not physically improved. The difference of climate and dietary, and we may add their not being able through difference of language to enjoy the recreations, sowed the seed of premature decay, and deprived the Mission of some of its most promising members; hence, it was found desirable to keep the Seminary at home up to the high standard of the Mother House. With this end in view, the Seminary Directors have been sent to spend some time at the Mother House.

There was another difficulty in the way of the Seminary at Castleknock, for which a remedy was being sought. The seminarians, we have elsewhere said, were in great part taken from the ranks of the college young men, and had still to live, not indeed with the latter but in their vicinity. Here was a distraction and a state of things that only a necessity could justify. The Superiors, alive to the conditions and, no doubt, after much previous thought and consultation as to the means, provided a new site for the novitiate distant about eight miles, with the city lying between.

About four miles from Dublin, at its south side, in the quiet, suburban township of Black Rock stands the present St. Joseph's Vincentian Novitiate. The site is an ideal one for its purpose: between the sea about a furlong distant, and the Dublin Mountains some ten miles away, but distinctly visible through the trees thickly scattered over a demesne, of, say, fourteen acres. Beautiful, picturesque, and salubrious to soul and body, St. Joseph's as it stands about the centre of its grounds will, we hope for many years to come, call forth prayerful memories of its founders; thus removed from the distracting noises of the city, and well inclosed, with two entrances, by either of which one may in a few minutes find himself in the country, the Community and students are thereby, practically secluded from the great world around them.

On the festival of Our Blessed Lady's Nativity, 1873,
Armagh, Ireland. — St. Patrick’s Seminary
the transfer took place; and St. Joseph's received four priests—the Very Rev. Peter Duff, Visitor and Superior, with Rev. Joseph Morrissey his Assistant, the latter with Father James Byrne constituting the teaching staff; and Father William Gavin for the Seminary. Their charge consisted of ten students and seminarians, all told, for as yet there was no room for separation. The house must be greatly enlarged if there is any hope of extending the new Province. Within a few years this extension became imperative and though an up-hill work, it was cheerfully undertaken and successfully carried through by Father O’Callaghan, then Superior at Castleknock. The exchequer was well-nigh empty and the necessary money had to be collected. From the pulpits or altars of many a church or chapel through Ireland, appeals were made with great success. The preacher no doubt was aided by the favorable and lasting impression made upon the people by the early mission of which already mention has been made.

The house is now built and opened, a plain, oblong building with provision for further extension when needed. This building includes a chapel in the Romanesque style of architecture, devotionally and tastefully decorated.

Now the rule of separation of students from seminarians can be observed; and were it within the writer’s province, he would have little difficulty in saying that it is observed and with edifying exactness. The number of both has been fluctuating from ten to twenty-seven. At the present time there are, including both divisions nineteen, one of whom is a seminarian priest. The Visitor, Very Rev. Father Morrissey, is also Superior of the house, in which capacity he is assisted by Father Moynihan. The latter with two others form the teaching staff, while a fifth has charge of the Seminary. Of the six coadjutor brothers, two are novices.

In the Community, there are three other priests—one superannuated, and two engaged in the great National Col-
lege, the Ecclesiastical Seminary of Maynooth, where they generally reside.

**Maynooth.—Ecclesiastical Seminary. 1799.**

The College of Maynooth is what they call in France a *Grand Séminaire*, and a great and grand Seminary it is, with near 600 students, and a staff of about thirty resident priests, supplemented by extern lay professors of special subjects. It was founded more than one hundred years ago, after the penal laws against the Church had begun to be relaxed. With a very moderate grant from the government, £8000 a year, it went on, as best it could educating priests for the Church in Ireland, for the Powers that be, dreaded the education given on the Continent, till in 1845, the grant was more than trebled, and a large addition made to the buildings.

The College is now rich in the world's goods; but, with a mixed Board of Governors, clerical and lay, Catholic and Protestant,—there is still much to be desired.

