In Hungary, occasions are not wanting to labor for the glory of God and the good of souls. Our missions are visibly blessed and the pastors solicit our help in combating the pernicious influences of the socialists everywhere productive of most unhappy results. During our mission work, we are often touched by the eagerness of the people in responding to our efforts. From the early hour of five o’clock in the morning, they flock to the confessional which are besieged throughout the day. And this is not a momentary enthusiasm for those who are not able to go to confession one day, return again and again until they succeed. On one occasion I was just about to leave the confessional, when a poor woman stopped me. “Father,” she said, “I have been waiting three days and I am obliged to pay the young girl who is taking my place during my absence from work. I serve a Jewish family and I cannot afford to wait longer.”

In one of the cities, Nagyvaad, we noticed some professors of the college in the audience; several ladies, wives of the professors, after waiting for their turn at the confessional, received Holy Communion at three o’clock in the afternoon. The students of the military college to the number of eighty, came to confession. This is well calculated to gladden our hearts; our greatest joy, however, was our work at Christmastide among the prisoners in a house of correction, near Budapest. A most suitable work for the Sons of Saint Vincent who himself labored so zealously among the galley slaves. Not only the four hundred poor wretches listened willingly to our simple exhortations, but even the keepers...
assisted at them with marked attention. At the close of the mission one hundred sixty prisoners received the sacrament of Confirmation. The judge of the district sent his representative to this beautiful ceremony.

May the Good Master continue to bless our earnest endeavors and send us more laborers: *Messis est quidem multa et operarii pauci!* There is, indeed, a vast amount of good to be done in Hungary. The bishops encourage the clergy to attend our retreats and in the house of the Mission we receive not only priests who follow these exercises but also bishops.

Our Association has reached a membership of ninety; it is chiefly composed of workmen who faithfully attend the Sunday meeting in our parlor, the only room at our disposal. The sight of these good people would certainly afford you much consolation. With the next number of the review, I shall mail you a picture of our little church and a group of our associates. Right Rev. M. Kohl, Vicar of the Prince-Primate of Hungary, did not hesitate to praise their zeal and devotion during the Mass at which they received Holy Communion in a body.

Louis Guszich

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HOLLAND

PANNINGEN

We were happy to read in the *Semaine religieuse* of February 13, 1909, Paris, the following article:

VISIT OF THE BISHOP OF SAINT FLOUR TO THE SEMINARY OF SAINT JOSEPH, PANNINGEN.

The Seminary of the Lazarists at Panningen was honored on January the seventeenth, with a visit of Mgr. Leceur.
Bishop of Saint Flour. His Lordship, who is traveling through Belgium, graciously extended his trip to Panningen where he was to meet a “native of Saint Flour” who is held in high esteem by all the priests of this diocese, Rev. F. Nicolaux, our venerable Director under whose care, have been trained several generations of priests. When all assembled in the evening to greet his Lordship, Rev. H. Meuffels, Superior of the Seminary, thanked the Prelate for his visit. “Your presence among us,” he said, “is expressive of the strong union existing between your diocese and the Lazarists. From it have come many of our good confrères, notably those who have attained to eminence in the apostleship: Mgr. Bray, Mgr. Baldus, Mgr. Lavaissière, and our most honored and beloved Superior General. The Sons of Saint Vincent have worked for years in the diocese of Saint Flour, worthy of mention is Blessed John Gabriel Perboyre; and all whether they bear a glorious name or one as inferior as my own, are most happy to labor in the field allotted them, devoting themselves with unremitting zeal to the seminarians and priests of this promising diocese.”

Mgr. Lecoeur replied that it is quite true Auvergne has given the Congregation eminent and holy Missionaries, and although it has not been his privilege to “see them laboring in his diocese,” persecution having dispersed and compelled them to seek another home, he had at least become aware of the good results of their missions; and therefore, he had come to thank the professors whose virtues he saw reproduced in the young men trained by them. “I know,” he said, “that in this land of simple faith you are ever pushing onward in your arduous work for the benefit of souls and the glory of God. These impressions I shall be happy to communicate to your Superior General at Paris.”

His Lordship then congratulated Father Meuffels on his late work “The Martyrs of Gorcum,” adding that the Superior, doubtless, was preparing worthy followers of these
valiant heroes. In conclusion the Bishop requested the students to offer sometimes, while they are still in this “happy land” of tranquillity and peace, fervent prayers for the Church in France—whose present condition is one of so great uncertainty. —“But,” he cheerfully said, “this will surely pass away; therefore pray, pray much, that it does pass away quickly.”

ITALY

AOSTA

In a pastoral letter dated January 6, 1909, Right Rev. V. Tasso, Bishop of Aosta, announced the solemn celebration in his diocese of the eighth centenary of the death of Saint Anselm, Doctor of the Church and a native of Aosta.

In the program of the celebrations which will extend from the second to the eighth of September 1909, the prospected ceremonies are enumerated. A committee on arrangement has been organized, and among the honored guests invited, is Very Rev. A. Fiat, who will preside. By a series of entertainments in which distinguished persons are expected to take part, a tribute will be paid to this illustrious Doctor of the Church, whose reputation for sanctity was not confined to his own native land, Italy, but spread throughout France and England. Both these countries have been benefited by his labors; the former when he lived in the Abbey of Bec, diocese of Evreux, and the latter, when he occupied the famous See of Canterbury.

EARTHQUAKE OF MESSINA AND CALABRIA

On December 28, 1908, the civilized world was startled by the news of the most terrible disaster in the world’s history, which occurred at 5.20 o’clock that morning. A violent
The earthquake had reduced to a heap of ruins Messina, in Sicily, Reggio and the villages of Calabria. The immediate vicinity of the disturbance is located in the straits of Messina, midway between the whirlpool Charybdis and the rocky promontory Scylla. At first 40,000 deaths were reported, then 100,000, and afterwards 150,000 which appeared incredible. The reality, however, was more appalling for the number rose to 200,000. But even more heartrending has been the suffering and destitution of the survivors. All classes and conditions shared the same fate, and those who were able, abandoned their once magnificent city, now reduced to ashes.

The Daughters of Charity had three establishments at Messina; here two sisters perished. The Priests of the Mission of Naples, spiritual directors of the Seminary at Reggio, are safe.

I.—Before the Earthquake

The theatre of the fearful calamity is the region about the straits of Messina. The seismic trembling moved along the coast of Sicily chiefly in the province of Messina. To Reggio on the opposite shore of the strait in Calabria called by the ancients, Magna Græcia, the shock was more violent, for scarcely one stone remained on another. The following is an historical outline of the two cities.

Messina ranked second in importance of the cities of Sicily. It was situated on the coast and, including the suburban towns, had a population of 150,000 souls. Its fine harbor afforded facilities for an extensive trade. It was an archbishopric. The city proper was built like an amphitheatre, hence its first name Zancia which in Greek means a “sickle.” The first inhabitants were Sicules who came from Italy. They were succeeded by the Chalcidians, and by the Samians who were driven out by the Messinians, after the Peloponnesian War when the name of the city was
changed to Messina. It figured in the Punic Wars, and later on was visited by Philip Augustus and Richard Coeur de Lion, who cast anchor in its port on their way to the third Crusade. Charles of Anjou, to revenge the massacre of the French after the Sicilian Vespers, besieged Messina which presented a bold defense. Having lost the greater part of his fleet, the king withdrew. In 1674, a Spanish fleet having blockaded the port, was defeated in a great naval battle by the French under the Duke of Vivonne and Duquesne. It was visited several times by pestilence and earthquakes. In the earthquake of 1783, it is reported 40,000 perished in the city and suburbs. Messina revolted in 1848, and by order of the king of Naples, it was bombarded. In 1860, Garibaldi having taken Palermo and Messina, Sicily became annexed to the Kingdom of Italy.

Reggio was the capital of the province of Reggio di Calabria and an archbishopric. It was built with spacious quays but the port was not safe. The first city founded on this site by the Chalcidians and Messiniaus, 668 B.C. received the name of Phoebia. Shortly after it became one of the four republics of Calabria. It fell into the power of Dionysius, Tyrant of Syracuse, but his son, Agathocles, restored its liberty. In the course of events the city became a Roman colony and a municipality. Julius Caesar ordered its restoration, changing the name of Phoebia to Rhegium Julii. The celebrated Julia, after eleven years of exile, died here in the year 14 A.D. Reggio passed successively from the Romans to the Goths under Totila, then to the Normans. It was in this city that Robert Guiscard caused himself to be elected first Duke of Sicily and Calabria. Gonzalvo of Cordova secured its possession to Ferdinand II. of Aragon, King of Naples. In 1544, Frederick Barbarossa reduced it to ashes, and it underwent the same fate in 1558, by order of Mustapha Pasha. Reggio, however, notwithstanding all these disasters, was not entirely obliterated. It grad-
ually became very flourishing, and was rebuilt again and again. The earthquake of 1783, destroyed the greater part of the city but a new Reggio arose from the ruins which was threatened with total destruction by the earthquake of 1841. Finally, a modern city built on the mountain slope with wide streets and picturesque villas, was to be seen yesterday on the site of the ancient Phœbia, but today it presents a chaos of ruins.

II.—The Earthquake

The following extracts are taken from a Parisian Journal:

A direful calamity has visited Italy. The fair lands of Calabria and Sicily have been made desolate, and Messina—third important port of Italy, with a population of 150,000 souls, eighty churches, four colleges, magnificent terraces, rich industries, and massive fortifications, has been almost entirely swept away. After the earthquake a fire broke out, continuing the work of destruction in the city, the tragic history of which is made up for the last two centuries of a series of disasters.

Reggio di Calabria on the opposite shore of the strait at the south-west extremity of the peninsula, has shared the same fate. Population 45,000. It was destroyed in 1783, and again in 1841. Reggio gave fair promise of a future prestige among her sister cities.

Rome, December 28th.—The last news received this evening describes the disaster as appalling. The sea swelled, and rose in a wall of water, hurling itself upon the city of Messina and engulfing whole streets near the water front. As the wave receded its surface was black with corpses and wreckage of houses. Several boats disappeared beneath the angry waters. A destroyer succeeded in reaching a signal-service station and intelligence of the earthquake was given the Marine Office.

Catanzaro, December 28th—The last cablegram from Messina—all telegraph wires are down—reports terrifying. The number of victims is
in the thousands. The railways that encircled the city have disappeared for several kilometres. The tidal wave submerged several tunnels.

NAPLES, December 28th. — Telegrams from Sicily announce a new disaster in Messina. The city is a prey to fire and pillage.—(Stampa).

Several eye-witnesses have related their experiences. A correspondent who traveled on the coast of Calabria, gives the following account:

December 30th. At last, I have reached the end of my painful journey, having traveled thirty-one hours on foot without stopping, a distance of 67 kilometres, meeting indescribable horrors at every turn. Heaps of rubbish and charred bones are scattered over the route while lamentable cries fill the air—everywhere there is nothing but devastation and death. All traces of civilized habitations have disappeared, and the country is like a desert waste. It is indeed a universal mourning—each family has been bereaved.

Palmi, Bagnara are no more, and even Scylla the navigator’s dread, is now broken in twain; Cannitello, the beautiful, Villa San Giovanni, the industrious, Reggio, the royal city of the Caesars, the emporium of ancient commerce—all are buried in oblivion. Like an immense funeral pall, silence and desolation cover the rich and beautiful province of Calabria, the land of enchantment, of dreams, of ever-blossoming orange groves!

BAGNARA. — Overlooking the sea and perched like an eagle’s nest on the craggy mountain top stood the city of Bagnara. Access to it was by means of a passage cut through the rocks. The overseer’s house at the entrance to this path was the first struck by the storm. The whole family perished. The mayor’s palace of stone, located on the farthest point, was thrown into the sea; his family also is lost. The mayor, however, is saved and I saw him superintending the erection of a temporary telegraph pole in a dry goods’ wagon. The railway station has shared the fate of the dwellings in the city and vicinity. Not one house is left standing. The finest residences, castles, etc., are in ruins. I sketch briefly the different scenes about us: Near a well are several women carrying on the head the artistic amphora. By a broken wall is a man selling bread at an exorbitant price; he is besieged by a group of clamorers loudly protesting against the injustice. At a distance a few desperate survivors are tearing the debris away with their hands, with no apparent result. How many victims indeed are still buried beneath it? Thousands perhaps! Who can tell?

Arrived at Scylla we were worn out and unable to go farther, but to rest here is out of the question. The whole country except toward the north is laid waste. The walls of the houses are standing but the roofs have fallen, burying the occupants. The survivors took refuge in two
store-rooms at the station where they are in close quarters and packed like sardines. One of the railroad employees tells how he saw his mother, three sisters, grandfather, and cousin die before his eyes, and he further states there must be from seven hundred to one thousand dead. Besides the stations the railway tracks are washed away.

We resumed our journey. A frightful spectacle greeted us at Villa San Giovanni, only yesterday one of the most active centers of national prosperity. Ten minutes completed its destruction. Here the earthquake was not the principal agent of destruction; the tidal wave overturning the six piers, broke through the jetties, and with tremendous force swept out of existence everything that barred its passage. The station, telegraph office, ferry boats, hospital, residences, all have disappeared. Four thousand dead are reported beneath the wreckage. The survivors of that awful night relate that the sea rose in a huge wave, hurled upward by an under current. These poor people took refuge in wagons sunk into the sand by the waves. They were wounded and poorly clad. Rain began to fall. No relief had reached here, neither a morsel of food nor an article of clothing. When at last, wagons of provisions appeared there were heartrending cries and violent disputes over one another’s booty.

Fifteen kilometers distant we entered the city of the dead. This was Reggio, the beautiful. A few days ago a magnificent city with tides of busy people thronging its thoroughfares. Nothing but ruin is to be seen; the sight is beyond all that can be imagined. Churches, public buildings, residences have vanished. The piers and two railway stations were also swept away. Before one of the stations was a wagon and in it a little girl twelve years old, Philomena Aretti. The wagon was taken up in the air and dashed against the side of a shed. The child’s head was literally slashed off and borne away on the waves while the body was left hanging to the wagon. The rushing waters breaking through Marina Street, engulfed forty-four thousand, who were trying to escape. The corso Garibaldi and the corso Aschenusa, two parallel thoroughfares, are entirely blocked by rubbish and smoking debris. It is indeed, an almost overwhelming experience to find one’s self in such terrifying surroundings. The silence of death with awe-inspiring stillness reigned while gradually, one after another the burning piles sank into heaps of ashes.

The accumulated rubbish presents a strange, uncanny appearance. Furniture, clothing, etc., are in awful confusion. A house cut into two portions plainly showed the different apartments of three stories. On a bed a man killed by a beam was lying. In another room were a mirror and the portraits of King Humbert and Cavour. Trying to find out something about the survivors I again inquired: “How many saved?”—“Perhaps five or six thousand.”—“The dead?—Twenty-five or thirty thousand. —Nobody knows.”—I succeeded in securing a skiff and, despite the rain, crossed the famous straits and landed safely at Messina.

Antonio Scarfoglio
MESSINA

December 30th.—Among the survivors I met a friend who gave the following details:

"Toward five-thirty the first shock was felt, preceded by a terrifying rumbling sound. So violent was it that I was thrown up and down about a metre in the air. The machinery immediately stopped. During these fourty fearful minutes we had time to reach the vault. The machinery hall fell in and we found ourselves in the open air; our teeth clattered and we nearly lost breath in the cloud of dust which enveloped us. Groping my way along the walls, I managed to reach the street and followed the squares still standing, while around me the houses fell with a terrifying crash, and the pelting rain was blinding. Arrived on the Cavour Square, I perceived a wide opening deep as a trench. During the earthquakes in preceding years for hours the moans and shrieks of the dying were heard, but this time one deep wail rung the air and in ten minutes all was over. It was six o’clock when the violent shocks ceased. I reached my home and found nothing but a heap of ruins beneath which my family lies buried."—At this point a strange individual appeared on the scene. He had on a sailor’s jacket, soldier’s boots, and a peasant’s cap. He said to me: "You, too, are friendless. I am now alone, like you."—The speaker had lost his mind. He was, however, able to tell his own pitiful tale. He had succeeded in rescuing his little girl who died from fever and the injuries she received. His two sisters are among the victims.

A villager who arrived in the city after the disaster, found his only brother dead. He returned home carrying the body in a bag to bury it in their native village, the cemetery of which was preserved. The narration of the frightful occurrences has so filled me with horror, that I am surprised all the people are not insane.

PAOLO SCARFOGLIO

The King and Queen of Italy came to Messina encouraging the work of rescue by their presence. The Queen on board the cruiser, Regina Helena, consoled the sick and wounded.

III.—THE DAUGHTERS OF CHARITY AT MESSINA

The following were the three establishments at Messina directed by the Daughters of Charity: Military Hospital, Sister Chieppia, Sister Servant, nine sisters; Civil Hospital, Sister Masquin, nineteen sisters; Collereale Hospice, Sister Brunier, nine sisters. A total of thirty-seven sisters.
I.—Collereale Hospice. This was an establishment for old men, founded by John Capece Minutili, Prince of Collereale. Its opening took place January 23, 1828. In 1833, a rich banker, Mr. John Walser, left by will a large bequest and by this the Hospice was enabled to receive old and destitute women. The Daughters of Charity were asked to conduct the establishment by Mgr. Basile and the President of the Board of Administrators, January 27, 1902. Number of inmates: men, 180; women, 90.—The Hospice was beautifully located and the view of the strait from the balcony at sunset, was charming.

II.—The Civil Hospital, situated in the Holy Cross quarter, was a vast edifice of 108 metres square. The corner stone was laid on October 15, 1542. It was planned to center here the ten hospitals of Messina. This was carried into effect in 1543, but the building was completed only in 1605.—On March 13, 1893, eight sisters arrived here in response to the application of the Archbishop of Messina, and the Board of Administrators. Later on, their number rose to nineteen.

At first the sick only were in charge of the sisters, but a few months after a crèche for foundlings, was added to their work. Besides the large ward, there are two children's wards with usually over a hundred babies. Many are confided to the nurses who care for them until the age of seven years. The poor women sometimes adopt the children, but those who are returned to the hospital are placed at the Cappellini Institution for boys, or at the Orphanage of the Daughters of Mary attached to the hospital. These sisters conducted the work since 1899.

III.—The Military Hospital was in former times a Benedictine monastery. It was built in the shape of a horseshoe and accommodated three hundred patients. This was the first establishment confided to the Daughters of Charity in Messina. They arrived here April 10, 1863. Though
only nine, their work extended to the care of two hundred to two hundred fifty patients.

Following are letters describing the disaster.

I. MILITARY HOSPITAL, MESSINA

Letter from Sister Marie Maurice, to the Most Honored Mother Kieffer.

Naples, January 2, 1909

While the two hospitals — the Military and the Civil — are now but a heap of ruins, our sisters, 26 in number, are, with the exception of the two victims mentioned in my telegram — saved, it may be said miraculously! No news has as yet reached us from the asylum. Father Mancino, Superior of the Missionaries of Catania, so kind to our sisters, wrote me yesterday that having gone to Messina to discover something about them, he was given the assurance they are safe although the asylum is completely destroyed; no one could tell where the sisters are and there was no possible way of reaching the asylum located in a quarter of Messina where no indication of the streets is left ........ everything is in ruins.

Our sisters of the Civil Hospital are dispersed in the different houses of Catania; they hardly realize how they have been preserved and we have no detail of their escape. Our Sister Olive of the Military Hospital, arrived here alone on a steamer crowded with wounded; she brought the particulars of the miracle which took place at the hospital.

The fact recorded of one of our first sisters, who with her soup pot in hand remained unhurt on the stairway of the falling house, has been repeated, but this time in a manner still more wonderful. Of the nine sisters, seven were in the chapel waiting for the chaplain to celebrate Holy Mass — It was then 5.35 — when suddenly a tremendous noise was heard accompanied by a shock so violent that the
sisters, to whom this seemed more like the end of the world than an earthquake,—were thrown into the corridor while a shower of stones began to fall. They had scarcely reached the corridor when the ceiling of the chapel fell in, leaving however, the Tabernacle, the statue of Mary Immaculate, untouched.

The screams of the terrified sisters awakened the patients in this part of the hospital. It is in a great measure due to this that many were saved. It was still dark. The sisters clung together not daring to move. By the flickering light of a few matches they were enabled to reach a stairway leading into the only remaining garden. Toward seven o'clock, as daylight appeared the greatness of the disaster was revealed. A portion of the hospital was a heap of ruins; another presented walls still standing but the ceilings and floorings were gone. The kitchen, pantry, pharmacy and part of the store-room were not damaged.