The next and last phase of our history was brought about by the disestablishment of the Protestant Church in Ireland, effected in 1869. The event was of course hailed with joy by the Catholics, clerical and lay, though it cost them the disestablishment of their college or some £12000 a year. The college is poorer now, but she is free from the State. The bishops alone are her governors; and, with a charter for Degrees in Divinity, Philosophy, and Canon Law, while the Junior students graduate in Arts through the Royal University, she is thoroughly equipped for the highest education of the clergy.

Here then is the *Grand College* into which the poor Sons of St. Vincent were introduced about twenty years ago, by the free action of the Episcopacy; and that without any test of qualification but the sole approval of their own Superior. Were St. Vincent on earth the day that Fathers
John Meyers and Patrick Boyle entered Maynooth as “Spiritual Fathers” he would have said a fervent “Deo Gratias,” for during his long years of work for souls scarce any such field of labor was opened to his Family.¹

But what are two spiritual Fathers among so many? The answer may be inferred when we consider the nature of their functions — They have no direct responsibility for the order of the College or the external conduct of the students; their work is entirely spiritual; their title, no misnomer. This work is done in the pulpit and confessional and in their rooms by extra confessional direction. Five retreats in the year are conducted by the Fathers, excepting for two of the three divisions of the College, at the opening of the year. Conferences are preached to each division once every week. The confessional work is shared by the College staff. The method of meditation is taught formally in the Junior division and in a manner throughout the curriculum. So much preaching and teaching cannot fail to popularize the little method of St. Vincent, and to produce much fruit in the hearers, and in their hearers for generations to come. Now it is a question of hundreds, then it will be of thousands — might we not say of millions?

Speaking of Maynooth we should not omit to say that within the last few years the second Family of St. Vincent has been represented in the College. The Superiors had a feeling about sending some special surgical cases to the public hospital; and so they resolved to introduce a small religious community of nurses. The offer made to the Community of our sisters at Mill Hill, after due consideration, was refused. It would be — so at least the sisters thought or feared — a new departure, and the element of charity in the work was not sufficiently marked. It reminds one of

¹ Two English Cardinals have left us a word about the College. Newman: — “The most important Ecclesiastical Seminary in Catholic Christendom.” Manning: — “The great Alma Mater of the priesthood of Ireland.”
more than a single case of a sister in St. Vincent’s day, whose obedience was sharply exercised when appointed for duty in an aristocratic, if not noble family. In tears at the thought of being taken away from the poor, she touched the heart of the Saint, and drew from him at a Conference, expressions of the highest admiration. The Saint is now in heaven surrounded by thousands of his poor in glory, and can we doubt that they glorify God that the same spirit is alive today in his Daughters at Mill Hill?

The President at Maynooth, however, did not abandon his project, nor the bishops of the Irish Church who were engaged in it and who were bent upon succeeding. The Superior General is consulted, reasons for and against are advanced, and charity to the poor students prevails. Three sisters are despatched, and occupy a portion of the New Infirmary, a large separate building with a chapel, the daily Mass, and the required appointments.

That the sisters have succeeded in this work may be inferred from the fact that a second application was made by the same Right Rev. President and granted, though with much greater difficulty. Two sisters are added to the little Community; one to superintend the kitchen, and the other, the refectory. This work has not yet been fully tested; but so far, it promises a success even greater than the former; and bids fair to remove the causes of discontent which are but too common in colleges, even those for ecclesiastics. And if it be said that these latter, at least should practice mortification, the answer is—“true, but voluntary not forced mortification.” And if St. Ignatius wished that his novices should be well treated in the refectory, that they might pray well, we may congratulate the students on the comforts the bishops and the President were so anxious to procure them.

J. CARPENTER.
From a photograph taken in 1908

Blackrock, near Dublin (Ireland) — Central House and Noviciate of the Irish Province

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ITALY

SASSARI—SARDINIA


It is a pleasure as well as a duty to send you a few details of our Province, which I have reason to hope will elicit your paternal interest. I have classed them according to our works, showing thereby the progress realized.