"Our two sisters must be dead," was the thought expressed by the group of seven, when they caught sight of a handkerchief waving from a fourth story. This was from Sister Marie Duponchel, the night watch. As there were no patients dangerously ill she had retired at two o'clock. Almost at the same time, word came that on the other side of the building, a sister was calling for help. This was Sister Teresa Jaccarino, who for several days was suffering from muscular rheumatism. Having the assurance that both were uninjured, the sisters could only tell them to wait until the work of rescuing those in imminent danger should be over. It was midday when the sisters received assistance.

Letters from these two sisters are given in this number.
Letter from Sister Maurice, Visitatrix, to the Most Honored Mother Kieffer.

Naples, January 3, 1909.

No news has as yet reached us from the Collereale Hospice, nor from Sister Assistant who started five days ago for Messina. Sisters Turturro and Jaccarino from the Military Hospital and the colonel with over three hundred wounded arrived here yesterday. Sister Jaccarino is one of the two sisters miraculously saved. The colonel in charge of the hospital expresses a lively sympathy for the sisters. It was in fact through their efforts that he, his wife and five children were rescued. At the peril of their lives, the sisters succeeded in locating the apartments of the colonel, of which all traces had vanished, and clearing away enormous stones still falling around the broken walls, they heard a voice calling for help. They in turn called the soldiers and directed the work of rescue. The colonel distinctly heard the sisters urging the soldiers onward. Four days ago when he met the King on board the steamer, to the joyful exclamation of His Majesty: “Oh! my dear Colonel, you are safe!” he answered: “Yes, your Majesty and this is due to the sisters,” while he pointed them out to the king who had failed to recognize them in their soldier caps.—Our two sisters who just reached here presented a strange appearance, being dressed with whatever clothing was available.

From the 28th. to the 31st. of December, the sisters of the hospital spent both day night in the tents, caring for the wounded. As the kitchen and store-room were spared, on the first day they were able to provide food for all, but soon the water supply gave out and it was impossible to prepare the eatables. On the 31st., the Colonel when about to depart with the last shipload of sick, wished the sisters

1—These were Sister Chieppa, Sister Servant, and Sister Cesareo. Sister Bourgain named in some newspapers, was not at Messina at the time.
to accompany him; the captain in charge, refused. Sister Chieppa, therefore, sent two sisters, and she remained with her other companions.

Funeral services will be held for our two victims as soon as we have definite details that there are no others. Several Masses have already been said for them. Doubtless, they are the acceptable holocaust offered to the Divine Justice. These heartrending trials cannot fail to draw us nearer to God.

**Sister MAURICE**

**Narration of Sister Jaccarino**

On the eve of the twenty-eighth of December, I was suffering from muscular rheumatism, and the physician finding the room too cold, ordered me to another; to this circumstance I owe my preservation. Nothing remains of the part of the building which I had at first occupied. Toward midnight, Sister Marie came in to see me and she found me resting. At five o'clock, I heard a tremendous noise and my eyes were filled with dust. With my free hand I drew up the covers and terribly frightened I began to pray. I tried to reassure myself with the thought that the sisters knowing my powerless condition, would come to my assistance. The suspense lasted until seven o'clock. Finally, hearing nothing, I ventured to look around. To the right, the wall seemed nearer — it was cracked — a beam had fallen grazing the bed. In front another beam was resting on the iron frame of the bed and over me was an arch; the bed ahead of mine had disappeared as well as that of Sister Ann on my left, where part of the floor remained. My bed was covered with stones and plaster. I was terror-stricken yet I succeeded in getting up and taking an apron from my neighbor’s chair and a shawl at the foot of the bed, I walked to the edge of the floor and called out for help. Several persons in the street caught sight of me and shouted: “Stay
there. You will get help.”—Some one ran and told the sisters, who called out to me: “Be patient—wait a little longer.”—I waited four hours...

At each new shock the stones fell thick and fast and my fears redoubled. Near midday the air was so dense that I lost all hope. I thought: “I cannot be rescued now and I will surely die of fright.” Once again I said my act of contrition and fully resigned, I gave myself up to the care of the good God.—Suddenly I heard: “Sorella! Sorella!” and I recognized one of the patients of my ward named Papalardi. He came up and lifting me in his arms, said: “Courage, I will save you.” And thus partly led and partly carried, I began the perilous descent. How this was accomplished, I cannot tell. I only remember that it was on hands and feet that I kept going downward amid a shower of stones. Perceiving a wardrobe containing Community clothes resting on a beam, I reached out my hand and with a slight pressure it fell below. We were thus able to get some clothing. I told Papalardi there was another sister upstairs. “Think of yourself at present,” he replied. On my insisting, he said: “When you are safe, I shall return.” And he kept his word.

To my great surprise after my perilous descent, I was able to use my rheumatic arm. The swelling had disappeared and the pain had gone. It was indeed a happiness to join the other sisters and take care of the soldiers. Sister Turturro and I left on the thirty-first with the Colonel for Naples. The King boarded our vessel and on his asking the Colonel how he had been rescued said that he owed this to the heroism of the sisters. We experienced a tempest in the straits, and when our small boat passed the cruiser Principessa Mafalda, we were drenched. The officers kindly gave us their cloaks. We were shivering and besides suffering from seasickness. On the third of January, toward ten o’clock we entered the port of Naples. The King was
at the landing and recognizing us spoke a few cheering words; then we entered a vehicle which in half an hour brought us to the Central House. Our sisters here gave us all possible attention.

Sister Jaccarino.

Letter from Sister Duponchel

Catania, Saint Martha Hospital, January 22, 1909.

When I find myself at the foot of the altar, a prayer of thanksgiving is offered for those who have twice saved my life. The first time it was a convalescing soldier. I was standing by the side of a wall calling for help with all my strength—and this from five o'clock to eleven. Each shock terrified me; a shower of stones fell all around, yet by a special dispensation, the ceiling of the small room on the fourth story where I was, remained unbroken, protecting me while the rest of the building crumbled to the ground; I received a slight wound on the head. After six hours of agony and prayer, a soldier reached my companion on the other side of the wall, but we could neither see nor hear each other. At the risk of his life, he succeeded in making us slide on a board from the fourth to the third story, then he carried us down. This was my first escape. The second time I was rescued by our good Father Mancino. He was indeed the angel of the Lord, who took me with Sister Lacialamelle to Catania, and going thither we had to pass over the bodies of the dead. What an awful impression this has produced!—It took us nine hours to complete a journey usually of three. We arrived at Saint Martha Hospital at four o'clock in the morning, exhausted, but the cordial welcome extended, made us forget all fatigue. Three other sisters from Messina are here. We receive daily new testimonies of sympathy.

Sister Duponchel
To respond to your desire, Most Honored Mother, I send the account of the disaster at the Civil Hospital during the terrible day of December 28th.

Of the nineteen sisters, eighteen were in the chapel. It was exactly twenty minutes past five, and Mass had just begun. The chaplain was reading the epistle when suddenly they saw him leave the altar and rush out toward the stairway. In the twinkling of an eye, the gaslight was extinguished and the statue of the Blessed Virgin fell to the floor; it was not broken. The altar was thrown down and the ceiling fell in. The flooring was raised and then gave way carrying the sisters, over whom the pews and benches fell pellmell. For several minutes they remained in total darkness nearly smothered by a thick dust. Fortunately, the chapel's ceiling was detached without breaking and rested obliquely, one end touching the floor and the other near the altar, two meters high. Other parts rested on the benches and a wooden stump, and thus the first sisters were able to crawl out. One of them, having reached the door, struck matches and found the landing where she saw the stairway still standing. Another sister made her way to a window and the clouds of dust having ceased, the sisters who had been able to free themselves went to the rescue of the others. This was not an easy task as some were caught between the pews and benches and rubbish from the roof. When four others were saved, Sister Masquin asked: "How many are here?" Alas! four were missing and after a search they were found under a heap of stones and plaster. The mass was so great that one could scarcely hear their moanings. Moreover, there was no stepping room and the sisters knew not how to reach them. A window, the only one remaining, was
open and it threatened to fall at each shock. While some of the sisters were trying to rescue those in the chapel, others ran to the dormitory to search for Sister Capecelatro. They reached the door which at first did not yield, but having been forced in, the sisters found themselves before an open space. The dormitory and the consumptive ward had disappeared. They ran to the main entrance. Here nothing remained of the grand stairway. Not knowing which way to turn, the sisters decided to stop here on a part of the flooring which trembled under the slightest pressure. To the surrounding dangers, was added an intense anxiety regarding their thirty orphans, one hundred babies, and three hundred patients.

At seven o'clock, a ray of hope appeared with the dawn of day, and the sisters measured possibilities of escape. One of them climbed to a window and called for help; it was a vain effort. Suddenly in the side of the courtyard a Crozier Father was seen groping his way over the ruins. The chaplain, the sacristan, and the sisters, kneeling asked for holy absolution. The good Father with a trembling voice pronounced the sacramental words. A short time after, the orphans providentially rescued came together with about four nurses, twelve babies and a few servants.

The chaplain urged the sisters to seek a place of safety as the danger was increasing. He led the way; some of the sisters followed, passing by a crumbling wall and a half broken gate. A ladder was brought and the fugitives, not without peril, reached the ground. Sister Masquin, however, could not resign herself to go away and leave the sisters buried under the ruins. Sister Daponte said to her: "We cannot without help and tools succeed in saving them. You will find men to send here and I promise not to leave the spot until the sisters are found." Sister Masquin then consented to go for assistance and Sisters Daponte, Ferreri, and Cassone remained; the last named was asked by her own
sister to abandon the work of rescue, but she refused. Of the two sisters under the debris; one was heard moaning piteously; the other alas, was perfectly quiet — this was our dear Sister Ursi. When she was taken out she had not received the slightest injury, and as she suffered from heart trouble it is very probable she died of shock.

As to the other two farther distant, it would seem as though they must perish from suffocation. The sisters succeeded in disengaging their heads and the work of clearing out the rubbish seemed interminable. In the meantime, Sister Masquin was making earnest efforts to procure assistance. She thought of going to the Military Hospital, but the streets were blocked by the ruins, and it was soon reported that the three regiments stationed at Messina had perished; hence, it was useless to seek help from that quarter. Toward eight o'clock a man volunteered to aid in the rescue but his courage failed him. An hour later three men resolutely jumped over the wreckage and with spades set to work; they too, became discouraged. The sisters seizing the tools and placing their confidence in God boldly resumed the work. It was half-past ten o'clock when they were able to free Sister Lambertini who received no serious injuries, although her clothing was in shreds. From below a ladder was hoisted and being too short the sisters were obliged to hold it while Sister Lambertini descended, helped by several men. Encouraged by this success, the sisters resumed their arduous task which was almost overpowering. Sister Ferreri again called for help. It was told them they should seek to save themselves, and even the sisters under the debris begged them to do so; they refused, and continued to work. Toward eleven o'clock two guards came to their aid. These men were worn out as they had been saving others, besides they were tortured with a burning thirst. After a few moments, they said: "Sorella, unless you can get us some water we will have to give up. We are
choked with dust." Where could water be found? One
of the sisters opened a cupboard, and finding a bottle of
holy water, gave it to the men, who now continued the work
with renewed courage. It was indeed a most dangerous
task as each step might mean death to the rescuers. The
men were ready to abandon the attempt and it required
repeated urgings to encourage them onward. At length,
Sisters Paterno and Speranza were taken out, the former
slightly wounded and the latter not at all injured. Sister
Masquin’s joy was indescribable. She had spent five hours
of awful suspense. The sisters reached the yard and passed
the remainder of the day there with no protection against
the rain but a blanket given them by a passer-by. They
fasted forty-eight hours. A man brought a basket of figs
which divided among the orphans and sisters, allowed two
figs apiece; yet, they suffered more from thirst than from
hunger. The cries of the little ones of the crèche were pitiful,
the larger orphans realizing the situation, wept silently.
Night fell. The rain continued, and a dismal watch began.
The sisters found comfort in prayer throughout that long
and fearful night.

The next morning fire broke out in the different quarters
of the city, and it gradually spread in the direction of the
hospice. Sister Masquin immediately commenced the long
and weary walk with the orphans, foundlings, and twelve
sisters toward the railway station. The streets were impassable
and not readily located, besides the dead and dying
were at every turn. Directed by the sisters the children
kept close to the half-broken walls. A sister who carried
two babies, trying to avoid a corpse fell on another and afterwards related that she could never forget the horrible sen-
sation she experienced.

Having arrived at the station, they obtained accommoda-
tions on the train with much difficulty. It was then nine
o’clock and the travelers reached Catania only at six in the
evening in a most pitiful condition. The sisters were wrapped in blankets, looking, as one of them remarked, like Garibaldians. A warm welcome was given them and the sisters and orphans were soon made comfortable. Sister Masquin with four companions remained at Messina. She could not be induced to leave the work of rescue; besides, two other sisters were missing. Succor was indeed very slow coming, as there was some delay in transmitting the news of the disaster. The sisters continued throughout the day of the 29th, the care of the wounded; in many cases from lack of water and prompt attention, gangrene had set in.

It would require a volume to relate one-tenth of the sisters’ experiences, I cannot understand how they are still alive. That afternoon, Sister Masquin was prevailed upon to go to Cantania. She left on the morning of the 30th, and returned to Messina the very next day, accompanied by two sisters and Sister Poirier, Sister Servant of the hospital of Caltagirone. The enclosed letter describes Sister Poirier’s journey.

Letter from Sister Poirier to Sister Maurice, Visitatrix

Caltagirone, January 3, 1909.

How shall I describe the horrors that have been around me during these days! All Sicily was shaken by the terrible earthquake of December 28th, but we had no idea of the disaster at Messina. Tuesday morning the news was circulated through the papers; further communications were entirely stopped as all the telegraph wires were down. I sent a dispatch to Sister Descovitch, and my message doubtless, is among the hundreds that have remained in the office. Receiving no answer, I started for Catania.

My journey was filled with painful anxiety concerning the sisters. On my arrival I found Sister Masquin. What a meeting! Sister was distressed about the two sisters whose fate was unknown and the next morning with two other sis-
ters, we set out for Messina. We traveled seven hours in a pouring rain. It was impossible to find any trace of a street and only one well acquainted with the city could locate the hospital. We reached the spot at five o’clock that evening. By the unsteady light of torches several wounded were carried to the station to await assistance...Night set in with all its terrors. In a miserable hut we spent from five o’clock in the evening until seven next morning... Here we greeted the dawn of the new year! A violent wind began to blow and the rain still continued to fall. Ravenous dogs howling angrily, were devouring the bodies. From time to time, the crash from the crumbling walls produced a frightful noise, and there were two more shocks from earthquakes. I was not frightened, but the sights around deeply impressed me. Sixteen bodies were lying close by. The next morning through the pouring rain, we tried to help in the work of rescue, and by nine o’clock we found our way to the station. Here was a crowd of wounded and wild-looking people trying to secure means of escape. We spoke words of comfort to the poor wretches who begged for food and drink and we had not a morsel to give them.

Father Durand, Superior of the Missionaries of Caltagirone, arrived, carrying a poor woman whom he had just rescued. He left her with us and returned to the work. We remained at the station until the arrival of the three o’clock train for Catania. Sixteen wounded were placed in the cattle car and we went in with them. Sister Masquin took care of the two babies, giving them biscuit soaked in water, the only food she could procure. When we reached Catania it was nearly ten o’clock.

Sister POIRIER
Other notes sent by Sister Maurice

Naples, January 19, 1909.

Our worthy Missionaries were admirable in their devotion to the sufferers. On the first report of the disaster, Father Durand, Superior of the Seminary of Caltagirone, and Father Tardieu started out for Messina. They saved about forty persons and gave the succors of religion to many others. When they returned to Caltagirone eight days after, their clothes were in shreds. Father Mancino, Superior of the House of Catania, was a second Saint Raphael to Sister Masquin on her return to Messina with Sister Assistant. In this circumstance, as in a previous one, he showed heroic courage for it was at the peril of his life that he came to this city. With great difficulty he tried to find some trace of the hospital oratory but this was not possible. With the help of a young man, the same who rescued the orphans, the sisters found almost all the children’s clothing and also that of the sisters. The clothes they gathered were put into a wagon drawn by oxen and Father Mancino took charge of it as far as Catania.

3. — Collereale Hospice

Letter from Sister Brunier to Sister Maurice, Visitatrix at Naples.

Bagheria, January 1909.

I hasten to give you some news of the sisters of the hospice so providentially saved. On December 28th., at a quarter past five in the morning we were assembled in our small chapel, when suddenly we were violently thrown against the partition and the house shook like a boat tossed about on stormy waters. The lights went out and we instinctively fell on our knees and, forgetful of all else, invoked the protection of Mary Immaculate. The wall separating our chapel from the men’s ward and against which the altar is
placed, did not fall while the four other wards for men and
the infirmary collapsed. The front wall fell toward the
sidewalk; the inner wall into the yard. The monument
before the main entrance raised in memory of the founder,
was shattered into a thousand pieces. We then realized
that had we at first tried to escape, we should have been
instantly killed. Thus our prayer saved us.

We were in utter darkness and almost suffocated with
the dust while the walls around began to crack; the ceil­
ing held good. After the violent shock which occasioned
so many deaths, we opened the windows and then only be­
came aware of our perilous situation. The ceiling above
the stairway was about to fall. Once again invoking the
protection of the Blessed Virgin, we descended into the
courtyard, and when daylight appeared we perceived that
the old men's ward was completely gone. What a fright­
ful scene we then beheld! My hand trembles as I write
and my eyes fill with tears. Of this magnificent edifice—
absolutely nothing remained! The beautiful chapel for the
poor had disappeared. The white marble altar with the
Tabernacle containing the Blessed Sacrament, alone was
standing and on a portion of the broken wall hung a pic­
ture of Saint Vincent.—We went about in all directions
calling the men, but received no answer. Our chaplain
came up with help and together we began to search the
ruins. As we proceeded, feeble cries were heard, which gradu­
ally grew louder and louder. A pouring rain added to
our difficulties, and moreover, the men became discouraged.
We succeeded, however, in freeing several men by dint of
persevering efforts, sawing beams and clearing away rub­
bish. With blankets we improvised tents under which the
wounded were placed on straw. It was difficult to pro­
tect them from the rain, and to keep up a fire. Fortunate­
ly the store-rooms were saved, and we managed to make
chicken broth for the sufferers, while the sisters with the help
of two girls passed soup to others through openings in the ruins. The day was filled with anxiety and the night with terror. Surrounded by the dead and dying, covered with wet blankets and seated on a few chairs under an umbrella, we were so worn out that we tried to rest. We were hardly asleep when we were awakened by a new shock. Before a statue of Mary Immaculate saved from the ruins, our confidence was reanimated and we recited the invocation: O Mary, conceived without sin, etc.

On the third day of the disaster the chaplain succeeded in reaching the Tabernacle. He distributed Holy Communion to us and gave the Holy Viaticum to those who were dangerously ill. Strengthened with the “Bread of the Strong” we felt ready for any sacrifice. The danger, in fact, continued great. No succor reached us and the sick and injured were in a pitiable condition. The chaplain’s appeal to the administration was fruitless. It was suggested to send two sisters to the officers to solicit help, which was granted them. An escort was given us and on Saturday evening one hundred twenty of the two hundred fifty inmates of the hospice, left the ruins. Father Mancino had come for us. He had brought a bag of bread and all unanimously praise the heroic devotedness of this true Son of Saint Vincent. We came to Bagheria where we received an open-hearted welcome not only from the sisters, but also from the whole village gathered at the station to greet us. We are now, in all truth, living in total abandonment to Divine Providence with little thought for the morrow and working just for today. My companions though very young, gave proof of admirable devotion. They would have preferred to die at their post rather than leave their poor.

Sister Brunier
CONDITION OF THE ESTABLISHMENTS OF THE DAUGHTERS OF CHARITY IN SICILY AFTER THE EARTHQUAKE

Naples, January 10, 1909.

Besides the establishments totally destroyed in the city of Messina, the sisters have other houses which suffered, more or less, from the disaster. We give a few details of each mission.

At Milazzo, a seaport and railway terminus, five leagues north-west of Messina, the ceiling of the chapel fell in and the whole hospital was violently shaken. The sisters left their dormitory and they now occupy the class-rooms of the extern pupils. Sister Goffredo wrote that the shocks were violent and continuous, and the sisters dared not retire at night so great was their anxiety. Everything was kept in readiness to start at the first signal. She adds: "Many wounded from Messina took refuge here and an ambulance was organized in an abandoned asylum, a short distance from our house. We are overburdened but our general health is good."

The orphanage at Noto is very much damaged. The sisters' chapel is closed as it is considered unsafe. Repairs have already commenced. The hospital here is threatened with a collapse and engineers are trying to save it.

Part of the asylum at Caltagirone has fallen with the church adjoining. There were three victims. Had the disaster taken place during the night there would, doubtless, have been many more. The large bell fell a meter from the sisters' dormitory and caused much damage. The sisters escaped unhurt and took refuge at the hospital.

All the houses at Caltanissetta sustained considerable injury, and at Modica the greater number received some damage. Here also the sisters were forced to change their dormitory. At Naro which never before experienced the
shock of an earthquake, one hundred houses were destroyed. The sisters were terrified, but received no injury.

In Catania and Palermo the people were so terror-stricken that for several days, they dared not take any rest. The sisters here were full of courage, and devotion toward the victims. —Sister Maurice.

In the next issue of the Annals mention will be made of the different ambulances organized at Messina, Rome, and Naples.

IV. — The Priests of the Mission (Lazarists)

AT REGGIO AND IN SICILY

1. At Reggio

The following details are from Rev. Dominic Tedesco one of the resident Lazarists at the Seminary of Reggio, to Rev. A. Veneziani, Assistant.

Naples, January 20, 1909.

In answer to your letter, I send you the details of the fearful catastrophe of December 28th.; we were indeed wonderfully preserved at Reggio.

It happened to be a holiday for the Seminary and we decided to take that morning a much needed rest. We were still reposing when the first shock was felt. It seemed to strike vertically, then it became like an undulating wave, lasting forty seconds. I made my act of contrition, and invoked our Lady and Saint Vincent, relying on their protection in the awful apprehension of approaching death. All left their rooms hastily. A thick dust clouded the passages and the students panic-stricken, began to shout and hurry down the stairway, while plaster and stones from the wall showered into the dormitories where several seminarians were injured. At first we were anxious about our students, some
of whom were inconsolable on account of their parents’ danger. We were reassured a few moments later of the safety of the personnel; all came together safe and sound; but our joy was short-lived as word was brought that Sub-deacon Rossi and Cleric Falduti were among the victims buried under the ruins of the Reggio Station, as with their fellow travelers they were about to board the train for Messina on the Villa San Giovanni road. It being still dark, no one had an idea of the extent of the disaster and this became apparent only when daylight appeared. How describe the frightful scene before us! The whole city had crumbled in a few seconds. Seized with fear and dread the young men ran to the rescue of their parents. The younger students remained with us until we could devise means to provide for their safety, while the older students were among the first to join in the band organized by the Capitular Vicar for the work of rescue which did wonders, thanks to the heroism of the volunteers.

We dispersed among the workers, distributing clothing, refreshments and meanwhile giving the succors of religion to those in danger of death. We remained among these poor people during the hours of the night, for then especially, we seemed of greater help to them. Accompanied by the students, we went into the city trying to give all possible assistance. With the continued shocks the danger increased and we, at last, decided to leave the place which had become a vast cemetery of unburied bodies. After taking leave of the Vicar, we departed on foot for Lazzaro which we reached in five hours. Our journey was along roads covered with ruins and bodies of the dead.

Having secured with difficulty a passage by rail for Naples, we arrived here after two days’ traveling. It is certainly a miracle that we are among the living. Our Immaculate Mother, whose Medal reanimated our courage amid all perils, and Saint Vincent our Blessed Father, visi-
bly protected us and the students under our care. Except the two who perished at the station, all are safe. This is already a lengthy letter and I will close, asking that you join us in thanking our Lord for His great mercy in our regard.

Dominic Tedesco

2. In Sicily

Mention has been made of Father Mancino. Two other Lazarists from Caltagirone also gave proofs of generous devotion in the work of rescue at Messina. The Univers of February 1, 1909, published the following letter.

PART TAKEN BY THE CLERGY

Rome, January 29th.

Our readers are aware that distinguished members of Italian society, wishing to withdraw the attention of the people from defective official measures adopted, tried to comment unfavorably on the conduct of the clergy during the late disaster. The remark, “We have seen no priests,” was certainly made by those who only passed by the least dangerous parts of the ruins. Had they taken pains to remain any length of time in the midst of the wreckage, they would perhaps have seen what newspaper correspondents—less suspicious than they—did see—the heroic devotion of the priests.

The words uttered by Mr. Mirabello, Minister of the Navy, have not reflected dishonor on the clergy. They have rather shown the devotion of the priests by bringing to light, deeds that might have remained buried in obscurity had not his statement established their evidence. A Protestant nurse who accompanied the English Committee through the country, publicly declares having seen in the desolated region, priests organizing the needful help amid the general apathy and panic. At Messina where two-thirds
of the clergy perished, on the very first day after the earthquake, priests from the neighboring cities hastened to the relief of the victims. All were not given permits by the public officers. This is a well known fact. Letters published in the daily papers, relate how ecclesiastics were refused entrance into the city. Two French priests—being among the first to arrive—entered Messina. They are probably the only French priests who took an active part in the events of these days of dire calamity. They are residents of Caltagirone, Rev. Joseph Durand, Superior, and Rev. Vincent Tardieu, professor in the Seminary of this city.

Mention of these two Fathers was made in a daily paper of Caltagirone.

All classes of society, liberals, socialists, and even freemasons express their admiration at the heroic conduct, the indefatigable energy of Rev. J. Durand and Rev. V. Tardieu, Lazarist Fathers of our Seminary. On their arrival at Messina they were forced to spend the night, partly under a bridge, partly in a wagon, to protect themselves from the pouring rain. A well-known freemason tells how deeply touched he felt on beholding the good Superior seated in the wagon with two children on his knees and consoling the little ones who were piteously calling their mother. Gently and sweetly he spoke words of comfort that drew tears from those around.—Many, doubtless, have shown courage in succoring the unfortunate but these two priests are members of the clergy so unjustly accused of indifference. The spirit of Saint Vincent de Paul still lives among his faithful Sons.

The next morning the Fathers joined in the arduous work of rescue, directing the few volunteers and they themselves carrying the wounded. They helped to clear away the rubbish and encouraged the workers whilst caring for the children and ministering to all the succors of religion. Thirty-five persons were saved by these Fathers on the first of January. The next day they continued their charitable labors distributing food and drink to the survivors with little consideration for their own condition. They were scarcely recognizable when with haggard looks and clothes in rags, they returned home. Two other confrères were about to start to take up the work, when the report came that no one was allowed to enter Messina.

The noble conduct of these two Lazarists, adds the Univers, reflects honor on the French clergy.
A detailed account has been sent us by Father Tardieu. We quote a few passages which give an idea of the harrowing scenes that took place at the theatre of the disaster.

Fathers Durand and Tardieu, having joined the band organized by the mayor of Caltagirone and Abbé Sturzo, arrived that evening near Messina where they planned to spend the night. They sought a shelter under the railway bridge, but were driven thence by the wind and rain and finished their halt in a wagon as before stated. At daybreak they groped their way through the ruins, devising some means of rescuing the survivors. Suddenly the screams of a woman attracted their attention. She directed them toward the via degli Orti where her family was in great distress.—We will now quote Father Tardieu's own words.

**Narration of Father Tardieu**

At this moment a cornette appeared in the doorway of a hut. Blessed be God! Here was Father Mancino and with him four Daughters of Charity from Catania. They took care of the injured and returned home that evening. In the meantime, news was brought that the sisters in Messina, except the two buried under the ruins of the hospice, were safe. We left our baggage with them and followed the woman who called us. What devastation on all sides! In a field two hundred survivors were gathered; they had hastily set up a few huts in which the sick and wounded were lying on whatever bedding had been snatched from the ruins. There was a general lamentation for all had lost some relation or friend, and many of the injured were doomed to death unless prompt assistance could be procured. For food they had a few beans, cabbage leaves and wild fennel; not a morsel of bread was to be found. The rain continued to fall in torrents. Having baptized a few infants, we set to work carrying the rescued and on the way administering to
their spiritual needs. All begged for absolution. Our task so filled with painful experiences, brought much consolation with it. Father Durand and I cannot tell all the good it was given us to do. After working some time together a few guards seeing the little progress, we made joined us. We also helped at the Saint Martin ambulance improvised in a hut. Here several soldiers increased our number. When two o'clock struck we realized how little we had accomplished and became alarmed at the thought of the horrible night in store for those under the debris. At this moment I met the captain of a bersaglieri to whom I communicated our apprehensions. He immediately ordered that a lieutenant and thirty men be given us; we were thus enabled to embark the sick and wounded of this quarter on the vessels still in port. Father Durand, in the meantime, was vigorously encouraging the workers, and the people were clamoring for bread; even the soldiers had none. A few cans of preserved meat were distributed among them. Father Durand, called to a part of the ruin where a woman was shrieking for assistance, after many efforts, was obliged to suspend the work of rescue until next day, as night was fast approaching. What a frightful night we spent surrounded with sufferings that we were powerless to alleviate. After embarking our sick, I was about to retire when a “Red Cross” doctor gave me a baby just picked out of the rubbish. I was fortunate enough to place it in charge of the captain of the Alleanza, and on board I met the socialist deputy of Catania. He was perhaps somewhat surprised to see a priest engaged in the work of rescue. I then returned to the St. Martin Street ambulance where we intended to pass the night. On the way I met Canon Compagno from Caltagirone who had worked all day with our first band of rescuers. He wished me to join their party, but it was then too late. I arrived at the hut where I found Father Durand, a physician from Catania and two other gentlemen. They had kindled a
large fire and we spent some time trying to dry our clothes in which attempt Father Durand burned a portion of his cloak. Our baggage furnished a change of stockings, otherwise I fear we would have become ill for not only was the dampness extreme but the water pouring down from the debris formed a number of stagnant puddles in which we had been obliged to walk all that day. Grouped around the fire we shared our scanty provisions, our new companions contributed a piece of bread while we gave some cheese and fruit left us by the sisters.

A bottle of water was our only refreshment. We then exchanged opinions about the situation which called for serious consideration. The work of rescue, for instance, was poorly organized. Willing help was not lacking but there was no proper direction. The soldiers pushed on generously, yet they lost much time in clearing the rubbish where there could scarcely be any living person whereas some were surely expecting aid in other parts.—This was Thursday and no provisions had come from Naples. Rations were low, tools scarce, and the contact with the decaying bodies, dangerous. The next day was set for the burial of the victims found and this was fortunate for the air was becoming infected. The ambulances organized, notably that of Palermo, were such only in name but the zeal of the doctors was praiseworthy; they did their duty nobly.

All these topics of moment were being discussed when a policeman from the Custom House came up to the fire. He told us all his comrades were killed, and pillagers had sacked the place which he was unable to defend being threatened by the wretches who were well armed. We now tried to rest and for a few hours succeeded in enjoying a deep sleep. At midnight we awoke, drenched and stiff with cold. The rain was dripping through the open roof, and a violent wind had arisen; the fire happily, was still burning. This was the first hour of the New Year!—Time
and subject matter were amply at our disposal for serious meditation.

On Friday the rain ceased and the work became comparatively easy. We were forced to remove from the hut, and placing our baggage under the care of a policeman, we started for the Custom House. At this juncture a company of policemen appeared on the Viale San Martino. Father Durand addressing the captain, spoke of the woman left in the ruins the day before. Immediately he gave orders to follow Father Durand. The woman was still living, and after incredible trouble she was rescued from a second story where, though unhurt, she was not able to move. A gentleman in the crowd rushed forward, crying out: "She is my sister!" Father Durand stopped him in time, and after the needful care had been given her at the ambulance, the happy meeting of brother and sister took place. In the meantime, I arrived at the ferry boats where my first companions greeted me most cordially. Bread to the amount of 100 kilograms was to be distributed. The task fell to my lot. Three workmen accompanied me to the quarter where we had worked the preceding day. On the way many received a morsel and when we reached our destination it was with difficulty that we could make a proper distribution, so eager was the crowd. A lieutenant of Messina, who had just found his family in one of the huts, came to my rescue. After the first load was disposed of we returned to the ferry boat for more, when we met Father Durand who was exulting. He called out to me: "The poor woman is saved!" A like occasion was offered me but I did not succeed so well. On being informed by an old woman that her daughter, Carmela, was still alive, I ran to the spot indicated leaving the bread to Canon Compagno. I located the house and heard cries for help. Calling Carmela I told her to keep up courage. Much time was lost trying to secure more workers and although we toiled on, our progress was slow.
Carmela’s son and brother helped us. Harrowing scenes met us at almost every step and at midday we received no response to our cries. Night fell. A new shock disheartened the men and the hour struck for the soldiers to withdraw. The work had to be abandoned. On retiring I urged the young men to return next morning at the earliest opportunity. They replied: “Oh! she is surely dead. Our family is in the street and we shall try to leave on the first boat.”—Had they worked on the very first day poor Carmela would have been saved.—Returning to the camp, I found Father Durand in a pitiable condition even his shoes were gone. He was, therefore, obliged to return to Caltagirone with a number of orphans and wounded. Remaining with Canon Compagno and the rest of the band, I spent this third night in a wagon. What horrible memories presented themselves at this hour! The thought of the charity exercised and of those consoled in the hour of death brought sweet solace amid the echoes of the heartrending cries still ringing in my ears. About midnight a seismic shock threw us out of the wagon and produced a panic among the workmen. The danger, however, was not great. At an early hour, with Lieutenant Trigona and two soldiers, I distributed bread, and then returned to the work of rescue. We came to a large platform made of the fallen beams and rubbish; it overlooked a deep pit where about ten bodies were heaped and the unfortunate Carmela must have been among them. The officer in charge declared there was nothing to be done. We shook hands and disbanded.

As it was only nine o’clock, I directed my steps toward the site of the civil hospital where an ambulance had been improvised. Under a circular tent about sixty wounded were lying on mattresses. Doctor Musumeci of Cantania, was busily at work; having come on Tuesday evening with his two assistants, they were now worn out. He gladly accepted my services and during the hours I passed at
the ambulance, I was given the opportunity of absolving many who were brought in, some of whom, no doubt, died of their injuries. Many touching scenes took place here. The firemen from Milan carried in two little girls. One, Cicina, nine years old smiled sweetly as she awakened from a comatose condition. How little did she realize she had been lying five days in a tomb!

The work of excavation was now begun. Toward ten o'clock the Russians arrived with provisions and medicines. All these were most welcome, but clothing was sadly wanting for the wounded were wrapped in pieces of linen and for five days were lying side by side with corpses. Two military physicians arrived and later a priest of the order of Saint Camillus came as my substitute. I again rejoined the band from Caltagirone. After three days of hard and dangerous labor, a man was rescued who for six days had been pinned down by a beam, the body of his wife being crushed on his knees.

We now deliberated on further proceedings. For seven days we had worked constantly, and although there might be more persons alive under the wreckage, a regular corps had just arrived to carry on the work of rescue. The city was to be declared in a state of siege the following day. We, therefore, decided to take leave of the mayor who with many thanks, gave us our passports. The measures adopted for the safety of the city rendered access to it almost impossible, and Father Bayol a confrère, was forced to return to Catania as he was refused a permit. At the Seminary of Caltagirone fifty beds were prepared for the wounded. They were occupied by passing refugees who were cared for by Fathers Dumoulin, Dullaert, and Bayol.

Having anticipated events I will now resume my personal experience. I could hardly resign myself to leave and I hesitated about joining the party. My cassock it is true was in shreds and my shoes nearly gone. Finally, I
was induced to enter the train which left next morning at six o'clock. It was crowded with the injured and fugitives. We reached Catania at midday.—Too late for me to celebrate Mass, a consolation denied me for several days. It was only on the octave of the Feast of the Holy Innocents that I again mounted the altar steps. Oh! how vividly did the words of the Holy Gospel recall the occurrences of the late disaster: *Rachel plorans filios suos et noluit consolari quia non sunt.* Vincent Tardieu.

V.—AFTER THE DISASTER

We close with a sketch of Messina after the earthquake, by *Le Temps*, January 16, 1909.

Messina, January 5, 1909.

It was eight o'clock in the morning. Along the Palazzata, a short distance from the ruins of the mayor's palace, a heavy smoke was rising. A north-west wind was blowing, and gradually the rays of the tropical sun dissipated the fog, reflecting obliquely its golden beams on the blue waters of the straits and displaying millions of sparkling crescents on the crested waves. On the quay a surging throng of people could be seen. There were groups of soldiers, sailors, fugitives, dressed in all colors, litter carriers of the "Red Cross Society" and firemen at a distance on their way to the fires. In the port, merchant vessels and war ships were closely anchored. It was the hour for distributing provisions and boats of all descriptions, bearing the colors of different nations, brought food to the famished crowd on the pier where each one had to look out for himself. All at once the clamoring ceased, the soldiers advanced carrying the litters on which were victims wrapped in sheets. The procession wended its way to the farthest point of the "sickle"—Fort San Salvatore—where a funeral pyre had been raised for cremating the bodies.

In a few moments, hurrying with the crowd who moved on to follow the sound of distant cries, we reached the Custom House where bread was distributed. Here was presented a sort of pitched battle. The ravenously hungry crowd had gathered around the narrow entrance where soldiers stood to protect the women, children and the aged. The sight was indeed harassing. Another picture not less touching was the distribution of oranges as the use of fountain water had been prohibited. This took place in front of the large stores near the Custom House and Railway Station. Below was the *Duca di Genova*, a mail steamer wherein a center of communication had been established. The largest crowd had collected here. Two
other steamers, the Taormina and the North America, were receiving the refugees, but many were lamenting the insufficiency of the accommodations. All at once there was a stir in the crowd. We pressed forward and soon recognized Doctor Hodel of the Gazette de Voss, Mr. Molinari of the Tribune; following them was a dignified person in black cassock and purple sash—Mgr. Arrigo—the venerable Archbishop of Messina, who has especially under these unhappy circumstances, won universal praise. Reverently the people knelt to receive his blessing. Suddenly an old man barefooted and haggard looking, accompanied by two children, came forward and throwing himself at the feet of the Archbishop begged that he intercede for the people. "You, who can so well speak to the good God," he cried, "ask Him to take pity on us." Deeply touched, the Archbishop raised the old man and blessed him kindly; but carried away by the memory of the scenes he had witnessed, the poor sufferer told his experience. His son, with three grandchildren had perished and he was left to mourn alone. His words drew tears from his listeners—the Archbishop wept with them. Finally His Grace, before withdrawing gave his blessing to all, irrespective of creed or nationality.

John Carrere

V I.— THE FUTURE

After the utter desolation produced by the earthquake which has followed so closely on that of September 8, 1905, when all Calabria was violently disturbed—it may be surmised if the ruined cities will be rebuilt. Undoubtedly, yes. No more than storms encountered at sea will arrest navigation or the eruptions of Mount Vesuvius will debar human habitation from its fertile soil, will the disaster in Calabria destroy the beauty of its skies nor the salubrity of its climate, and man shall ever wish to dwell in this fair land.

The calamity of December 28, 1908, was not a surprise to the scientific world. In the work of Elisée Reclus Geographie universelle, 1876, page 557 of the volume on Southern Europe, we read the following statement: "Unfortunatel, Messina is located on the line of contact between the volcanic strata underlying Mt. Etna and Mt. Vesuvius, the one in Sicily, the other in Calabria, thus her situation is most perilous. There are few cities in Europe more directly threatened with an earthquake than Messina." The prediction is more clearly defined in the work of M. de Mon-
tessus de Ballore, published in 1907, on les Tremblements de terre. We may add that besides the violent shocks of September 8, 1905, the Observatory at Naples registered no less than three hundred minor shocks. These were not noticed by the people in general, but they were none the less unmistakable warnings and indications of the coming disaster.