I. Missions.—This work so dear to the heart of our Holy Founder, has been established here for many years, and so rapid has been its development that now among our works it holds the foremost rank. Within the last two years—November 1905–1907—we have given over twenty-five missions throughout Sassari, visiting the different dioceses and penetrating into remote villages which, though Catholic, had never been favored with anything like a mission. In such virgin soil, ripe for the seed of the divine word, we have often reaped an early and abundant harvest. These good people have carefully preserved the faith of their forefathers; they come, as a rule, to the sermons, always to instructions, to which they listen with reverential attention and at the close of the exercises approach the sacraments in a body with fervent demeanor. Unfortunately, there are sometimes exceptions, for hardened sinners may be found everywhere; yet, these by the grace of God are often converted being encouraged by the good example of the civil authorities, a power among the classes. Sometimes it is at the touching ceremony of First Communion when the Holy Spirit infuses true contrition for sin into the heart of the prodigal son. In our groups of first communicants, we number not only children, but also men and women and even those advanced in years. One of our most efficaciu
means of apostolate is the Miraculous Medal imposed by us at times, on a whole population by whom it is received with demonstrations of joy and devotion, expressive of their faith in our Immaculate Mother; and in the spiritual retreats for the clergy many of the priests expressed their desire to be enrolled in the Medal so marvelous in its effects and so highly indulgenced.

At the close of the mission, we are often honored with a visit of the bishop of the respective diocese and usually Confirmation is administered. General Communion, however, is the customary closing ceremony; this is the first and most consoling fruit of our labors among the people; then, there are many marriages legitimized, illicit customs abolished, restitutions made, and disputes settled. These results more than repay us for our labors, but our Heavenly Father gives another source of inexpressible joy in the almost assuring hope that the good accomplished may be continued through the various societies, which we establish everywhere, with the approbation of the bishops and pastors. The most noteworthy is the Society of Ladies of Charity, the first association of its kind instituted by St. Vincent de Paul, and which has been the nucleus of many other benevolent confraternities, besides the medium for all charitable undertakings. It seems peculiarly adapted to the people of Sardinia; hence, the membership is very large and its reputation ranks high. The men are engaged in the good work of the Conference of St. Vincent de Paul, already erected in several villages, and through the zeal of its members the poor are given relief and work. Others not less productive of beneficial results, are the Associations for the Christian Mothers, Catholic Laborers, and Christian Doctrine so earnestly authorized by the Sovereign Pontiff. Then in those places where there are houses of the Daughters of Charity, we establish the Associations of the Children of Mary, of the Guardian Angel, of St. Aloysius
Gonzaga. It is not surprising then, that our ardent prayer in behalf of these societies is that they may increase, and exert in all places the moral and religious influence on the growing generation.

We have also organized divers unions, as the Farmers’ Society, Reading Circles, and others. Then we have contrived a kind of circulating library by means of a wagon load of books which accompanies us on our journeys and by the free distribution of which we furnish the people with wholesome reading matter; in this, you will agree with me,—we find a powerful help in securing a religious fidelity to the promises of the mission.

While traveling through the country, adventures and incidents worthy of the first days of the little Company, are not of unfrequent occurrence. I regret, however, that a lack of time prevents my recalling them here. It is not surprising that our hearts are continually lifted up to heaven in lively gratitude for being called to labor as Missionaries in this field for the salvation of souls. Sufferings and sacrifices are many and at times they seem superhuman, still we try to bear with them cheerfully, for peace is born of sacrifice and therein is to be found the only true happiness of a Missionary.