According to a scientific interpretation, commonly known today and based on the principle that heat increases as distance decreases towards the center of the earth, this center itself is an incandescent furnace. The first condition of our globe was that of fluid; this explains how in its rotary movement, the flattening of its poles has been produced. The outer crust has been formed by contraction, and this crust is not as yet very thick (about 70 kilometers is the accepted calculation). But, if great transformations have resulted from this contraction, it is nevertheless certain that the work is still going on. The ignited mass of the interior of our sphere, gradually losing something of its caloric property, continues the process of cooling, and thus openings are made in the terrestrial crust. Hence, the latter is in a state of unstable equilibrium which ends by producing, especially in the weaker parts of the crust, a sinking, breaking, and shifting which together occasion a seismic trembling. In certain zones the soil seeks to acquire a better balanced position; this period of activity, often violent, appears for certain countries to be in full operation; such is the under strata of Southern Italy.—See de Lapparent, Traité de géologie.

The foregoing observation is apparently applicable to the whole bed of the Mediterranean. On the days that followed the earthquake several shocks were felt at Messina and in other places in the following order: Venice, January 12th; Reggio, January 13th; Noto and Caltagirone, February 17th. At Smyrna, January 19th, and on the Grecian
coast several houses were destroyed. At Constantine on the opposite shore a shock was felt, and again at Messina the remaining walls were thrown down on January 31st. It is evident that the work of the breaking and shifting of the earth's crust is constantly going on.—This is the natural and scientific explanation of the late disastrous event.

Viewed from another stand-point, the phenomena assumes a higher interpretation when we contemplate it in a religious aspect. We cannot but draw a practical lesson based on the words of the Gospel itself. Therein is written the warning: “Watch ye, therefore, because you know not the day nor the hour.” It is true, from the voice of the dead, we continually hear: *Hodie mihi, eras tibi*; but how forcible is this cry when we behold two hundred thousand lives swept out of existence in the twinkling of an eye! It is indeed, when facing such awe-inspiring scenes that man realizes his weakness before the giant forces of nature, that he feels his littleness and misery while he momentarily grasps something of the divine power of the Most High and Omnipotent God.

A. MILON.
Letter from Sister Terras to the Most Honored Mother Kieffer

Fribourg, November 24, 1908.

Wishing to offer our Lord the gratitude of our hearts on November 22nd., the fiftieth anniversary of our sisters' arrival here, we celebrated a quiet home feast, which our kind Bishop would have desired to make public. Being prevented from presiding on account of his advanced age, he sent us his blessing in the inclosed letter which I am sure will afford you pleasure and consolation.

Sister Terras.


Fribourg, Switzerland, November 20, 1908.

Reverend Mother Superior,

The communication received today afforded me untold pleasure. I am happy to learn that next Sunday, November 22nd., will be the fiftieth anniversary of the foundation of the House of Providence. This occasion recalls the numberless benefits operated in our midst by Christian charity.

From the day when the Countess de la Poype, who amid the storm of the Revolution preserved so great a magnanimity of soul, solicited permission from Mgr. Jenny, Bishop of Lausanne and Geneva, to establish an orphanage on her demesne, other works of charity have sprung up in the
diocese from this initiative step. The Daughters of Charity called to take charge of the work, arrived here on the Feast of the Presentation of our Lady, November 21, 1858. Sister Thierry who came from Geneva, was the first Sister Servant. Later the House of Providence so aptly termed, was enlarged by the purchase of a Redemptorist monastery, and in the course of time it continued to develop, successively founding works for the relief of the sick and poor, the education and protection of children, and the spiritual good of many souls. The branch works include a district hospice, sewing classes, an asylum, a boarding school and other schools, a patronage and an Association of the Children of Mary. To these have been recently added: Courses in dressmaking, a dispensary, an infant asylum at Beau-regard. The latest work is a Normal, a beneficial auxiliary to the district as it supplies Christian professors to the city and country schools.

Let us, therefore, thank God who has inspired and fostered these works. At the same time, let us beg Him to continue to bless them since they are the manifestation of the divine goodness which with the weakest instruments achieves such marvelous results. To God alone be all the glory! Soli Deo honor et gloria! And may He Himself reward the zeal and devotion of those who have labored only for Him.

It is in these sentiments of deep gratitude that the bishop of this diocese wishes to greet the worthy Daughters of Saint Vincent de Paul on the occasion of the fiftieth anniversary of their arrival here. Their labors during these fifty years are worthy of commendation, and we can only wish that the measure of charity exercised by them toward the needy may be proportionally meted out to them in benedictions from heaven. Our Lord tells us: "Give and it shall be given to you: good measure, and pressed down, and shaken together, and running over." — As a pledge of
his interest and solicitude, the Bishop sends his blessing to the sisters, those under their care, and the generous coöperators in their works.

May the benediction of the ever Blessed Trinity Father, Son, and Holy Ghost, abide with you and your works forever!

+ Joseph, Bishop of Lausanne and Geneva.

HISTORICAL SKETCH OF THE HOUSE OF PROVIDENCE, FRIBOURG, SWITZERLAND.

On May 5, 1841, the Countess de la Poype, canoness of the Chapter, Chateau-Châlon, Franche-Comté, donated to Right Rev. Pierre Tobie Jenny, Bishop and Count of Lausanne, Bishop of Geneva, the necessary amount for the purchase of a house for twelve orphans. She also provided for the maintenance of the orphans and household expenses by a stated revenue of 4000 francs. She applied for Daughters of Charity, but as their Community was not able to send them at this time, the house was placed in charge of the Sœurs de la Roche. They remained up to the revolution of 1848, when they were driven from the establishment, and they were replaced by lay teachers.

In 1858, the bishop asked a second time for Daughters of Charity. Three were sent who took charge of the twelve orphans. Soon after an asylum, school, and extern ouvroir were opened. The hospice was founded in 1870, through a benefactor, the Count of Castella, who gave 2000 francs. The purchase of the house lessened the capital for the foundation and reduced to half the sum the revenue for the orphans' maintenance. Since 1880, there are sixteen sisters. The House of Providence has no other resource but the revenue of the foundation and charitable contributions.

The Works added since 1880, are: Patronage for Young Girls (1899), Asylum of Beauregard (1903), Cooking Schools (1904), Industrial School (1905), Dispensary (1906), Industrial School (1908).

The Report of November 21, 1908, shows the following returns:

<table>
<thead>
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<th>Intern Works</th>
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<tr>
<td>Orphanage.</td>
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<tr>
<td>Industrial School.</td>
<td>30</td>
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<tr>
<td>Boarding School.</td>
<td>30</td>
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<tr>
<td>Home for the aged.</td>
<td>70</td>
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There are besides 40 patients, 19 employees, 35 sisters.
### Extern Works

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
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<td>6 First Primary Classes</td>
<td>200 Pupils</td>
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<tr>
<td>1 Second Grade</td>
<td>12 &quot;</td>
</tr>
<tr>
<td>Providence Asylum</td>
<td>230 Children</td>
</tr>
<tr>
<td>Beauregard Asylum</td>
<td>90 &quot;</td>
</tr>
<tr>
<td>Association of Children of Mary</td>
<td>180 Members</td>
</tr>
<tr>
<td>Patronage</td>
<td>50 Young Girls</td>
</tr>
</tbody>
</table>

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## TURKEY IN EUROPE

On August 1, 1908, the *Hatti-Humayoun* or imperial decree was promulgated at Constantinople, confirming the constitutional government in Turkey. This act is evidently most comprehensive. In his Circular of January 1, 1909, the Superior General writes: “The pacific revolution which has taken place in the Ottoman government to the great surprise of diplomats and even of the whole world, has up to the present caused no disturbance to our colleges and other establishments, in that vast empire. All are prospering. Our relations with the government officers in all the ports of the Levant, leave nothing to be desired.”

## MACEDONIA

**Extract of a Report on the Catholic Works in Macedonia**

Salonica, Seminary of Zeitenlik, January 18, 1909.

Many important events have recently taken place in Turkey. On July 24, 1908, the Constitution was proclaimed and there has been from that time a perceptible change throughout the country. Not that all is for the best in the best of worlds—to the absolute despotism that ruled the land, has succeeded, like in all political transitions, a chaos in the administration because of the civic reforms daily expected to be made by the Parliament. Meanwhile the old
system continues, minus the authority that held the helm. There is a cessation of those frequent murders which desolated the country, and this in itself, is a step forward in reform. Besides amicable relations between the Turks and the Christians are developing; the latter now receive some degree of justice and consideration. We may ask: What will the issue bring? Parliament, assuredly, will not meet all expectations, yet the progress already achieved will remain, and the arbitrary measures now abandoned will not be resumed, nor will the people be made to endure the difficulties resulting from national insecurity. Shall the missions be benefited by the turn of affairs? We cannot tell what will happen, perhaps greater misfortunes, awaiting the time when Turkey becomes fully conscious of her responsibilities.

In the meantime, we are striving to work with renewed courage. There are now fifty-six students in our Seminary. One was ordained last month and another is preparing to receive Holy Orders during the coming month of May. Our second course has a roll of forty-six, and one of the clerics has reached his second year of philosophy. Seven apprentices are learning divers trades. The establishment provides for the maintenance of the students, consequently the Mission is heavily taxed. The two years' failure of the crops and the political disturbances have drained the country and while the market prices increase, resources decrease. The situation has become so desperate that strikes have broken out at Salonica and workmen have received an increase in their salaries, averaging from 40 to 50 per cent.

The Seminary engrosses our time and best efforts. It is in point of fact, the most important of our works for on it depends the future welfare of the country as it fosters and preserves vocations to the priesthood. There must needs be good priests if we wish the people to be good, for they infallibly follow the model set before them. The creed pro-

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fessed by them cannot be regarded as an acknowledged re-
ligion. Their schismatical observances are nothing but a
threadbare ritual, which with the lapse of time has lost all
vestige of Christianity, and become intermingled with a
multitude of superstitious practices.

To our regret, the usual annual retreat for the popes did
not take place last year. We realize the evil consequences
of this omission caused by the political broils around. This
year, we purpose to keep it during the second week in Lent.
All the popes will most probably respond to the invitation
extended, and we are ready to assume their traveling ex-
penses. They will come, according to our direction, in two
bands. During the last year we gave four missions in the
villages with encouraging results. We may not continue giv-
ing missions this year, as it is not customary in the Greek
Church for the people to communicate except at the Lent-
en seasons, and we cannot as yet overlook prevailing cus-
toms, as this might only cause trouble. Our missions were
given to coincide with "the acceptable time"; two before
Christmas and two before Easter. We shall resume the
work in the first week of next Lent, sending out the band
of three Missionaries and a brother. In the residences of
the interior districts, the Missionaries still continue to care
for the villages adjoining, where they are busily employed
in hearing confessions, preaching, and superintending the
schools—an urgent necessity in this part of the world.

In the month of September, a new foundation in Yenidje
Vardar was opened and given in charge of the Daughters
of Charity. The freedom granted by the Constitution ren-
dered this step comparatively easy and the sisters were cor-
dially welcomed by the people. There are only four sis-
ters at present, two for the dispensary and two for the Bul-
garian School; two among them, being of Slavonic nation-
ality, they will quickly learn Bulgarian. The house and
school are miserably poor, but Divine Providence, who has
removed the first obstacles, will prosper the work which is at present dependent on the mission. In Yenidje Vardar there are one hundred forty Catholic Bulgarian families. This is a nucleus of Catholics whom we earnestly hope to see increase through the influence of the sisters’ work. The order of religious women known as the Bulgarian Eucharisticine Sisters, is also under the direction of one of our Missionaries, Rev. J. Alloatti. The Daughters of Charity have establishments in three towns of Macedonia; an orphanage for boys and a crèche for foundlings at Zeitenlik; two orphanages—one for boys and another for girls, Bulgarian schools with two hundred extern pupils, an ouvroir, a dispensary with a daily average of eighty patients, visits to the poor, at Coucouch; a dispensary and school at Yenidje Vardar. Besides, there are innumerable minor helps given the poor from contributions which we have received from different sources. We have solicited assistance from the Turkish authorities for those unjustly imprisoned, and we have endowed a bed at the hospital of Salonica for the benefit of our Bulgarian sick.

In the fires, massacres, and public dissensions, to become worthy instruments of Divine Providence for the relief of the sufferers, has been our constant aim, by doing all in our power to comfort and succor them.

MONASTIR

BURNING OF THE MISSION

On February 14, 1909, the following dispatch was sent from Monastir to the Superior General: “Mission and consulate burned. Furniture, a total loss.—Proy, Superior.” —No lives were lost in the fire and this calls for a sincere thanksgiving; but the damage to the property is considerable as we learn from the letters written to the Superior General and Father Milon.
To Very Rev. A. Fiat

Monastir, February 14, 1909

A sudden and terrible calamity has befallen us; fire has destroyed our house and part of the consulate next to it. It started in a store and the flying sparks from the roof carried the fire to our locality. Our chapel, library, furniture, etc., are burned to cinders. I succeeded in taking the Blessed Sacrament from the tabernacle, and in saving the archives of the Mission. Father Dupuy was almost suffocated with smoke; he was carried out unconscious, but he is now out of danger.1 Brother Salvator Pulina although partially asphyxiated, showed much courage and devotion. We can only repeat the words of holy man Job: "The Lord gave and the Lord hath taken away... Blessed be the Name of the Lord!" I try to be resigned though the trial is indeed severe. I will now seek a place of shelter. This letter was written by the light of the dying flames.

Lucien Proy

To Rev. A. Milon, Secretary General.

Monastir, February 17, 1909.

You have heard of the terrible fire which within two hours destroyed our Mission at Monastir. While we were rescuing Father Dupuy from the danger, the fire made great headway and everything was burned. We are absolutely destitute. The altar stone, the chapel furnishings are lost; all our books, even to my breviary. I beg that you send me the indispensable books, etc. as soon as possible. Our library is a great loss. It contained our manuscript work and I shall be obliged to write again the history of the Mission, which although very familiar to me it may not be possible to recall all interesting facts and incidents. I had been re-

1 Father Dupuy did not recover. He died February 19, 1909, from pneumonia taken prior to the fire.

Published by Via Sapientiae, 1909
COMMERCIAL TRACK CHART OF THE WORLD. ATLANTIC ROUTES
vising the work and a considerable portion had been copied; it was entirely consumed in the flames. I also planned to send you a life of Father Lepavec—a work, which despite my numerous occupations I contemplated with pleasure. It took a few hours to destroy the labor of many days. My memory, I trust, will faithfully recall the principal details. For the present, I am at the dispensary, and at this moment by a patient’s bedside. I have not as yet a permanent residence.

The ways of God are truly not our ways! ... In a moment all my plans have been frustrated. I was about to send for a Bulgarian priest, a co-laborer, who was authorized to come here, and that same night February 14th., when the letter should have been mailed to Father Cazot, the Mission no longer existed.

Lucien Proy
ASIA

CHINA

THE MISSIONS OF THE CONGREGATION OF THE MISSION IN CHINA

The following encouraging information is given by the Superior General in his Circular of January 1, 1909: "The condition of our Missions in China is most consoling. The number of Catholics in the course of the last year increased from 216,806 to 259,976; that of the catechumens received into the catechumenates, from 32,655 to 46,827. This does not include the adults who are instructed and baptized while they continue to reside in their own homes. Their number is 76,654, a surplus of 22,156 on last year's record. Moreover, 56,228 children of pagan parents have received Baptism. To break the bread of Catholic truth to all these souls, without counting the large number catechists, we have as evangelical laborers: 145 European and 35 native Lazarists; 11 European secular and 89 native priests. Our Seminary at Kia-Shing Fu, which has formed many worthy subjects, presents a roll of 16 students and 8 seminarians. In presence of so vast a harvest to be reaped, we can but hope and pray that numerous laborers be sent not only to our own Institute, but also into the ranks of the secular clergy. The authorization to open an Intern Seminary in the Northern District has just reached us. This new work is a necessity on account of the failing health of the students who cannot become acclimated to Kia-Shing."
To form an estimate of the general condition of affairs, it is necessary from time to time to compare the reports of the different periods and by this comparison we may judge if there is any progress and the degree of this progress. In a preceding Number of the Annals (1907), important statistics are given. The chart pp. 217, 218, is taken from the Annual of the Observatory of Zi Ka Wei. In the Pontifical Annual in which these statistics are quoted, the following statement is made: The Annual of the Observatory of Zi Ka Wei, besides the meteorological and geographical observations which are of great interest to navigators and scientific men, gives information relative to the Catholic Faith in China. Since the late persecutions, which nearly annihilated the Christian religion in the country, the work of reconstruction, though slow has come to a comparatively successful issue. There are today over a million (1041196) Catholics in China. The progress is shown in the accompanying chart. These statistics are quoted from the same paper and where a difference may be noticed, the subjoined notes will rectify. They are taken from a summary published by the Jesuit Fathers in Zi Ka Wei: Statistic Notes etc. July 31, 1908.1

1. NOTES ON STATISTICS OF CATHOLIC MISSIONS IN CHINA

"The statistic blanks sent to the Vicar Apostolic received satisfactory and prompt attention. The following returns may be considered only as a trial. All the vicariates have not as yet adopted a specified time for making out their reports, which is impracticable for the present. There is also another error to be rectified — certain terms are used indiscriminately for instance, "seminarian" and "oratory" hence, confusion is the result. Some of the figures are obviously incorrect; we cannot, however, alter them at will.

The statistics of 1907 are those presented. In some missions, the census is not taken and this may have caused mistakes in the figures especially regarding the increase.
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<th>CHRISTIANS</th>
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Published by Via Sapientiae, 1909
### VICARIATES APOSTOLIC

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<th>VICARIATES APOSTOLIC</th>
<th>CONGREGATIONS</th>
<th>CENTRAL RESIDENCE</th>
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<th>INCREASE</th>
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<td>Christians</td>
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### Fourth District

**Koui-tchou.**
- E. M. Paris
- Koei-yang
- 49
- 17
- 24,018
- 233
- 22,825

**Se-tchouen.**
- N.W.
- Tch'eng-tou.
- 39
- 45
- 40,000
- ?
- 8,672

**N.**
- Tch'eng-k'ing.
- 48
- 41
- 34,800
- 700
- 17,000

**S.**
- Sul-fou.
- 46
- 14
- 26,000
- 2,000
- 5,000

**You-nan.**
- You-nan-sen.
- 29
- 13
- 10,390
- 840
- 13,097

**Thibet.**
- Ta-tsen-lou.
- 15
- 15
- 2,050
- ?
- 1,000

### Fifth District

**Fou-tchou.**
- Dominicans
- Fou-tchou
- 37
- 16
- 44,799
- | 25,806

**Amoy (except Formosa).**
- E. M. Milan
- Amoy
- 18
- 1
- 4,424
- 17
- 4,773

**Hong-kong.**
- E. M. Milan
- Hong-kong
- 12
- 10
- 14,195
- 900
- 1,000

**Koang-tong (A. P.).**
- E. M. Paris
- Canton
- 67
- 15
- 56,355
- 6,355

**Koang-si (A. P.).**
- Nan-ning
- 28
- 4
- 3,610
- 176
- 4,312

**Procures of divers missions.**
- Trappists
- 6
- 5

### Neighboring Districts

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<thead>
<tr>
<th>Diocese of Macao</th>
<th>Macao</th>
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<th>E. M. Paris</th>
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<th>Shikoku (A. P.)</th>
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<td></td>
<td>316</td>
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<tr>
<td></td>
<td>16</td>
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<tr>
<td></td>
<td>92</td>
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</table>

In 1906, E. Chan-tong ceded to N. Chan-tong, the sub-prefectures of Li-tsin, Tchan-hoa and Hai-fong. The increase of two vicariates 2,349, about 8 per cent.
Letter from Right Rev. P. M. Reynaud, C. M., Vicar Apostolic of Tché-Kiang, China.

On November 27, 1908, at the first house of the Daughters of Charity in China a celebration replete with benediction and joy for the whole Christian residence of Ning-Po, took place. The occasion was the solemn crowning of the statue of Mary Immaculate of the Miraculous Medal, a subject ever dear to the Children of Saint Vincent de Paul.

The establishment may be called a village being divided into quarters wherein may be seen an interesting and useful activity. The divers works include: an orphanage, schools, crèche, ouvriers, workrooms, hospital, homes for the aged and invalids, catechumenates, etc. A little world of more than five hundred people. The chapel, now restored, has been enlarged to accommodate the increasing number of Christians. The statue of Mary Immaculate in a niche back of the altar, is seen to the greatest advantage. The image

1. NUMBER OF CHRISTIANS BY PREFECTURES

We suppose the bishops have not sufficient returns to give adequate information. The following may be of interest. They are for 1907.

<table>
<thead>
<tr>
<th>Tché-li</th>
<th>Kiang-sou</th>
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</thead>
<tbody>
<tr>
<td>Pao-ting fou.</td>
<td>Song-kiang fou.</td>
</tr>
<tr>
<td>44 777</td>
<td>58 336</td>
</tr>
<tr>
<td>Choen-tien fou.</td>
<td>T'ai-tsang tcheou.</td>
</tr>
<tr>
<td>34 440</td>
<td>23 270</td>
</tr>
<tr>
<td>Ho-Kien fou.</td>
<td>Siu-tcheou fou.</td>
</tr>
<tr>
<td>31 012</td>
<td>18 730</td>
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<tr>
<td>Tchen-ting fou.</td>
<td>Tchang-tcheou fou.</td>
</tr>
<tr>
<td>20 000</td>
<td>14 930</td>
</tr>
<tr>
<td>Tchao-tchéou.</td>
<td>Sou-tcheou fou.</td>
</tr>
<tr>
<td>17 000</td>
<td>10 488</td>
</tr>
<tr>
<td>Koang-ping fou.</td>
<td>Hai-men t'ing.</td>
</tr>
<tr>
<td>16 537</td>
<td>4 778</td>
</tr>
<tr>
<td>Suen-hoa fou.</td>
<td>T'ong tcheou.</td>
</tr>
<tr>
<td>15 584</td>
<td>2 410</td>
</tr>
<tr>
<td>Tien-tsin fou.</td>
<td>Tchen-kiang fou.</td>
</tr>
<tr>
<td>10 369</td>
<td>969</td>
</tr>
<tr>
<td>Tai-ming fou.</td>
<td>Kiang-ning fou.</td>
</tr>
<tr>
<td>6 566</td>
<td>937</td>
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<tr>
<td>Ki tcheou.</td>
<td>Yang-tcheou fou.</td>
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<tr>
<td>4 261</td>
<td>882</td>
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<tr>
<td>Chen tcheou.</td>
<td>Hoai-ngan fou.</td>
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<tr>
<td>4 078</td>
<td>179</td>
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<tr>
<td>Choen-té fou.</td>
<td>Hai tcheou.</td>
</tr>
<tr>
<td>4 000</td>
<td>173</td>
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<tr>
<td>Ting tcheou.</td>
<td></td>
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<tr>
<td>3 500</td>
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</table>
of our Queen seems like a celestial vision which attracts all hearts, and instinctively one is led to pray and invoke her protection.

A preparatory retreat for the whole residence had made this day one of general rejoicing, the weather besides was very favorable; altogether we had a perfect feast not to be soon forgotten. After a sermon befitting the solemnity, amid garlands of flowers, the blaze of innumerable lights and the gladsome singing of hymns and canticles, Mary was crowned with the diadem symbolic of her queenly power while it remains as a testimonial of her children's love and

<table>
<thead>
<tr>
<th>Place</th>
<th>Population</th>
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<tr>
<td>Ngan-hoei</td>
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<tr>
<td>Ning-kou fou.</td>
<td>4,948</td>
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<tr>
<td>Tche-tcheou fou.</td>
<td>3,789</td>
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<tr>
<td>Ngan-k'ing fou.</td>
<td>2,912</td>
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<tr>
<td>Koang-té tcheou</td>
<td>2,546</td>
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<tr>
<td>Lou-nga tcheou</td>
<td>2,202</td>
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<tr>
<td>Liu-tcheou fou.</td>
<td>1,438</td>
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<tr>
<td>Fong-yang fou.</td>
<td>1,414</td>
</tr>
<tr>
<td>T'ai-ping fou.</td>
<td>860</td>
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<tr>
<td>Se tcheou</td>
<td>697</td>
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<tr>
<td>Houo tcheou</td>
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<tr>
<td>Hoei-tcheou fou.</td>
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<td>Toh'ou tcheou</td>
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<tr>
<td>Mt. ta tcheou</td>
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<td>Pou-tcheou fou.</td>
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<td>Liang-tcheou fou.</td>
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<td>Sou tcheou</td>
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<td>Si-ning fou.</td>
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<td>I-li fou.</td>
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<tr>
<td>Chen-si</td>
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<td>K'eo'wai du Tche-li</td>
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<td>T'ing de Kelgan.</td>
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</tr>
<tr>
<td>T'ing de Tou-chen-k'eo'.</td>
<td>6,732</td>
</tr>
<tr>
<td>K'eo'wai du Chen-si</td>
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<tr>
<td>T'ing de Koei-hoa-teh'eng.</td>
<td>3,000</td>
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<tr>
<td>T'ing de Fong-tchen.</td>
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<td>— Eul-tao-ho.</td>
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<td>— Ning-yuen.</td>
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<td>— T'o-t'o-teh'eng.</td>
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<td>— Houo-ling-ki-eul.</td>
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https://via.library.depaul.edu/annals_en/vol16/iss1/2
a pledge of their confidence in her maternal solicitude. Joy­
ously in the humble chapel, rose the words of the Regina
Cæli intoned in triumphant notes by all the people. How
beautiful does Mary appear with inclined head and extended
arms to welcome those who solicit her assistance! May we
always keep in mind that her power is equal to her love
and goodness.—Pontifical Mass chanted by the seminarians
followed the coronation. There were four hundred Com­
munions.

In the evening after Benediction, Miraculous Medals
were distributed. The Children of Mary presented me with
one which I shall ever preserve as a memento of that hap­
py day.

**

In the suburb which serves as a port to Ning-Po, the
sisters have another establishment. It shelters four hundred
inmates who are divided among the different pavilions. Here all kinds of miseries, moral and physical, are to be

Three Missions only, Tche-li N., Tche-li S. E., and Kiang-nan, and five
provinces, Tche-li, Kiang-Sou, Se-tch’oan, Koang-tong, Chan-tong, num­
ber more Christians than Song-kiang-fou. Pao-ting-fou ranks most prob­
ably second in the number of Christians.

II. NUMBER OF CHRISTIANS BY PROVINCES

<table>
<thead>
<tr>
<th>Province</th>
<th>Total</th>
<th>Per cent.</th>
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<td>20</td>
</tr>
<tr>
<td>Kiang-Sou</td>
<td>136056</td>
<td>13</td>
</tr>
<tr>
<td>Se-tch’oan et</td>
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<td>11</td>
</tr>
<tr>
<td>Thibet</td>
<td>102125</td>
<td>10</td>
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<tr>
<td>Koang-tong</td>
<td>72838</td>
<td>7</td>
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<td>Yun-nan</td>
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<tr>
<td>Sin-kiang</td>
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Total Per cent.

<table>
<thead>
<tr>
<th>Province</th>
<th>Total</th>
<th>Per cent.</th>
</tr>
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<tbody>
<tr>
<td>Tche-li</td>
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<tr>
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<td>13</td>
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<tr>
<td>Se-tch’oan et</td>
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<tr>
<td>Thibet</td>
<td>102125</td>
<td>10</td>
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<tr>
<td>Koang-tong</td>
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<tr>
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<td>48495</td>
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<tr>
<td>Kiang-si</td>
<td>36329</td>
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<tr>
<td>Chen-si</td>
<td>35881</td>
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<td>Chan-si</td>
<td>32516</td>
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<tr>
<td>Ngan-hoei</td>
<td>27992</td>
<td>3</td>
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<tr>
<td>Koei-tcheon</td>
<td>25368</td>
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<tr>
<td>Tché-kiang</td>
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<td>2</td>
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<tr>
<td>Cheng-king</td>
<td>28628</td>
<td>2</td>
</tr>
<tr>
<td>Ho-nan</td>
<td>18487</td>
<td>1</td>
</tr>
<tr>
<td>Kirin et Amour</td>
<td>15823</td>
<td>1</td>
</tr>
<tr>
<td>Yun-nan</td>
<td>11389</td>
<td>1</td>
</tr>
<tr>
<td>Hou-nan</td>
<td>9176</td>
<td>1</td>
</tr>
<tr>
<td>Kan-sou</td>
<td>7985</td>
<td>1</td>
</tr>
<tr>
<td>Koang-si</td>
<td>3610</td>
<td>''</td>
</tr>
<tr>
<td>Sin-kiang</td>
<td>300</td>
<td>''</td>
</tr>
</tbody>
</table>

Published by Via Sapientiae, 1909
found. There are the infirm, the sick, idiots, etc., etc. The sisters, true Daughters of their Patron of Works of Charity, are admirable in their ministrations to their dear masters. This devotion has appealed to the pagans themselves who contribute to the support of the work and their aid has been most helpful in making the establishment what it is today. The location is fine and healthy but the place is overcrowded with patients who when they come are willing to accept a bed on the floor rather than go away. A coffin is provided for the dead—a favor much appreciated in the district. But what delights us beyond measure is that the larger number who die here receive Baptism.

OUEN-TCHEOU (WENTCHOW)

The Missions catholiques of February 19, 1909, publishes the following letter of January 2, 1909, from Rev. Cyprien Aroud, C. M.

For the last two years, Wentchow has been in a prosperous condition. Our Christians persevere in the Faith and in all the churches there are many catechumens. The

1.—The Christians of Ning-hia-fou, while dependent on the Vicariate of Western Mongolia, have been included in the province of Kan-sou. The parts extra muros of Tche-li, Chan-si and Chen-si, should perhaps be also included therein, but the information at hand was too indefinite.

2.—The second column gives the relative number of Christians to the total of Christians in China. Twenty per cent of the Christians are in Tche-li, etc.

III. NUMBER OF CHRISTIANS BY CONGREGATIONS

<table>
<thead>
<tr>
<th>Congregation</th>
<th>Absolu</th>
<th>Rel</th>
<th>Absolu</th>
<th>Rel</th>
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</thead>
<tbody>
<tr>
<td>E. M. of Paris</td>
<td>256779</td>
<td>24</td>
<td>E. M. of Steyl</td>
<td>33370</td>
</tr>
<tr>
<td>Jesuits</td>
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<td>21</td>
<td>E. M. of Milan</td>
<td>31627</td>
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<tr>
<td>Lazarists</td>
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<td>20</td>
<td>Macao</td>
<td>27930</td>
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<tr>
<td>Franciscans</td>
<td>149424</td>
<td>14</td>
<td>E. M. of Rome</td>
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<tr>
<td>E. M. of Schuet</td>
<td>56780</td>
<td>5</td>
<td>Augustinians</td>
<td>2677</td>
</tr>
<tr>
<td>Dominicans</td>
<td>51299</td>
<td>5</td>
<td>E. M. of Parma</td>
<td>1055</td>
</tr>
</tbody>
</table>

The second column gives the relative number of Christians to the total of Christians in China. Twenty-four per cent of these Christians are dependent on the Foreign Missions of Paris, etc.
schools and catechumenates have a roll of 600 boys; 150 young girls and women receive instruction at the House of the Holy Childhood. There are about 50 catechists in this vast district who work with zeal for the glory of God. The number of Christians is 7000.—An encouragement surely when I compare the present situation with that of eight years back. We had then only 2000 Christians and entire districts were plunged in the darkest ignorance with no thought of anything like Christianity. The means at hand were likewise very restricted for our active corps of catechists was not yet organized. Today Christianity is known and the increase of conversions evident. Twenty chapels have been built recently and ten more are being constructed.

What an amount of good is done with the contributions sent us by the Missions catholiques! Subscribers are to be commended for their generous help which is the only support. Our Christians are miserably poor and we would not have the heart to ask from them any assistance. During the missions they provide our meals and when a chapel is built, they give what they can. Thus with foreign donations and the mite of the natives, the Missionaries are enabled to make ends meet and to erect the indispensable works.

Ouren-Tcheou or Wenchow, Tche-Kiang, China, is the chief town of the province, 260 kilometers S. S. E. of Hang Tcheou on the China Sea. It is a beautiful and populous town.

PERSIA

In the preceding Annals (Eng. ed. p. 64), we gave the cause of the disturbances in Persia; namely, the repeal of the Constitution and the subsequent dissolution of the Medjilis or Parliament, already convened. Urumiah was the first town to suffer from the political strifes. The Turks made inroads on the frontiers and the Kurds pillaged the
interior. The revolutionaries attacked Tabriz and now Isphahan has become the center of the insurrections.

We have already sketched the troubles existing in Urumiah where is located the principal residence of our Missionaries. In the *Missions catholiques* of January 1, 1909, we find the following details:

"The situation in Persia is lamentable. In many villages the Christians, pillaged by the Kurds, have lost everything. Towards the close of the year 1907, a committee was organized composed of special delegates from Teheran and Constantinople. It purposed to meet at Urumiah and there discuss the relations of Turkey and Persia. The meeting, however, adjourned without adopting any decisive measures. The deputies returned to their respective homes, and immediately the Kurds resumed their depredations momentarily suspended. One after another, Terzalouvi, Daghbaghi, Assan, Iki-Aghatch, were pillaged. The road between Urumiah and Salmas became unsafe and terror reigned for two months throughout the plain of Urumiah. At Chamchadjian the Christians armed with a few guns defended themselves during five hours and the Druses retired, having devastated the outskirts of the village. In June, the Turkish Commissioners came back to Urumiah, but the struggle only redoubled. The Christian villages of Barbaroud and Sardaroud were sacked on the night of June 10th-11th, and notwithstanding the brave defense of the inhabitants, Ardichiai and Tekia were invaded. The Kurds put to flight by the Christians, left several of their dead in the marshes and enraged by this unsuccessful skirmish, they revenged themselves barbarously on the city of Barbaroud. The Turkish government threatened by representatives of the European powers, at last
forced the Kurds to return to their mountain fastnesses and tranquillity was reëstablished after untold disasters."

II

Political strifes succeeded to the incursions of the Kurds. There were outbreaks in the north and the revolutionary party became localized at Tauris. A dispatch of December 30, 1908, is thus worded: "News from the provinces is far from reassuring. The reactionary movement is spreading to Asterabad, Meched and Recht. About one hundred merchants of this last city, sought protection at the Ottoman Consulate. The officers threaten to arrest them."—Another dispatch of January 21, 1909, reads thus: A telegram from Teheran announces an uprising in several Persian cities near the Russian transcaspian border. The officials dependent on the government, have been driven out."—On February 23, 1909, a dispatch gave information about Recht, a Persian port on the Caspian Sea: "The Andjouman of Recht wired the legations to ask for a meeting of Parliament and the withdrawal of the counselors of the Shah, considering their influence baneful. The message warns the legations of the intentions of the revolutionaries to barricade the road between Teheran and Recht, and thrusts beforehand on the government which withholds constitutional liberties, the responsibility of the injuries done by the suspension of foreign trade."—A telegram from Tabriz informs us fighting is going on around the city.

It is in Tauris or Tabriz, metropolitan city of Azerbedjan the most important of the Persian provinces from a commercial standpoint, that the reactionary party is strengthening its position. We are indebted to the Missions catholiques of January 29, 1909, for the following letter from Tauris.
Tabriz—the Door of the Kingdom, the Pinnacle of Islam, in the Persian mode of expression—on June 22, 1908, was awakened from its slumbers by the booming of cannon outside the walls. The standard of war was raised that day the contending parties being the adherents of the Shah who, jealous of his autocratic power, refuses to accept the Constitution, and the reactionary partisans headed by the Adjumans or representatives of the people. The contest is fierce, for these boldly claim liberties and rights which will doubtless be granted them in the near future.

Tauris is the central nest of the revolutionaries who met with a disastrous defeat at Teheran; yet in spite of the well-armed government troops, they are up to the present, holding good their defense. The quarters of the Shah’s party, Chechghilan and Davatchi, where a few months ago were displayed magnificent bazaars and the wealthiest stores with bustling crowds, are today but a mass of ruins. The bombardment, kept up night and day for several months, carried devastation and death to the portion of the city near the walls. The residences of the most distinguished citizens upholding the Shah, have been pillaged and burned; a few barely escaped with their lives and they have fled in the direction of Russia and Teheran. The revolutionary quarters, on the other hand, are filled with barricades and should fighting break out here there would be terrible havoc as the struggle will be carried from street to street and from house to house. — Such is the outlook for the coming spring, unless Teheran grant concessions of peace.

** * *

As for us, while we have taken a neutral stand, we cannot but deplore the sad condition of affairs by which so many
lives are sacrificed, so many ruins accumulated, so much suffering endured by the poor who are obliged to satisfy their hunger with unripe fruit. Provisions from the suburban farms which usually supply the markets, cannot be brought into the city, now blockaded.

For several weeks the booming of cannon has ceased and a comparative calm is restored that presages new storms as the reactionary party is keeping under arms. New barricades are going up; the others are being repaired, and the chiefs are gathering with all possible diligence, stores of wheat to provide against a probable siege. We pray that Providence put an end to all these fearful struggles. Our works have indeed been marvelously preserved and the school completely finished is built to accommodate two hundred pupils, though the work was retarded by the fighting as the men threw down their tools to run to the barricades.

Two classes of pupils are admitted into our school opened October 1, 1908. They are, the Armenians and the Persians; the former are far more numerous than the latter who are eager to learn French. A division of classes is maintained, each nationality having its separate class rooms. The Armenian pupils, we must confess, claim our special interest; they are the chief cause of our presence here and we find them promising subjects. As for the Mussulmans, the Faith scarcely finds a foothold among them.

The Catholic Armenians are few for the majority of the Armenian population of the city are schismatics. Some are atheists, those especially who having been educated abroad, foolishly pride themselves on the knowledge acquired in European colleges. Our aim is to impart a thorough religious instruction and we have organized several weekly catechetical classes. The pupils show encouraging docility and
willingly renounce their schismatical errors. In point of fact, many are only holding on to the faith of their fathers. Their pastors who are ignorant, I am told, are more concerned about their temporal interests than the spiritual welfare of their flocks who are left to grope in religious darkness. The Armenians in general are more indifferent than bigoted. We are, therefore, hopeful in the rising generation who evidence a decided tendency for the truth, assisting at all the Church services and coming regularly to the instructions on Sundays.

The young girls are under the care of the Daughters of Charity of Saint Vincent de Paul. The sisters have an orphanage, ouvroir, school for extern pupils, and a dispensary. They are very poor and contributions would find herein a worthy investment.

**

Our works are only at the outset, for the Mission at Tauris was begun in 1901, amid great difficulties. The coming of the Missionaries at first excited suspicion and displeasure which disappeared by degrees, and their presence on the streets has ceased to provoke abuse and insult. Today we freely traverse the country, and we have among our pupils, children of the best families. Protestants have establishments here which are bountifully supported by their respective missions. I doubt if the success obtained is in proportion to the assistance given.

Our greatest need is a church. Up to the present we have a temporary chapel in one of our rooms and it is barely sufficient for the Christians who have scarcely standing room on Sunday for Holy Mass. When shall we behold the symbol of our salvation raised aloft on church steeple? In happy anticipation we have already selected a name for our church which we intend to dedicate to the Virgin Most Powerful, *Virgo potens*, and we trust that her protection will

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indeed help most powerfully to crush the heresy and schism which rule the land.

It is to the readers of the Missions catholiques that I address a special appeal for help in our difficulties. Persia will not remain an unfruitful soil. The harvest must ripen sooner or later. We are looking forward to a bright future when the field cultivated under the shadow of the Cross shall respond to our efforts and produce abundant fruits of salvation.

III

The revolutionaries have directed their forces toward Isphahan trying to do there what they have done at Tauris. Foreigners are unmolested and the struggle is carried on between the political parties only. The following dispatches summarize the situation.

Teheran, January 5th.—Samsam es Saltaneh, Chief of the Bakhtiaries, has arrived from Isphahan. He has taken possession of the city. The Shah's army is scattered. Tranquillity reigns and the Bakhtiaries comport themselves admirably. The Shah refused to recognize Samsam as governor. He offered the position to two of the local dignitaries, who because of actual circumstances, declined the honor. It is feared the inconsiderate measures adopted by the government will occasion grave troubles in Central Persia. The Times.

[Publisher's Note.—Isphahan, the former capital of Persia, ranks third among the cities of the kingdom. The revolutionaries have taken Tabriz and they now hold Isphahan. The two largest cities after the capital, are in their possession. Tabriz is in the north-west and Isphahan lies south of Teheran. This tells at a glance the present condition of affairs.]