II. Retreats for the Clergy.—Our beautiful residence was erected twenty years ago by Father Costagliola, first Superior of the house of Sassari, today Archbishop of Chieti—for the diocese of Sassari and the neighboring dioceses. This good work was introduced gradually; its progress though slow is sure. At present we are called upon to give four or five retreats each year in order to respond to the solicitations of the priests who come to us, at intervals, in bands of forty and fifty, the latter, the greatest number we can accommodate. Oh! what a noble work is that of the retreats! Our Blessed Father, St. Vincent, gave the Church a powerful help to her ministry in the foundation of
these retreats for ecclesiastics so productive of good are they, not only in providing for the spiritual needs of the priests themselves, but also in preparing the way for the missions given to the congregations under their care, and to the establishment of works of charity in the different parishes. Bishops frequently take advantage of the spiritual exercises of the retreats and accompany the clergy of their respective dioceses. They often make choice of our residence to hold their diocesan synods, and, as in the days of St. Vincent, edify us by their exemplary conduct; not only do they assist at our Community exercises, but also adapt themselves to our poor and simple manner of life. For several months during the past year, we had the happiness of extending our hospitality to Bishop Vinati of the diocese of Bosa, a former student of our confrères in Placencia, for whom he entertains great esteem and a most friendly interest. His Lordship was consecrated bishop by Most Rev. E. Parodi, in the cathedral of Sassari, March 23, 1906. In our Seminary, furthermore, the retreats for the ordinands are kept at the period of the ordinations.

III. Seminary.—The Missionaries arrived here in 1879, called to Sassari by the zealous Bishop Marongiu for the spiritual and disciplinary direction of the ecclesiastical and preparatory seminaries. They occupied during ten years a suite of apartments connected with the Seminary. They thus continued to hear the confessions of the seminarians, to give weekly conferences and instructions, to preach the annual retreats and those of the ordinands. But on the arrival of Archbishop Parodi, toward the close of 1905, his first care was to give the entire direction of the seminaries to the Priests of the Mission and to install them in the Seminary proper. This took place in October that same year, to the general satisfaction of the clergy and the seminarians, all of whom profess great respect and esteem for the Missionaries. From that time, Sassari num-
bers two houses of confrères who form a community of one heart and one soul, under the paternal care of Archbishop Parodi. His Lordship resides with his confrères in the seminary, *tanquam unus ex illis*, and all find in him a father, a friend, and a guide.

It now remains for me to mention the works under the care of the Daughters of Charity, and the Associations of the Children of Mary.

*(To be continued.)*

### POLAND

**STORY OF A VOYAGE TO AMERICA**

*(Continued.)*

**BY REV. G. SLOMINSKI, PRIEST OF THE MISSION, VISITOR.**

*(Polish *Annals, Roczniki*, etc., 1907, p. 1 and fol.; translation.)*

In July 1905, the Right Rev. Michael Tierney, Bishop of Hartford, confided to the Polish Missionaries the foundation of a parish in the city of Derby, heretofore only a mission station. Up to the time of their permanent establishment, the Missionaries conducted the services in the basement of the church belonging to the Irish congregation, but then they rented a spacious hall for a chapel and a house for the rectory. Within a year the pastor, Father Waszke, was proprietor of both house and hall. He very zealously applied himself to the work of organizing his parish, and by Christmas time a fine Gothic church had been erected and a new house for the Missionaries completed.

The Polish population of Derby are engaged in manufacturing pursuits, the location of the city being favorable for linen and silk factories, iron and silver foundries. Easy
communication may be had every half hour with New Haven by means of the electric cars, and the Polish village of Chelton, attached to the parish at Derby, may be reached in the same way. While the works here were in course of erection, a new foundation about 187 miles south, was given to our Missionaries at Conshohocken, a commercial town sixteen miles north-west of Philadelphia, of 8000 souls, formerly dependent on the parish of Manayunk where Father Tomiak is pastor.

The Poles of Conshohocken were anxious to have a parish of their own; they asked, therefore, this favor of the Most Rev. P. J. Ryan, Archbishop of Philadelphia. His Grace, in consideration of the great age of Father Tomiak, offered the new parish to the Priests of the Mission; and further, Father Tomiak himself bestowed upon the Missionaries his large house and surrounding grounds. Since that time both churches having respectively a congregation of one thousand souls, are under the direction of the confrères.