January 6th.—There has been fighting all day at Isphahan. Reinforcements from the Bakhtiaries secured an advantage for the revolutionaries. The Arsenal was seized and the guards driven out; several took refuge at the British Consulate, while the people pillaged the governor's palace. The office of governor being vacant, the Chief of the Bakhtiaries nominated himself and he has taken measures to restore order. Foreigners are breathing more freely. The new Andjouman (political club) of Isphahan has sent dispatches to the legations declaring the people of Isphahan have, conformably to the Constitution, elected representatives to Parliament. The Andjouman solicits support from the foreign powers in compelling the Shah to redeem his promise for a new Constitution. The volunteer cavalry has
been sent to Ispahan by the Shah and this action is indicative of no hos-
tility with regard to foreigners. The revolutionaries are trying to open
communications with Tabriz. They hope to consolidate a union. The
dispatches were stopped at Teheran. The revolutionaries and nomads have
a standing army of 40,000 men well armed.

The public officers elected by the people have restored order and a nor-
mal condition to the city. At Teheran Colonel Hakoff is fitting out an ex-
pedition to march upon Ispahan as the government apprehends that a suc-
cessful uprising of the capital of the South, might provoke disturbances
throughout the country.

As foreigners enjoy entire freedom, the Missionaries and Daughters of Charity, residents of Djoulfa, a suburban town of Ispahan, are not molested. Their work of charity for several years has won for them the respect and esteem of the people among whom they peacefully continue to labor.
Letter from Rev. A. Vautier, Priest of the Mission, to Rev. A. Milon, Secretary General.

New Orleans, December 14, 1908.

A new mission is about to be opened in New Orleans and being appointed to it I shall leave the house of Saint Stephen in a few days. Up to the present, Saint Catherine's Church for colored people was dependent on Saint Joseph's parish and the pastor resided with the confrères at the house of Saint Joseph. The work among the colored population has made considerable progress, consequently it necessitates the services of two priests, Father Cuddy and your humble servant. Henceforth, Saint Catherine's will be a distinct parish no longer dependent on Saint Joseph's. A former presbytery adjoining the church, has been renovated as a residence for the two Missionaries who, we hope, will soon be joined by a third as chaplain to the Charity Hospital on the opposite side of the street. This confrère is now at Saint Joseph's House.

Many of the negroes here speak French, hence, the reason of my appointment to the Mission. In hearing confessions I will not be necessarily restricted to the colored people and I also intend to continue the work of the missions.

A. Vautier.

1. All the Catholic colored people of the city, enjoy the privilege of being buried from Saint Catherine's church.
MEXICO

HISTORICAL MEMOIRS

WORKS OF THE CONGREGATION OF THE MISSION AND OF THE DAUGHTERS OF CHARITY IN MEXICO

Rev. Clement Vigo, C. M. (1906).

(Continued)

In a preceding Annals (Eng. ed. p. 265) we related the beginnings of the Works of the Congregation in Mexico with a sketch of the different houses founded there. We will now present biographical notes of the Missionaries, and the fruits gathered from the field of their labors.

CHAPTER III.

THE MISSIONARIES

Following the counsel of the Holy Spirit: Ante mortem ne laudes hominem quemquam (Eccl. iv. 2), let us then praise after death, those who are entitled to our veneration for their eminent virtue and learning.

Rev. Jose Perfecto Amezquita y Gutierrez was born in the city of Fernandez, San Luis Potosi, April 19, 1835. He entered the Congregation March 11, 1854, and was ordained at Guadalajara by Mgr. Espinoza, April 29, 1860. At first devoted to the education of youth, he afterwards accepted the pastorship of the parish of Guadalajara at the request of the bishop of Leon, and discharged this office with remarkable ability. Consecrated Bishop of Tabasco, September 5, 1886, he fulfilled the pastoral charge with a zeal truly apostolic as well in this diocese as in that of Puebla which was placed under his care March 14, 1897. He was bishop of this diocese until his death in the city Puebla, October 27, 1900. Gifted with extraordinary tal-
ents and being very learned, his humility was profound and his greatness of soul shone in his ardent piety and indefatigable activity while meekness and affability were his characteristic virtues.

Rev. John Boquet y Cerda, a worthy Son of Saint Vincent de Paul, was born at Vilasa de Ball, June 24, 1810. He entered the Congregation at Barcelona, February 2, 1830, and was raised to the priesthood, September 19, 1835. He came to Mexico in December 1846, as Director of novices, which duty he fulfilled with prudence, and edified all by his humility. He continued in office until his death, which happened February 5, 1880, at the College Santa Maria de Guadalupe or Mascarones, in the city of Mexico.

Rev. John Figuerola, a native of Reus, Catalonia, Spain, was born December 25, 1785. He entered the Congregation, December 29, 1816, having previously received the degree of Doctor of Divinity. He was the first Superior of the House of Puebla which he directed from December 20, 1846, until his death, July 14, 1850. He was universally beloved for his charity, humility, and cordiality.

Rev. Anthony Ferrer y Alcina was born at Arens de Mun, Catalonia, Spain, November 26, 1833. In the month of November 1856, six months after his ordination, he left for Mexico where he discharged with zeal his sacerdotal ministry. He traveled extensively through the country to visit the houses of the Daughters of Charity and at the same time to give missions of which he was the director several years. He died at Tlalneplantla on December 21, 1891. His death was a subject of deep regret for those who knew and appreciated his sterling qualities of mind and heart.

Rev. Anthony Learreta de Ibarguengoitia, was born May 10, 1824, at Bilbao, Spain. He entered the Congregation in Mexico, November 7, 1851, and was ordained, December 8th, of that same year. He was Supe-
rior of the House of Leon and died in the House of the City of Mexico, February 7, 1868. He is buried in Saint Lawrence Church. He had the reputation of a virtuous and learned man, being familiar with the different sciences and endowed with many talents. He was the first to compile the history of the Congregation of the Mission in the Province of Mexico.

Rev. Edward de Maria Montano y Sierra was born at Otumba, diocese of Mexico, April 13, 1837, and he entered the Congregation in Mexico, August 14, 1860. Having gone to Europe, he was ordained at the Mother House, Paris, September 23, 1862. He returned to Mexico on February 4, 1864. At first, made Superior of the Seminaries of Jalapa and Monterey, which showed considerable development under his care, he afterwards directed the Preparatory Seminary at Puebla. His many virtues, learning, and zeal in the preaching of the word, won for him a widespread reputation. Father Montano died August 6, 1886, at Guanajuato.

Rev. Gabriel Púbilly Vilalta was born at San Mateo de Vajes, Vich, Catalonia, Spain, August 21, 1831, and he entered the Congregation September 2, 1854. He arrived in Mexico on November 30th, that same year and was ordained in March 1858. He gave missions in the States of Jalisco, Nuevo Leon, Coahuila, Mexico, and Yucatan. He died, February 24, 1884, at Peto, a small village in Yucatan. He was highly educated and possessed a mild and amiable disposition. The maya tongue, the native idiom, was so familiar to him, that not only he was able to preach and hear confessions but he also wrote an examination of conscience, a catechism, and a series of short instructions in that dialect. Several letters written to Father Valde in Greek, show that he was conversant with this language.

Rev. Benito Valde y Penedo, born November 14, 1825, at San Verissimo de Veran, Galicia, Spain, was received in-
to the Congregation at Madrid, August 10, 1856. He ar­
ived in Mexico in the month of November that same year.
He was ordained, May 29, 1858, and gave missions in the
diocese of Guadalajara, Leon, Linareus, and Mexico. His
death occurred September 11, 1875, at Huichapan, State of
Hildalgo. He accompanied Father Pubill on several mis­
sions and was not less zealous than his indefatigable co­
laborer. Humility seems to have been his cherished virtue
and when he was not engaged in the mission work, he led
a most retired life, preparing by prayer and study for his
coming labors.

**Chapter iv**

**THE RESULTS OF THE WORKS OF THE CONGREGATION
OF THE MISSION IN MEXICO**

The missions have been the chief work of the Mission­
aries in Mexico and the results are most noteworthy. They
are: 1.—Legitimized marriages by the administration of the
sacrament; 2.—The custom of the frequent reception of
the sacraments of Penance and Holy Eucharist—many
Catholics are woefully neglectful on this point and the mis­
sions have brought about reforms where the zeal of the
pastors was totally ineffectual; 3.—Peace and concord
among the Catholics of the different parishes—in several
of the missions cases were found where the people of a vil­
lage were so bitter against their pastor that they did not at­
tend Mass even on days of obligation nor approach the sac­
raments; 4.—Notable conversions—the general confession
was a means by which several persons were reclaimed from
a false shame that seriously endangered their salvation;
5.—Happy deaths—among the newly converted, there
were persons who died in the most edifying Christian senti­
ments before the close of the mission.
The course of instruction confided to the Missionaries embraced three branches: the colleges, the ecclesiastical and preparatory seminaries. The work of instruction of youth is, beyond all doubt, a most praiseworthy undertaking. By it the rising generations are prepared to become useful members of society and an honor to their home and their country. The College of Guanajuato was a model educational institution not only from a moral and literary standpoint but from a religious one as well. The students who followed its course, are today found among the clergy and the most prominent men of the country. They reflect much praise on their Alma Mater.

The formation of ecclesiastical students is more far-reaching than college work, for it extends further than the individual and its importance is readily admitted. The duty of the professors, therefore, is twofold: they must encourage the grace of vocation while developing the spirit of ecclesiastical life, and they must guard against a false zeal which might induce unfit subjects to embrace the ministry. That learned and virtuous priests have come from the Seminaries of the Congregation in Mexico is a fact fully established, especially in those parishes where the pastors claim the Lazarists as their instructors and guides. It is indeed, as we have already mentioned and as Mr. Edward Montaño notes in his prospectus of the Preparatory Seminary of Puebla, a necessity recognized by those who have any experience in this line, to give special training to boys who express a desire of entering the priesthood. They should have their apostolic schools as the soldier, lawyer, and physician have their respective academies and colleges. This has been at all times a leading principle with the Congregation and it has successfully carried it out in various dioceses where the formation of ecclesiastical students was confided to it by the bishops. We may quote as an example the words of Right Rev. Clement de Jesus Munguia, Bishop of
Michoacan, who has had three colleges in his diocese. Alluding to the Preparatory Seminary, he said: "That which has given us most consolation and encouragement, is the condition of the Preparatory Seminary at Morelia. The perfect order and regularity maintained and the spirit reigning therein, are very gratifying to those interested in the establishment." (Panegyric on Saint Vincent de Paul.)

CHAPTER V.

PRESENT CONDITION (1905)

The Province of Mexico, partly provided with subjects from the Spanish Province, has at present a great increase in the personnel. The Missionaries direct the ecclesiastical seminaries of Oaxaca, Merida, Yucatan, and Chihuahua, to the satisfaction of their respective bishops. The Ecclesiastical Seminary of Yucatan has the adjoining College of Bishop Norbert Dominguez containing a library and cabinet of natural history, the purchase of Mr. Trischler. The students of the Preparatory Seminary occupy this building entirely separated from the Seminary proper. There are over three hundred students confided to the Little Brothers of Mary under the direction of the Priests of the Mission.

In 1900, a Catholic College was opened at Tlalpam, under the title of Saint Vincent de Paul. The curriculum is the same as the one adopted in the Federal district of Mexico, thus securing for the students a state certificate. This college gave fair promise of future prosperity; but in January 1903, it was annexed to the Saint Joseph College of Tacubaya, which had been established a year previous, January 1902, through the generosity of Mr. Bartholomew Savignon who left by will a sufficient amount for its support. The curriculum is also subject to state inspection and the college roll numbers about two hundred students. The first intention of the founders was to have the college a preparatory seminary. The plan was frustrated and objections being
made to the course of religious instruction, the Missionaries withdrew in December, 1903.

The mission work produced most encouraging results in Mexico, Puebla, and Yucatan. In the last diocese the Missionaries have charge of the maya Indians of the eastern and southern districts. For eleven years they have been discharging their sacred ministry and sharing in the general hardships.—In the beginning of 1902, a Mission was founded by Madam Loreto Peon in the house adjoining the church of Our Lady of Lourdes, Merida. The church was placed under the care of the Missionaries who have also given missions in the diocese of Yucatan to fulfil the condition of the foundation.—In the City of Mexico the Lazarists have charge of the Church of the Conception and they direct the Children of Mary, Ladies of Charity, and the Confraternities of the Guard of Honor, of the Sacred Heart, Apostleship of Prayer, Guardian Angels, Holy Agony of our Lord, etc.

(To be continued.)
My journey being planned from Guatemala to Ecuador, on June 21, 1906, I left Port Limon, accompanied by the Sister Servant of the hospice, who saw me off on the train for Panama. Sister Dutilleul still convalescing, remained in Costa Rica under the care of our kind Sister Adant. We were not to meet until the following September. The journey occupied eight hours on a line through a steep and dangerous route. With lightning speed one is carried to the mountain tops, curving the precipices below. At each new turn magnificent views are displayed, mountain slopes covered with thickly wooded forests in which tree after tree is robed in variegated foliage. Occasionally, water-falls break into the luxuriant vegetation which in its pristine beauty so loudly proclaims the munificence of its Creator. The steamer for Colon was in port but the agent refused to engage passage as a quarantine was then declared on account of yellow fever. After spending the night in a private residence, we returned by wagon to Costa Rica and a few days later started afresh for Pontarenas, repeating the self-same fifteen hours' ride. Sister Adant this time embarked me safely on the New Port. The trip was quite enjoyable, and on the Feast of the Visitation of our Lady, I had the pleasure of meeting again our dear Sister Gœury at Panama.
Some difficulty was made when I tried to secure a passport to Ecuador which was granted only through a dispatch from the President. We boarded the Peru, an American steamer. A sister from Panama accompanied me to Guayaquil and we reached here on the twelfth, at nine o'clock P. M. The harbor is large, picturesque and open to an extensive trade. In compliance with the law, we were quarantined a few hours and on the next day Sister Bizord, formerly of Paris, came for us in the captain's boat. The Peru was anchored at a distance from the pier but it did not take us long to land and reach the Central Hospital. This is the second hospital; it is much smaller than the first which was burned four years ago. The House of Providence, an annex to the hospital, has orphans and boarding pupils. Two other schools the Syrène and Saint Ismelda with over three hundred pupils,—are dependent on the government. The Military Hospital destroyed by fire in 1874, was rebuilt and is now located on the top of a hill overlooking the city and the bordering sea.

We were again delayed as there were no possible accommodations on the coaches. At length having secured tickets, we left for Quito on the morning of July 24th. Although due at Cajabamba at six in the evening, we were stopped by a washout and arrived here at midnight. Sister Mone­strol was awaiting us at the station. She is the Sister Assist­ant and is as much beloved in the Province as she is regret­ted in Brazil where she was Directress of the Seminary. At an early hour we took the coach for Latacunga, stopping here over night, and the next morning we resumed our journey in the same primitive conveyance; it brought us safe to Quito. Traveling in this manner, though a decided im­provement on horseback riding from Guayaquil, is certainly painful and fatiguing beyond expression. One is tossed up and down and made to pay dearly for the enchanting views around. The beauty of the natural scenery is unsurpassed;
on all sides the eye meets varied picturesque scenes, fertile valleys and interminable mountain passes where the extremes of heat and cold are experienced. Near the famous volcano of Chimborazo, the icy winds obliged us to use winter clothing and the surrounding country is appropriately called Lesser Siberia.

To my regret Sister Gillioëen was absent on account of ill health. I met the worthy founder and Director of the Province of Quito, Rev. J. Claverie, who was then keeping a retreat for the sisters. Since my visit there, he departed this life during one of his travels and the regret universally expressed manifests the veneration and love in which he is held throughout the Province. The Central House or Saint Charles House was in former times a Franciscan Convent.

There are here 700 children divided into several classes, and moreover, an annex at the Quinta or summer home—the House of Saint Vincent—accommodates the foundlings whose numbers became too large for the House of Saint Charles. The grounds are extensive and two entirely separate establishments are to be seen, one for boys and the other for girls. At the Civil and Military Hospital where Sister Monestrol is Sister Servant, the sisters care for 350 patients. The beginnings were beset with difficulties which have now been happily settled. The Hospice is a haven for human miseries: incurables, insane, etc. A leper home is attached having two distinct establishments one for the men and another for the women, while a cemetery is located midway on the hill slope. These afflicted people come to the chapel where in a separate gallery enclosed in glass they receive Holy Communion through a small window. I had the privilege of seeing the famous painting of Our Lady of the Seven Dolors, which is held in so great a veneration at Quito. On August 22nd., I left this city stopping on my way at several of our sisters' houses. At Latacunga, a few im-
Map of Ecuador and Colombia

https://via.library.depaul.edu/annals_en/vol16/iss1/2
provements for the relief of the sick are being introduced, although resources are very limited. The school work is progressing with a large number of pupils. At Ambato there are works for the poor sick and the different classes have a total of 350 to 400 pupils. The Civil and Military Hospital at Riobamba has been recently rebuilt. The school here includes 700 children. The labor is indeed heavy in this vast field, rendered so by political events and the insufficiency of resources, yet blessings visibly attend all these undertakings; undoubtedly Almighty God is pleased to reward by a noticeable progress the zeal and generosity of our self-sacrificing sisters.

By the third of September, I was again at Guayaquil and the next day we started for Babahoyo where our sisters have an hospital. It was founded thirty years ago but the present building dates back only ten years, and at present repairs and improvements are going on. The school work was established ten years after the hospital and there are 200 pupils in the different classes.

At Babahoyo I was told, crocodiles by the hundred are to be found. The weather during my stay was not favorable and the curious reptiles kept out of sight. It is related that a few years ago two sisters were in a skiff on their way to a steamer anchored off the port, when the Indian boatman dropped his oars calling out: "We are lost!" In fact a number of crocodiles was seen swimming in direct line toward the boat. The sisters with great presence of mind began to sing the Ave Maris Stella and the crocodiles at once startled, stopped for an interval, thus allowing the sisters sufficient time to reach the steamer.

On the seventh, I visited the hospice which comprises different works; namely: an insane asylum, the oldest portion of the building; a sanitarium for consumptives, and the hospice proper where there are old people, children, and infirm, forming a personnel of 350. The buildings
are new, large and well ventilated. The old people seem to possess here a happy home where their last days are peace­fully sheltered. A terrible void was made in this establish­ment by the death of Sister Morisseau who passed to a bet­ter life a few months after my visit. Other items of inter­est may be recorded of this Province but the account by Father Hermet, published in the Annals will supply for omissions on my part.

PERU

On September 21st. with two sick sisters going to Lima, I embarked on the Palma. Because of necessary precau­tions regarding the yellow fever, in Guayquil, we were made to undergo a series of annoyances from the physicians at every port. We were besieged by these individuals who came with thermometer, pencil and paper to register our names and temperature, etc., etc.

Along the sea coast, Peru presents a bleak and barren shore but the scenery varies near Païta, Eten, Pascamayo, the harbors of which are fringed with rough rocks of forbid­ding aspect. The trip as a whole was pleasant and very soon I rejoined my first traveling companion who had come to meet me at Salavary. It is needless to say, we greeted each other with mutual joy and a fervent prayer of thanks­giving! Here the quarantine was rigorously maintained, therefore, we were prohibited landing and we had to forego meeting our sisters at Trujillo, but Sister Jansen with a sister newly arrived from France, despite the high tides, came on board to see us. On their return the boatmen being de­layed, they reached the pier too late and there was no al­ternative left them but to come back to the steamer. They were drenched and we were happy to give them hospitality until next morning when they departed at seven o'clock, while we set sail, making headway for Callao which we reached on the 29th. Sister Castagnet, Visitatrix of the
Province, with Sister Assistant and some other sisters were awaiting us at the landing to extend a cordial welcome. By electric car, Lima is reached in three quarters of an hour and the route passes through Bellavista where there is an hospital for women conducted by the Daughters of Charity. At the Central House, we were received by an assembly of the Sister Servants of the different houses and the greeting was one of general rejoicing. The house, formerly a Carmelite convent, is a square, sombre-looking building with surrounding cloisters, but the adjoining garden filled with beautiful flowers relieves the gloom of the environments, and one breathes an air of peace and confidence; besides, our reception so hearty and homelike, made us forget for the time, all fatigue. During my visit here we called on Rev. C. Mivielle, Superior of the Priests of the Mission at Lima, whose characteristic benevolence we gratefully appreciated. Since our departure thence the sad news of his death has reached us; it occurred a few hours after receiving a cablegram bearing the blessing of the Holy Father on the occasion of the golden jubilee of this good priest. Having read the consoling message, he told his confrères that he hoped to profit by this special favor, and soon after prepared to retire. The next day he was no more, and all Lima particularly our sisters, mourned the death of this worthy Missionary.