It is worthy of note that the Polish Priests of the Mission have three establishments in North America for the work of the missions. These are so conveniently located that easy means of access to different parts of the country are secured when the Missionaries separate to organize small missions, or else when they meet at the centers to unite in one mission. The houses aforementioned are those I purposed to visit, and starting from New York, I was anxious to begin my travels, notwithstanding the many inducements extended, especially to me, a native of old Europe in a strange new world; but I gratefully declined not wishing to prolong the time unnecessarily.

I had the opportunity, however, of seeing the magnificent Gothic Cathedral of St. Patrick. The sanctuary is of white marble and the whole interior, a gem of artistic beauty. Soon I was speeding first through the tunnels be-
neath the crowded streets of the city, and then on the elevated roads where I could view the rushing masses below. It was like a maelstrom of humanity, and I was glad to board the train for New Haven.

In the United States, the facilities for traveling are easy and convenient; besides rapid transit from one place to another is so astonishing that the train seems to anticipate the traveler's desire to reach his destination in the shortest time possible. For example, a person in New York may journey to New Haven in an hour and a half, a distance of more than eighty miles. This of course proves that the railroad companies make every provision for the trips and for the safety and comfort of the passengers. In this country, as one may readily observe, "hurry" characterizes the business world, being guided by the principle: "Time is money," and in America as elsewhere, "Money is power."

I was happy to see again our confrères whose dwelling is small like a Swiss cottage but entirely American in style, consisting of four rooms with a kitchen on the first floor and five rooms on the second, all very simple. The people of New Haven are quite a home-loving community. Generally, each resident is proprietor of his own house which is made attractive by a surrounding garden. This is the ideal American home; and in the suburbs of the city may be found charming summer villas. As a rule, Americans do not favor buildings of elaborate architecture unless they are commodious and of practical utility. The monstrous sky-scrapers of New York, especially those twenty-five stories high, are most serviceable. The elevator system affords communication from one floor to the other, thus saving time and the inconvenience of mounting stairs. The city of New York is such a thoroughfare of traffic that many merchants, manufacturers and professional men having their offices in the business section, retire in the evening to their quiet homes in a suburban locality.
But let me return to our Mission at New Haven. The church is a handsome edifice of red brick, the interior of which being very devotional, is furnished with pews like all the churches in America. The statue of the Immaculate Conception resting on an artistically sculptured pedestal in the sanctuary, is an ideal of beauty, likewise the statues of the Sacred Heart and St. Stanislaus. This church, is vaulted lightly, and not at a great height for the reason that the churches in America allow for large basements. The churches here usually have attached to them parochial schools including halls for the assemblies of the different societies so numerous in the United States. Owing to present irremediable conditions our Missionaries have not a parish school for the Polish children. This is to be regretted both from a spiritual and social standpoint, as these children are obliged to attend the public schools where religion is abolished and where is taught only the English language. Thus, love for the fatherland is not developed, and ignorance of the mother tongue is detrimental to their religious education. Worthy parents, however, make every effort to supply this evident need. Conditions at Derby are more favorable, and also at Conshohocken where the Missionaries have established schools.

But despite the difficulties at New Haven, the Polish congregation is very edifying in their attendance at the services of the church, especially that of the Rosary on Saturday evening, and also at the different devotions on Sunday when a large number is present at the High Mass, and in the evening, almost an equal number attend, including men, young and old. Many confessions of those who work in the mills, are heard in the evenings and often the confrères are detained until eleven o'clock P. M. On the Feast of Our Lady of the Holy Rosary, I had the privilege of addressing the congregation, and it was consoling to witness the great crowds who came to manifest their reverence and
DERBY, UNITED STATES; POLISH CHURCH. (1908)

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work on his
birthday
and ride
vice
love for the Immaculate Virgin. The Knights of Saint Casimir were there in full uniform of the Polish soldier under the national flag of Poland and reminding one of our Lady's Knights of the Middle Ages.

Like other nationalities of the faith in the United States, the Poles inaugurated this benevolent society for the men, and on grand feasts they add dignity to the occasions by assisting at Holy Mass in a body; afterward they parade the streets, thereby making a public profession of their faith.

In my address to the people, I congratulated the Knights on the development of their society and the good standing of its members, saying that they like, the knights of old, were loyal Servants of Mary.

These people have given me a most favorable impression of their strong faith by their fidelity in assisting at Holy Mass on Sundays, notwithstanding distance and other inconveniences; besides, they manifest for their priests a deep reverence and unswerving devotedness. Our confrères tell me, they have experienced this same consolation in all their Polish missions.

My next trip was to Derby. The electric cars will transport one from New Haven to Derby in forty minutes; this latter place has a more desirable location than New Haven, being situated at the mouth of the Housatonic and encircled by hills of extensive forests. The church is pleasantly situated at the foot of a hill which overlooks the salubrious valley where thrives the busy city of Derby. While the new church is in course of erection, services are held in the basement of the old church and the nave is used as a school conducted by the Sisters of Charity of Nazareth, Féliciennes. The rectory is not as commodious as the house of our confrères at New Haven but when the church is completed the parishioners purpose to put up a new building for the Missionaries.

My visit to Derby was most enjoyable; it was therefore
with regret that I took my departure. Conshohocken, a town about forty miles from Philadelphia, was next on my program of travels. Its distance from Derby is two hundred fifty miles south-west. The large city of Philadelphia, has 40,000 Polish Catholics who are divided into five parishes. They have four large churches and the fifth church is on the way to completion. From Philadelphia, Conshohocken may be reached in forty-five minutes, through a manufacturing district of steel and iron ware. The house of the Missionaries is on a beautiful hill at the entrance of the town. If necessity requires, it will conveniently accommodate five confrères. A large hall built previous to the coming of the Missionaries had been used for religious services, but now their church which cost $7,000, is finished and the large hall has been transformed into a school. Our confrères every Sunday and feast day attend Bridgeport, a small town attached to the parish of Conshohocken.

After having visited these three houses of the Congregation, I have reason to thank God for the marvelous success of our works among the Polish people in the United States, and this success has been realized in a comparatively short time. Some of the best results, however, are secured on the missions. I had the satisfaction of being present at the mission given at Woonsocket, Connecticut, in the diocese of New Hartford where Father Morys is pastor. Having arrived at the town about noon, and finding the church closed, I went to the rectory where the good Father, one of our former seminarians, received me with friendly hospitality. The parishioners were all animated with the spirit of the mission given by our confrères, who by their zeal inspired the people to a wonderful generosity in following all the exercises and especially in approaching the sacraments. Many times the Missionaries were obliged to hear confessions up to a very late hour. At the five o'clock Mass and the instruction following, the capacity of the
church could hold not many more of those poor people, who soon after went to their daily labors in the factories.

The same results attend other missions; the men as well as the women are anxious to share these spiritual advantages, and it is only in eternity we will fully appreciate all the good effected by the missions.

It is edifying to hear our Fathers tell of the remarkable conversions and the surprising operations of grace on souls, especially in the missions of West Virginia where there are many Poles anxious to hear their native language. What a reward is this to the Missionaries for their labors! It calls for a return of profound gratitude to God.

There is question of establishing other Polish missions in the United States, notably at Cleveland on Lake Erie, where “the harvest is great but the laborers are few; let us then pray the Lord of the harvest that He send laborers into His harvest.”

On October the nineteenth, my plans to leave North America for Brazil were changed by the weather forecast which stated that the stormy condition felt in these parts, was due to a cyclone then raging in Central America and directing its course over the waters of the Atlantic. Therefore, the Zygmunt appointed to sail for Brazil on the nineteenth, prudently delayed some days.