The chapel of the Central House is as large as an ordinary church; though not very wide, it is quite deep and highly vaulted; the side altars are of antique style, richly ornamented with gold, like the altars usually are in the churches of Peru. On feast days the chapel is artistically decorated.

An ouvroir for externs, a school with an asylum attached, are the chief works here. The children, counting pupils, orphans, and foundlings, number 800. Other assistance is given the poor. There is a daily distribution of food to
100 needy persons, besides provisions are given once or twice a week to about 150, and a dispensary is opened at all times with free consultations daily, while the physician attends gratis poor patients in their homes. Moreover, medicines from the pharmacy are also given them without cost. Another interesting feature is the Association of the Children of Mary, whose members enjoy the general esteem for their exemplary conduct and the mutual aid exercised in the Society. The Ladies of Charity are over 600 members, and the Christian Mothers, 200.

To each of the works I paid two visits, being received by the ladies with great kindness. I will mention first the Saint Ann Hospital where the remembrance of your sojourn, Most Honored Mother, is still preserved. Sister Duribreux took me into your private office where everything has been kept just as you left it; the white marble statue of Mary Immaculate with the little golden key is still in the same place, and we had the pleasure of reading the history of the hospital written by you. Saint Rose of Lima is "a living memory still," and she is justly held in special veneration. In the chapel of the sisters is a very large and beautiful Crucifix before which the Saint spent hours in prayer, and the small room occupied by her was likewise sacredly cared for, but unfortunately it is now used for the electric apparatus. Saint Ann's Hospital, exclusively for women, was founded more than one hundred fifty years ago; our sisters have charge of it since 1858. There are thirteen wards; in the center is a rotunda with four long halls in the shape of a cross; an altar is in the rotunda where Holy Mass is celebrated every Sunday and a sermon on the Gospel is preached to the patients; then several times during the year, the bishop gives Confirmation. For the convenience of the numerous penitents there are confessionals in the wards, and nearly 700 baptisms are recorded annually. This lively zeal proceeds from hearts animated by true
piety. The old French servant, Ventura, came to offer his respects and express his thanks for his New Year gift. The “Hôpital du 2 Mai” is not only magnificent exteriorly, but its interior is correspondingly beautiful. The entrance portico is spacious with forty huge cedar columns, covered with a coat of paint. The wards, seventeen in number, branch out perpendicularly from a center garden, thus forming a large circle. The wards are commodious, well ventilated, and separated one from the other by a small garden.

The hospital, exclusively for men has 700 patients. Good order and able management make of it a model establishment. There are about one hundred employees who have their own private hall and library where they remain to enjoy the comforts and pleasures of home. On the opposite side of the street is a free school which accommodates 250 children. Sister Frévil, Assistant of the Province, was happy to introduce her venerable ancient sisters many of whom having passed their fiftieth year of vocation are still active, taking part in the work and enlivening recreation for their younger companions by relating interesting reminiscences.

On the sixteenth of October, we came to the Military Hospital. Sister Lamy is Sister Servant and the soldiers profess great respect and esteem for her; the captain declares they will resort to arms if she is taken away. Being the month of the Holy Rosary, it was edifying to hear the soldiers sing in martial time the praises of our heavenly Queen. This hospital is built in the shape of a cross with a center chapel in which Mass is said every Sunday. An atmosphere of peace and contentment reigns everywhere, indicative of the purity of intention directing the sisters’ work. They labor indeed only in view of saving souls.

From the hospital we went to the crèche, La Recolleta,
formerly a convent of Dominicans of strict observance. A new refectory was opened on the occasion of our visit and an interesting picture was presented by the eager little ones awaiting their portions. On the twenty-fourth, feast of Saint Raphael and the anniversary of our departure from France, Sister Lavergne wished to celebrate the day and honor the continued protection of the Archangel over us. A statue of Saint Raphael was, therefore, carried in solemn procession while the infantile band of choristers, from four to six years, chanted his praises. Two Raphaels were that day baptized—one a few weeks old and the other a Chinese aged sixty years, at one time employed by Sister Castagnet. He was dressed in a new outfit and appeared radiant for his inner and outer transformation. Several pious memories are associated with the establishment. A beam it is said lengthened of itself at the prayer of Blessed Macias, a Dominican, and the additional piece is very discernible. The spot under a stairway behind the altar where the holy monk often retired to pray, is kept sacred, and in the front courtyard is the Crucifix before which he spent many hours in prayer during which he was several times seen raised in ecstasy. A tablet commemorates these facts. On the evening of our departure from the Recolleta, an epidemic broke out among the children and Sister Lavergne was seriously tried; each day seven or eight babies died. The mortality rose to forty. These dear little ones have surely gone to increase the number of “innocents who cast their palms and crowns before the altar of the Lamb.”

The insane asylum, the Cercado, was next to claim a visit. Here the sisters do noble work inspired by a spirit of faith—accommodations are poor and the house is overcrowded. There is some talk of building and I sincerely hope the plan may be carried out without further delay for the comfort of our dear Sister Pagès and her companions.

By October 28th., we came to the Refuge for Incurables
under the care of Sister Allenou. This house was founded in 1669. The following touching story is told of its origin. A religious of Saint Augustine, named Don José Figuersa, gave alms publicly to all the poor, and his charity for the sick had won for him the title of “Venerable.” It was not however, without great humiliation, insult and contempt, that he continued his deeds of mercy. God was pleased to reward the fidelity of His servant. Having been called to hear the confession of a poor negro woman in one of the most wretched quarters of the city, on his return he heard piteous moans coming from the direction of a dunghill. He searched for some time and at length he found a poor man covered with dirt and mire. Don José approached nearer and in a compassionating voice, said: “Brother, what has brought you here?” “Father,” replied the man, “my maladies are incurable and being abandoned by all, I have come here to die.” Deeply touched, Don José said: “Come with me, I will help you.” The man seemed to find new strength in the encouraging words of the priest, and attempting to rise, found it impossible. Charity knows no delay and Don José with a superhuman effort raised the poor man on his shoulders and carried him to his own home. Strange to say his burden became lighter at each step and having reached his cell he placed the sick man on his bed and prepared to dress his sores. In great surprise, Don José saw the stigmata on each hand and foot now white as snow, while a brilliant aureola encircled the beggar’s brow and his countenance was altogether heavenly. The good priest fell on his knees, exclaiming with inexpressible happiness: “My Lord and my God!” A voice was heard saying: “What thou hast done to me, do likewise to the least of mine,” and the vision disappeared.

Inspired with new ardor for the relief of the suffering poor, Don José began to collect all the neglected incurables in a small hospice known as the “Refuge,” a name still pre-
served. In after years, by means of a donation from General Don Dominic Cuerto, in gratitude to God for a special favor, a magnificent hospital was built, but it was completely destroyed by the earthquake of Lima in 1747. The building standing to-day is the work of the Belennite religious.

We spent the Feast of All Saints at the Central House and on the following morning, All Souls' Day, we assisted at the solemn requiem celebrated each year at Lima for the deceased sisters of the Province. Father Mivielle officiated and sisters from the different houses were present. There still remained three houses to be visited in the city. The Orphanage of Saint Andrew, a large establishment which has a beautiful chapel with handsomely carved decorations. Saint Joseph is especially honored here; he is looked upon as the model and provider of the children who are trained to various works.

At the foundling home of Saint Vincent trades are taught between class hours; there are apprentices in shoemaking, carpentry, tailoring and even some children are employed in a printery.—At Saint Rose which is also under the special protection of Our Lady of Lourdes, a large number of little ones are sheltered. Holy Mass is celebrated in the grotto where all come to pray at stated times for this is a sanctuary which excites to piety; burning tapers and ex-votos may be seen placed there in honor of Mary Immaculate.—On the tenth of November we visited the hospital at Callao, the port of Lima. It is a vast establishment but insufficient for the crowd of patients and, we may add, for the zeal of Sister Claverie one of the first sisters who came to Peru in 1858. A large building adjoining the hospital affords accommodation for 1,000 school children.

After going through the hospital and the orphanage for boys and girls at Bellavista and having spent a day at the lazaretto of Guia, the pavilions of which reminded us of Swiss cottages, we returned for a few days to the capital
city to await the steamer that was to take us to Mollendo. This was to be our farewell visit at the Central House and how can we express our gratitude for all the kind attentions lavished on us here. The untiring care of our dear Sister Castagnet and her companions, shall ever be preserved among our cherished memories of Lima. After we said good-bye we resumed our long journey. The happy impressions made by the good operated throughout the Province of Peru are most consoling. A prayer of thanksgiving accompanied us to every house we visited, so true it is that Divine Providence protects with a jealous care those who confide in Him.

On November 26th. we took boat for Mollendo on the Maipo and the following day, kept as best we could our beautiful feast of Mary Immaculate of the Miraculous Medal. In spirit we visited the chapel of our Mother House, uniting with those who were privileged to sing her praises in that hallowed spot.

Two days later we disembarked at Mollendo a dangerous port, which is closed part of the year. Not only is the tide very high but the numerous rocks impede navigation. We again invoked Saint Raphael and succeeded in landing safe. The small hospital in charge of our sisters is beautifully located in a valley between the mountain and seacoast; it gives promise of a prosperous future. On the third of December, Sister Charasse in charge of the orphanage, came to the hospital to take us to Arequipa. A few months later, this good sister was called to receive the reward of her life of charity and self-devotedness. The journey from Mollendo to Arequipa is six hours by rail and is made quite pleasant by the surrounding scenery. We sped by mountainous districts covered with varied colored rocks and occasionally caught a glimpse of the famous Cordilleras the summits of which are always covered with snow. Here and there, patches of green might be seen along the otherwise rocky surface. The flowing
springs irrigate the soil and afford a means for the cultivation of the land owned by the Indians whose primitive huts may be seen jotted along the way. Arequipa is 2400 meters above sea level and the house of the sisters is at the foot of the volcano Misti 3400 feet high. Rumblings are sometimes heard and during our visit several very slight seismic shocks took place with no serious danger. When a shock is felt the church bells are rung to remind the faithful to pray. The orphanage is very old though quite large. Like other establishments it was at one time a Jesuit monastery surrounded by cloisters, with massive walls that have withstood many an earthquake. The children are received even in their infancy and many pass their whole life in the home. By means of contributions an asylum, school, extern ouvroir, were opened and there is a daily attendance of 400 children. We passed a beautiful day at the orphanage on December 8th., Feast of the Immaculate Conception. What a wonderful and uplifting privilege it is to find from one end of the world to the other in all our houses, the same devotion for Mary Immaculate manifested by legions of Children of Mary, who glory in wearing her livery and who are deserving of the general esteem. A few days at the Hospital were not without their special interest to us. Here is unremitting labor which calls for our sisters' greatest activity in keeping the place though small in proper order and perfect cleanliness. Three hundred patients may be accommodated, but the sisters are anxiously looking forward to the opening of their new hospital now in the course of erection at the expense of a generous benefactor.

(To be continued.)
COLOMBIA

"Consoling news comes to us from Colombia where God is pleased to bless our confrères and their works. The Visitor has just been authorized to accept the direction of a seminary at Ibagué on the request of the Bishop and Apostolic Delegate." (Circular of the Superior General, January 1, 1909.)

Ibagué—San Bonifacio De Ibagué—a city of the Republic of Colombia, is the chief town of the district of Tolima, 140 kilometers west of Bogota with an altitude of 1320 meters. It is situated on a tributary of the Magdalena which flows from the Nevado of Tolima (5584 meters). Population 18,000. Ibagué built in 1550, was for a short time (1854) the capital of the Republic. It is a bishopric.

Note. — Baranquilla is a large port of Colombia on the Caribbean Sea at the outlet of the Magdalena. It is the most convenient port for those going to our houses of Tunja, Ibagué, and Santa Rosa. The steamer from Baranquilla will take them up the river to Girardot, two days distant from Ibagué. By this route they avoid a month’s journey and the attending fatigue which is experienced by way of Buenaventura.—LAGRAULA.
72.—Faculty to the Priests of the Mission to Establish a Novitiate in the Region of the North of China. (Congregation of religious, December 9, 1908.)

**Beatissime Pater,**

Superior Generalis Congregationis Missionnis, a S.V. facultatem implo­rat canonice erigendi Novitiatum in regione septentrionali Imperii Sinensis. 

Et Deus etc.

— Vigore facultatum a SSmo Dno Nostro concessarum S. Congregatio Negotiis Religiosorum Sodalium præposita facultatem tribuit P. Superiori Generali Oratori deveniendi ad canonice erectionem Novitatus juxta preces, deintelligentia Ordinarii loci dummodo omnia habeantur, qua de jure requiruntur ad formam SS. Canonum et Apostolicarum Constitutio­num.

**Roma 9 Decembris 1908.**

**Locus Sigilli Fr. L C. Card. Vives, Præf.**

D. Laur. Janssens, O. S. B., secret.

73.—On the Administrative Functions of the Sacred Congregation of the Propaganda and the Other Congregations. (Sacred Consistorial Congregation, January 7, 1909.)

The Sovereign Pontiff has removed from the jurisdiction of the Congregation of the Propaganda and submitted to the common law all the dioceses of England, Scotland, Ireland, Holland, Luxemburg, Canada, Newfoundland, and the United States.

Divers questions on the authority remaining to the Propaganda for the missions dependent on the countriesenumerated above, have been proposed. The solution to these may be found in a decree of the Sacred Consistorial Congregation of January 7, 1909. See *Acta apostolicae sedis*, Italian text, page 146; and French translation in *Le Canoniste contemporain*, 1909, page 89.
74.—ASSOCIATION OF THE MIRACULOUS MEDAL

In the Circular of January 1, 1909, the Superior General gives the following documents (page 12):

1. — Privilegia quibus gaudet societas a scapulari Immaculatæ Conceptionis B. M. Virginis communicantur Societati Immaculatæ Conceptionis a s. Numismate.

Archiepiscopus et Episcopi Poloniae enixe rogant Sanctitatem Tuam, ut Societati Immaculatæ Conceptionis a Sacro Numismate easdem Indulgentias atque eadem privilegia velit concedere, quibus gaudet Societas a Scapulari Immaculatæ Conceptionis B. M. Virginis.

Ex audienta SSmi die iunii a. 1905

Beatissimus Pater preces, quas supra exhibentur, benigne excipiens, peti-tam gratiam impetrare dignatus est, ea tamen lege, ut qui in Societatem Immaculatæ Conceptionis a Sacro Numismate cooptantur, eorum nomina in Catalogo inscribantur.

R. card. MERRY DEL VAL.

2. — Societas Immaculatæ Conceptionis a Sacro Numismate (vulgo Medaille miraculeuse).

BEATISSIME PATER,

Antonius Fiat, Superior Generalis Congregationis Missionis necnon Puel-larum Charitatis, ad pedes Sanctitatis vestrae provolatus, humiliter exponit:

In pluribus dioecesis erexit pia Sodalitas Immaculatæ Conceptionis a Sacro Numismate, vulgariter Association of the Miraculous Medal, cuius fines et statuta ea sunt quae sequuntur:

ART. 1. — Sodalitas Immaculatæ Conceptionis a Sacro Numismate, ut memoriale vivens et perenne existat hujus Manifestationis Immaculatæ Virginis Marie, anni 1830, cujus festum celebratur die 27 Novembris, et in qua predicta Virgo hujus exemplar ostendit cudendi Numismatis, quod max in universum orbem diffusum a populis miraculosum fuit appellatum, ob mira ejus occasione quotidie patrata.

ART. 2. — Talis Associato ut finem intendit Mariam sine labe originali conceptam honore debito prosequi, duplci studio incumbendo sanctificationis proprie et apostolatus, cujus Sacrum Numisma, symbolo quod praefert et virtute qua pollet, exemplar, simul praebet et adjunctum.

ART. 3. — In singulis dioecesis, Directoribus dioecesani a respectivis Ordinariis designati, Associationem canonice erectam regunt, juxta spiritum, leges et consuetudines ei propria, sub auctoritate tamen unius Directoris generalis.

Art. 5. — Omnes utriusque sexus fideles hujus Associationis membra et ejus privilegiorum participes effici possunt; modo a collo pendens supra pectus ferant sacrum Numisma, beneditum et sibi impositum a sacerdote ad hoc deputato, juxta ritum a Leone XIII approbatum (19 Apr. 1895).

Art. 6. — Festum Associationis primarium est Manifestationis Immaculatae Virginis Mariae a Sacro Numismate, quae die 27a Novembris habetur.

Art. 7. — Sodales, quibus nulla nova exterius obligatio imponitur, sepe sepius repetere invocationem in Sacro Numismate exaratam: O Maria sine labo concepta, ora pro nobis ad te recurrentibus.

Cujus Associationis ut unitati non minus quam perennitati consulatur, humilis oratur a Sanctitate Vestra enixe petit, ut ejus Director generalis pro tempore existens Congregationis Missionis necnon et Puellarum Charitatis, quum dictum Numisma uni ex his Puellis, Venerabili Catharinae Labouré, a Deipara fuerit revelatum.

Insuper idem orator humilime rogat Sanctitatem Vestram ut, ob difficultatem quam praebet sodalium inscriptio in catalogo, maxime in decursu Missionum, super dictam inscriptionem benigne dispensare dignetur.

Et Deus..., etc.

Juxta preces in Domino.

Die 16 Decembris 1908.
Concordat cum originali.

A. FIAT,
Sup. gen. Missionis.

75. — FACULTY TO THE DAUGHTERS OF CHARITY CHARGED WITH THE SACRISTY, TO TOUCH THE SACRED VESSELS AND TO PURIFY THE SACRED LINEN. — Sacred Cong. of Rites, February 27, 1906; for ten years.

BEATUSIMO Padre,
Antonio Fiat, Superiore Generale della Congregazione della Missione, e delle Figlie della Carità prostrato al bacio del Sacro Piede, umilmente espones:

Che nell' anno 1898, con Rescritto della S. Congregazione dei Riti, di cui si allega una copia, ottenne per le Figlie della Carità addette all' ufficio della Sacristia la rinnovazione ad decennium dell' Indulto di toccare i vasi sacri e lavare le sacre suppellettili.

Ora, scaduto il Rescritto, chiede umilmente che l'indulto sia rinnovato nei termini stessi del precedente.

Che della grazia, ecc.
INSTITUTI FILIARUM CHARITATIS

Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Sanctissimo Domino Nostro Pio Papa X tributis, ad aliud proximum decennium benigne indulsit, ut Sorores seu Filiae Caritatis, quas pro tempore Sacristanarum munere funguntur, vasa sacra tangere et sacram suppellectilem purificare valeant; edocto de huiusmodi Indulto Rmo Dno Ordinario Loci in quo eadem Sorores seu Filiae Caritatis degunt. Contrariis non obstantibus quibuscumque.

Die 27 Februarii 1909.

L. S. Fr. S. Card. MATINELLI, Prefectus.
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Adrien Raimbault, Dax, France, December 23, 1908; 62 years of age, 36 of vocation.
Brother Henry Dehogne, Dax, France, January 1, 1909; 71 years of age, 36 of vocation.
Rev. Mark Puyo, Cali, Colombia, January 1909; 51 years of age, 25 of vocation.
Rev. Ernest Toth, Kia-Shing, China, January 1909; 26 years of age, 6 of vocation.
Rev. William Vollet, Pernambuco, Brazil, January 18, 1909; 42 years of age, 25 of vocation.
Brother Irenaeus Urresti, Madrid, Spain, January 19, 1909; 24 years of age, 9 of vocation.
Rev. Francis O'Donoghue, Germantown, United States, December 2, 1908; 59 years of age, 38 of vocation.
Rev. Peter Julia, Manilla, Philippines, January 29, 1909; 60 years of age, 43 of vocation.
Rev. Hippolytus Duhamel, Arequipa, Peru, December 29, 1908; 77 years of age, 46 of vocation.
Rev. Amédée Allou, Paris, February 5, 1909; 76 years of age, 54 of vocation.
Rev. Joseph Durez, Monaco, February 8, 1909; 27 years of age, 7 of vocation.
Rev. Vincent Dupuy, Monastir, Turkey in Europe, February 19, 1909; 64 years of age, 43 of vocation.
Rev. Antoine Pignatelli, Perugia, Italy, February 18, 1909; 70 years of age, 10 of vocation.
Rev. Andrew Guida, Brescia, Italy, February 20, 1909; 67 years of age, 47 of vocation.
Rev. Francis Fritsch, Algiers, Africa, February 28, 1909; 61 years of age, 32 of vocation.
Brother Paul Marcos, Madrid, Spain, March 3, 1909; 22 years of age, 6 of vocation.
Rev. Michael Pedros, Barcelona, Spain, March 6, 1909; 66 years of age, 46 of vocation.
Brother Dominic Piscopo, Naples, Italy March 14, 1909; 65 years of age, 31 of vocation.