I profited by this circumstance to visit Buffalo, Boston, and Washington. At Buffalo, a city of 500,000 inhabitants, 90,000 are Poles. It is needless to say that I was quite at home in this section resembling a city in Poland, where all profess our holy faith, are good citizens and the love of the fatherland is carefully cherished. Here there are five Polish churches each with its parochial school attached, where the children receive a religious and secular education. A Polish market with a Polish name transports one by association over the ocean to fair Poland. The happy spirit of liberty developed by the American govern-
ment whose measures are not oppressive, accords with that innate natural desire in man for freedom, regulated and directed by a most highly civilized nation.

The church of St. Stanislaus in which I had the occasion to preach, is one of the most handsome of its kind in Buffalo. A flying trip to Niagara where is situated in the vicinity of the Falls a Polish church, was a rare pleasure and an event in my travels not readily to be forgotten.

Washington, the capital was next en roule. This city is remarkable for its fine buildings and foremost of these is the Capitol which has excited the admiration of the intellectual world. But this practical spirit of the people and their greed for riches, unfortunately detracts from the artistic ideal of the American masses whose sole ambition is the mighty dollar.

During my visits to the various Polish missions, I, of course, paid my respects to the bishops of the different dioceses and I recall with gratitude the courtesy extended to me. The Archbishop of Philadelphia, in the course of conversation, graciously drew my attention to his pectoral cross given him by his Polish children, expressing at the same time his affection for this portion of his flock who are pious and generous, but perhaps somewhat over-eager for their rights. By this allusion he had reference to the frequent dissensions which had taken place among the Poles in America, and occasionally with the ecclesiastical authority, thereby detracting from national honor. Our confrères have not been without difficulties in establishing their works in the various dioceses especially so, when they wished to erect a church exclusively for their countrymen; but in the archdiocese of Philadelphia there exists a perfect harmony with His Grace, the Most Rev. P. J. Ryan.

On my return to New Haven I learned that the Zygmunt was about to leave port; so bidding farewell to my confrères I passed a night in Brooklyn and on the thirteenth of Octo-
ber the Superior of the house and my host, the Rev. Brother Misicki, accompanied me to New York whence I took ship for Brazil.

(To be continued.)

TURKEY IN EUROPE

MACEDONIA


The report of the Superior of the mission of Macedonia will doubtless prove of interest to our associates. Here, as elsewhere, the future of the country rests chiefly on the formation of a native clergy. This is the object of the seminary of Zeitenlik. We recommend this good work to the charitable assistance of our readers.—Works of the Schools of the East, April, 1908.

Zeitenlik, March 8, 1908.

My Lord,

I have the honor to send you the report of the current year and add thereto a few details of our seminary, our mission and our works which I venture to hope may be of some interest to you.

It would be a great happiness for me to write of conversions, but, alas! a conversion is a rare satisfaction in this part of the world where our zeal requires a continued application to soften the stony hearts about us. The old faith is gaining ground only step by step; hence, our progress is scarcely perceptible and very slight in comparison to the ardor of our hopes. The last statistics of the Bulgarians recorded 26 villages, wholly or in part Catholic, 5,948 Catholics, 21 churches and chapels, 35 priests or popes, 17 schools for boys, with 21 professors and 566 students, 10 schools for girls with 516 pupils. Our time as you see, is fully oc-
ocupied, and while these figures evidence a most consoling result for the missions of the East, the Missionaries here can say in truth: *Euntes ibant et flebant, mittentes semina sua,* but rarely do they add: *venient cum exultatione portantes manipulos suos*¹.

Our seminary at Zeitenlik is the most important of our works in this land of schism and ignorance, where the sacred ministry is discharged by *popes* who marry; besides, they are totally illiterate and perform their sacred functions as though these were a means of livelihood. We have at present in the seminary, fifty-six students of whom seven are learning trades; forty-five are in the first course, two in the class of philosophy, and two in theology. One of the last will probably be ordained at the close of the year. In the course of the last term, five of our students, to our disappointment, left the seminary.

We are obliged to provide board, clothing, books, etc., for our students, 56 in number, and for the personnel which includes ten Missionaries, five brothers, and three lay professors, so that for the maintenance of the establishment we are heavily taxed.

From another standpoint, the work of the seminary presents a peculiar difficulty. Notwithstanding our vigilance in the choice of our subjects, we find obstacles surging in on all sides: the little esteem manifested for the *popes*, the lack of education and religious instruction of the people, the *poverty* of the priests whose chief support is the small revenue received for Mass offerings, and the tendency shown by parents to make use of the seminary as an easy means of providing a free education for their children; all these are calculated rather to check true vocations than to foster them; and when a vocation is a real one, parents sometimes

¹. *Going they went and wept, casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves.* Psalm cxxv.
refuse their consent, as was the case lately, although the father of our protegé is a pope.

It is true, as a rule, those among the students who do not attain to the priesthood become schoolmasters in villages where they are helpful auxiliaries to the Missionaries and they accomplish much good. At the last retreat for the schoolmasters, I was greatly edified by their promising dispositions and my hopes were thereby encouraged. This retreat usually takes place during the Christmas holidays, but this year we thought it better to organize the pious exercises before the opening of the school term that they might serve as a preparation for the important work of the schools from which we expect better results during the coming year.

We were forced, however, to follow our customary program in the annual retreats for the popes, and assume not only lodging and boarding, but also traveling expenses. Let me add, that no better investment could be made with charitable contributions, for there is no work like these retreats so fruitful in good results.

Lent is the time assigned for the retreats, and last year the period of five weeks intervening between Easter of the Latin and Greek calendars, was employed in these exercises. The inundations that occurred at the very opening of the retreat, prevented several of the popes from attending.

These inundations on the one hand, and the terrible drought on the other, have proved most destructive to the harvests in Macedonia; consequently, there is a considerable rise in the market prices, chiefly of flour which we have decided to import. The price of other articles has increased proportionally, while our resources remain the same. Providence, however, has never failed us and I fully confide in the divine protection.

From what has been said one may judge that material conditions are not promising, but the political state of af-
fairs is far more alarming. Reforms urged on through European agencies, are making, it is true, steady progress throughout the country, but whatever good they may effect for the future, they fail to remedy existing evils. Quarrels, civil broils, and murders are going on about us; it is not safe to go abroad, and the winter season has proved no obstacle to the party spirit which arms Greek against Bulgarian and vice versa. It is computed that in 1907, Bulgarians to the number of 1,067 and 300 Greeks, were killed. The disturbances have not as yet prevented our visits to the different Catholic villages where we superintend the schools, interview the popes, and inspect the churches under their care. Here a monthly supervision is not too frequent. Then, there are the hearing of confessions, instructions, catechetical classes, visits to the sick, and the constant duties of the ministry, which owing to the ignorance of the popes, are left unfulfilled.

Last spring we were able to organize four missions in the villages and all were remarkably successful. We now feel encouraged to continue this good work, and three of our Missionaries started out yesterday for a distant village in the mountains. With fervent supplications we pray that their labors may find a ready soil to sow the seed of divine truth. In matters of religion even more than aught else, the Macedonians are slow of intellect and seemingly unimpressionable; the word of God falls upon their souls as on the rocky ground of the Gospel, dying there for want of moisture.

In our residence all things work harmoniously; the Missionaries are very zealous, and indeed, they are overburdened with labors. Not only do they give missions, but also attend to the Sunday services in the villages, while at the residence they teach, preach, hear confessions, treat of affairs with the Turkish authorities; and although they are privileged in having among them a Bulgarian priest as in-
terpreter, their life is painful and for the greater part, cheerless.

I cannot close without thanking you for your annual donation of 1,500 francs and for the additional amount sent last year. With all our heart we beg our good God to bless you and the generous benefactors of the Schools of the East.

Please to accept, etc.,

E. Cazot,
Superior.