Published by Via Sapientiae, 1909
REV. AMÉDÉE ALLOU.

Rev. Amedée Allou whose name is found on the preceding list of Our Dear Departed merits a particular remembrance. He exercised for twenty years the office of Assistant to the Superior General.

Born on August 23, 1833, at Mézières, Picardy, in the diocese of Amiens, he completed his collegiate studies in the Preparatory Seminary of Saint Riquier, then later his theological course at the Ecclesiastical Seminary, Amiens. He had received minor orders when he entered theCongregation of the Mission in 1855. Being gifted with extraordinary talents, he was appointed successively to teach at Evreux, Sens, and finally at Carcassone where he fulfilled the functions of professor, then of Superior until 1887, when he was named Assistant.

In Father Allou, ability was united to the general culture of a mind above the ordinary. As Assistant and counselor to our Most Honored Father, in the administration of affairs he manifested an earnest solicitude. Being methodical in his habits, a portion of his day, he devoted to increase his knowledge of the Congregation by reading the Circulars of the Superiors General and in studying the constitutions of the Company. His judgment was characterized by prudence and decision and he attached great importance to the foresight of difficulties in order to adopt opposing measures. He was averse to taking risks, and on these lines he was most tenacious. Moreover, he willingly gave his advice but always with precision, and decided a question promptly with keen perception and broad views. His assiduous study concerning the Company led him to write an abridged history of our Congregation comprising three small volumes in-8, entitled: Précis de l'histoire de la Congrégation de la Mission, which extends to the generalship of Father Boré. Father Allou, therefore, ranks

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among the Priests of the Mission who have written a history of their religious family: Rev. Joseph Lacour who wrote the history of the Congregation up to 1747; Rev. G. Perboyre who compiled the history of the generalship of Father Cayla, and of the administration of the Vicars General in the beginning of the nineteenth century. The work of Father Allou, however, is more condensed, because he has not supplemented the facts with new information except some statistics of interest, but he has briefly related the general history of what concerns only the Congregation of the Mission: a necessary precaution of an author who does not wish to expose himself to inaccuracy of narration, or to a superficial comprehension of the value of the work, or more frequently to exaggerate its proportions. The history written by Father Allou is divided into generalships and references are taken especially from the Circulars of the Superiors General, which give to it a special character. A history still more "historic" would be one planned on the process verbal of the Councils held for the general administration, and on the numerous correspondence. The Circulars, it is true, give very correct information, but necessarily incomplete: for example, the exact date and the occasion of the foundation of the establishments are given, but rarely the date of their suppression. The frail health of Father Allou and his weak sight did not permit him to have recourse to manuscript researches. He brought to his professional duties a constant attention and he ever preserved a taste for literary and scientific knowledge which he possessed from his youth. There are men of administrative occupation or even of industrial pursuits, who unite to the technical knowledge of their profession a general culture of mind. Such was Father Allou: literature and science were to him handmaids of religion from which standpoint he regarded all political and social movements.

He easily assimilated and retained the information derived from reading; hence, his extensive knowledge facil-
itated conversation with learned men — geography, history, economics, were familiar to him. When twenty years ago, there was a decided movement toward the study of political economy — the beginning of the progress observable today in the industrial world — what did Father Allou do? He did not object to reforms, but he studied the question — annotated, and read carefully twice in succession, the master work, Principes d'économie politique by Liberatore. After this study, the subject had become so familiar that when discussing it with him, one felt he was treating with a thoroughly instructed and unbiased mind. This was likewise his mode of procedure with all the different branches as we have already remarked. With the liveliest interest he followed the progress made in geographical researches and when the occasion presented he assisted at scientific lectures entering into the minutest details of the subject there discussed. The new method adopted in the study of history met his approval as it manifested a greater development of truth; he, however, ever preserved that prudence and circumspection which are the shields opposed to error.

His declining strength obliged him to resign the office of Assistant, and henceforth, he applied himself solely to his priestly functions and to the exercises of his life as a Missionary to which he always attached great importance. He gradually became weaker and weaker and received with edifying fervor the last rites of the Church. The day after the death of Father Allou, an eminent member of the clergy of Paris, wrote to express his sympathy to the bereaved Community; as he knew our dear confrère intimately, having come into daily contact with him for several years his words are worth quoting, “One could not be brought into close relations with a man of such wonderful elevation of mind, of such unparalleled greatness of soul, without preserving for him a deep and everlasting remembrance.” — Rev. A. Allou died February 5, 1909, at the Mother House, Paris.

A. M.
OUR SISTERS

Sr. Louise Frémaux, Louvain; 77 years of age, 46 of vocation.
Isoline Campi, Turin; 31, 9.
Mathilde Bédin, Alexandria, Egypt; 40, 7.
Marie d'Arguesse, Orthez, France; 34, 11.
Frances Clair, Avallon, France; 68, 46.
Marie Petters, Budapest; 41, 18.
Maria Lima, Clichy, France; 83, 55.
Elizabeth Suchet, Paris; 46, 26.
Jeanne Natu, Paris; 78, 52.
Maria Soler, San Pedro de Nos, Spain; 78, 50.
Théodoria Nafisse, Turin; 68, 40.
Marie Cavallo, Turin; 28, 7.
Emilie Galland, Bethlesem, Syria; 42, 24.
Tomasa Jovellar, Madrid; 74, 51.
Jacquette Fallauteuf, Châlons-sur-Marne, France; 83, 61.
Anne Maynard, Saint-Germain-en-Laye, France; 69, 50.
Marie Norawska, Lublin, Poland; 37, 13.
Irene Morino, Grugliasco, Italy; 23, 2.
Marie Mingasson, Clichy, France; 70, 42.
Marie Béliard, Montolieu, France; 73, 47.
Antoinette Abramowska, Cracow; 78, 47.
Maria Bournérias, Vichy, France; 44, 26.
Maria Estor, Châlon-sur-SAône, France; 74, 53.
Marie Frisoni, Rome; 50, 18.
Madeleine Cotériau, Arequipa, Peru; 33, 13.
Marianne Bertrand, Mazamet, France; 61, 36.
Antoinette Petit, Cunilhat, France; 45, 22.
Marie Chalmettes, Largentière, France; 75, 52.
Marthe Namyslo, Cracow; 68, 43.
Thérèse Pediconi, Naples; 38, 16.
Jeanne Guilloteau, Paris; 80, 57.
Agnes O'Connor, Lanark, Scotland; 26, 3.
Hortense Gewaert, Saint-Jans Cappel, Belgium; 40, 15.
Marie Thiery, Lyon; 55, 34.
Conception Léon, Quito, Ecuador; 36, 15.
Madeleine Schultz, Kulparkow, Poland; 34, 10.
Josephine Lyszczyuska, Paris; 75, 45.
Anne Constillac, Louvain; 66, 41.
Marie Kraft, Cracow; 79, 52.
Ursule Bresciani, Turin; 29, 8.
Maria Mediavilla, Valdemoro, Spain; 28, 11.
Romana Alvarez, Carabanchel, Spain; 62, 36.
Josefa Oroz, Madrid; 35, 15.
Sr. Célinie Lami, Paris; 73, 47.
Josephine Legnani, Turin; 29, 6.
Hélène Augusz, Vienna, Austria; 58, 28.
Marie Brisson, Paris; 85, 59.
Maxence Alargent, Rio-de-Janeiro; 78, 60.
Noémie Gisbert, Calamai, Turkey, Europe; 30, 8.
Anne Magnol, Hesdin, France; 54, 34.
Marie Tavernier, Donai, France; 38, 10.
Josephine Vidalein, Beyroot; 61, 39.
Anne Astruc, Coteau, France; 46, 20.
Iginia Taccheri, Sinigaglia, Italy; 57, 33.
Ida Martelli, Sienna; 23, 1.
Wilhemine Jacobs, Cologne-Nipples; 35, 9.
Jeanne Laracine, Pekin, China; 87, 67.
Adélaïde de Bec, Metz; 80, 52.
Marie Desoin, France; 81, 55.
Marie Lapeyre, Auch, France; 64, 41.
Félicia Andelo, Valdemoro, Spain; 61, 41.
Présentacion Moscardo, Valencia, Spain; 32, 9.
Franciscia Vera, Vera-de-Almeria, Spain; 41, 15.
Maria Valentín, Albacete, Spain; 66, 45.
Maria Arza, Santiago, Chili; 76, 40.
Rose Véviès, Montolieu, France; 78, 56.
Golette Veyrecreuze, Seraing, Belgium; 78, 54.
Emilié Gaubert, Montmirail, France; 32, 13.
Elizabeth del Marmol, Beyroot; 39, 16.
Francesca Valenti, Sienna; 43, 20.
Elizabeth Jacot, Louvain; 72, 52.
Antoinette Karwowska, Warsaw; 46, 19.
Odille Iorman, Warsaw; 58, 30.
Ambroisine Tortolero, Clichy, France; 72, 54.
Ludowina Lemos, Rio-de-Janeiro, Brazil; 58, 38.
Nathalie Lhernie, Château-l'Évêque, France; 69, 45.
Anne Sabatier, Paris; 73, 52.
Celestine Vallier, Clichy, France; 78, 53.
Catherine Krabusitzky, Komlos, Hungary; 45, 26.
Maria Rous, Nyitra, Hungary; 29, 8.
Geneviève Gueudre, Jerusalem; 35, 9.
Rose Rimailhot, Marseilles; 73, 41.
Jeanne Depis, Montolieu, France; 72, 49.
Marie Capecelatro, Messina, Sicily; 49, 28.
Vincent Ursi, Messina, Sicily; 44, 16.
Catherine Obermann, Gratz, Austria; 20, 3 months.
Marie Lecointe, Fortaleza, Brazil; 73, 53.
Marie Martin, Paris; 85, 63.

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Rt Augustine Baroux, Roubaix, France; 68, 45.

Augustine Derault, Oullins, France; 79, 54.

Josephine Fally, Beyroot; 39, 14.

Martha Daney, Beyroot; 29, 8.

Lea Thibault, Beyroot; 33, 6.

Jeanne Könen, Paris; 69, 49.

Victoire Ronyer, Paris; 78, 56.

Maria Kropfl, Marianostra, Hungary; 69, 51.

Caroline Le Blond, Rouen, France; 74, 50.

Josefa Derteano, Grenada, Spain; 72, 49.

Juana Picaza, Barcelona; 52, 27.

Rafaela Martinez, Madrid; 70, 48.

Hélène Millet, Paris; 32, 9.

Marie Jacquet, Ballainvilliers, France; 70, 47.

Anaïs Dupinet, Rodez, France; 35, 17

Anne Grasmugg, Lankowitz, Austria; 69, 38.

Antoinette Novak, Eger, Hungary; 51, 29.

Marie Metafune, Naples; 60, 39.

Maria Henao, Nataga, Colombia; 33, 10

Ignacia Ugarte, Guadaira, Spain; 66, 40.

Maria Sola, Andujar, Spain; 65, 46.

Tomasa Barazategui, Cenicero, Spain; 59, 34.

Felicia Alfonso, Madrid; 59, 36.

Teresa Via, Leganes, Spain; 65, 41.

Teresa Uranga, Palencia, Spain; 63, 42.

Marie Bielecka, Warsaw, Poland; 60, 28

Lydia Pinto, Rio-de-Janeiro; 21, 1.

Marie Parion, Rochefort, France; 63, 40.

Eugénie Bourdais, Arranches, France; 78, 49.

Marie Gaujoux, Rambouillet, France; 44, 14.

Léontine Murphy, Valparaiso, Chili; 57, 36.

Domenica De Vitis, Naples; 31, 7.

Margerite Ferrandi, Turin; 40, 13.

Hélène Amon, Laibach, Austria; 45, 23.

Suzanne Winkler, Schwarzach, Austria; 80, 53.

Anna Sanglard, Montolieu, France; 73, 51.

Thérèse Strugger, Knittelfeld, Austria; 49, 24.

Elizabeth Wysocka, Cracow; 75, 53.

Rosa Amoretti, Fort-Dauphin, Madagascar; 73, 55.

Jeannette Bajard, Castelfidardo, Italy; 81, 56.

Elise Muller, Frauenthal, Rhenish Prussia; 27, 5.

Mathilde Martha, Lyon; 43, 21.

Eugénie Fukas, Neustadt, Prussian Poland; 73, 52.

Caroline Traverse, Turin; 59, 30.

Rosalie Matjasic, Nagykanizsa, Hungary; 43, 20.
Sr. Lucile Bellanger, Avranches, France; 85, 64.
,, Antoinette Laplagne, Montpellier, France; 73, 43.
,, Mathilde Radaz, Versailles, France; 64, 42.
,, Anastasia Lequette, Turin; 69, 47.
,, Philippine Fourrat, Château-Gontier, France; 65, 45.
,, Marguerite Bonchart, Peteghem, Belgium; 47, 26.
,, Philomene Fizel, Madrid; 55, 31.
,, Zénobie Marcaillon, Montdidier, France; 72, 51.
,, Marie Vincent, Elancourt, France; 73, 52.
,, Marie Pommé, Agde, France; 75, 47.
,, Spirita Degiovanni, Florence; 70, 44.
,, Maria Boissy, Buenos-Ayres; 52, 31.
,, Eulalie Tisseyre, Marseilles; 76, 55.
,, Marguerite Fioupon, Salerno, Italy; 76, 55.
,, Prudence Branchu, Clichy, France; 76, 47.
,, Hortense Delcroix, Versailles, France; 71, 50.
,, Célestine Husson, Paris; 73, 50.
,, Josephine Laffont, Berceau-de-Saint-Vincent, France; 81, 60.
,, Catherine Lackowska, Moszczany, Austria, Poland; 75, 45.
,, Félicité Lendrevie, Montolieu, France; 72, 51.
,, Amalia Parodi, Naples; 74, 49.
,, Josephine Gozo, Turin; 63, 41.
,, Marie Aubert, Clichy; 73, 49.
,, Marie Courgeon, Paris; 48, 19.
,, Marie Jaroszyk, Cracow; 29, 9.
,, Lucia Prodriguez, Madrid; 47, 18.
,, Maria Garona, Pampeluna, Spain; 81, 59.
,, Josefa Mun, Carabanchel, Spain; 57, 35.
,, Maria Pérez, Mayaguez, Porto-Rico; 31, 6.
,, Melitona Ūrien, Saint Sebastian, Spain; 48, 28.
,, Erminie Minola, Naples; 57, 37.
,, Marie Fabre, Lyon; 79, 60.
,, Marie Briffaud, Clermont-Ferrand, France; 47, 26.
,, Emilie Manceaux, Paris; 75, 54.
,, Julie Picon, Sablé, France; 71, 53.
,, Jeanne Bessenay, l'Hay, France; 76, 47.
,, Thaïs Maire, Toulouse; 71, 47.
,, Cécila Deberg, Paris; 74, 52.
,, Marie Mariani, Placentia, Italy; 50, 26.
,, Anne Gilles, l'Hay, France; 72, 51.
,, Lucia Bongiovanni, Sienna; 75, 50.
,, Marie Jacquemin, Sotteville, France; 64, 41.
,, Marie Thomas, Paris; 80, 57.
,, Félicité Saleta, Alexandria, Egypt; 87, 53.
,, Adèle Bochatay, Oullins, France; 28, 6.
Sr. Emmanuela Gutierrez, Santiago, Chili; 86, 54.
Marie Feicht, Cracow; 30, 10.
Marie Galais, Paris; 68, 50.
Josephine Le Bigot, Saint-Servan, France; 76, 49.
Florentine Bomanska, Sandomierz, Poland; 73, 52.
Rosalie Ospina, Palmyra, Colombia; 34, 4.
Eugénie Margier, Nimes, France; 81, 58.
Maria Solarino, Naples; 70, 47.
Clotilda Argenio, Naples; 34, 10.
Marie Simon, Rouen, France; 56, 34.
Maria Goni, Villasana, Spain; 38, 19.
Maxima Arocena, Saragossa, Spain; 31, 9.
Marie Faucheux, Paris; 67, 47.
Josephine Bedouin, Lille, France; 31, 4.
Cécile Laurent, Marseilles; 64, 39.
Stephanie Canonne, l’Hay, France; 74, 52.
Franziska Sega, Budapest, Hungary; 28, 8.
Giulia Gallitto, Syracuse, Italy; 29, 7.
Catherine Adelsberger, Baltimore, Md., U.S.; 71, 45.
Jane Le Gros, Emmitsburg, Md., U.S.; 83, 55.
Margaret Noyland, Emmitsburg, Md., U.S.; 75, 55.
Bridget Smith, Baltimore, Md., U.S.; 86, 63.
Lucy Hall, Richmond, Va., U.S.; 79, 51.
Mary Lacy, Norfolk, Va., U.S.; 50, 32.
Mary St. Paul, New Orleans, La., U.S.; 55, 35.

R. I. P.
CONGREGATION OF THE MISSION DURING THE REVOLUTION
1788-1800
REV. GABRIEL PERBOYRE

GENERALSHIP OF VERY REV. FELIX CAYLA DE LA GARDE
Tenth Superior General. (Continued1)

§ 23.—The Daughters of Charity

7. SUPPRESSION OF SECULAR COMMUNITIES2

The Revolution continuing its course of destruction did not fail to strike a final blow at religious communities. On Good Friday, April 6, 1792, Gaudin read his report on religious Congregations which had already been registered on the tenth of February; his purpose was to urge a decree suppressing all teaching orders without exception, but no mention was made of those employed in the service of the sick. Lagrevol, fearing the Sisters of Charity might be excepted, presented a petition that the first article of the decree be drawn up to suppress also all the Congregations of women devoted to the care of the sick. The expressions used by him were revolting. The sisters who had elicited general admiration and esteem were treated by him as charlatanes, etc. and he begged that the Assembly destroy this infectuous body and their establishments which harbored refractory priests. His proposition was accepted. Torné, the intruded bishop of Bourges, immediately furthered the

2. Here and there, Father Perboyre adds to the documents he quotes, a few explanatory notes which may be found open to criticism. We, therefore, omit them as we are reluctant to publish anything that might provoke discussion. The narrative is thus closely related to the subject, and facts are brought forward more strikingly. This is especially the case in the historical fragment published in this Number, and in the Numbers that will immediately follow.
carrying out of the decree and not content with this measure, he also urged the total destruction of all that savored of Catholicity. He, therefore, proposed that the ecclesiastical and religious garb be suppressed, "because, according to his views, there should be no special distinction between citizens, except perhaps that of public virtue." After a heated discussion, the motion prohibiting the wearing of an ecclesiastical and religious garb was carried by unanimous vote, and all charitable Congregations declared abolished; the Daughters of Charity were included although not particularly mentioned as the others. This omission was most probably due to a lingering sentiment of shame. The law passed the legislature April 28, 1792. The king refused his sanction, but after the downfall of royalty, August 10, 1792, the decree signed by Robespierre and registered by Danton, was promulgated August 18, 1792.

After the vote of April 6th., Sister Deleau sent the following letter dated April 9th., to all the houses of the Community.

My dear Sisters,

It is necessary for me to inform you that on Good Friday, April 6th. the National Assembly decreed the suppression of all laic and religious corporations and also prohibited the wearing of the religious garb; although our Community is not named we are, without a doubt, included. Let us adore the will of God and submit as true Christians accepting whatever is decreed by Divine Providence who watches over us. While awaiting the last measures of the Assembly and hoping for a repeal which present circumstances seem to warrant, I beg you, my dear Sisters, to comply with the following injunctions: 1st. That you do not abandon your poor unless positively compelled to do so; 2nd. To ask administrators to defray the expense of a new garb, if your own Habit must be put aside by the King's sanction of the decree. As this is the
civil law, we may obey. Adopt a plain and simple dress befitting a Christian woman. To be enabled to continue your service to the poor, lend yourselves to whatever is demanded of you, provided it is not contrary to Faith, the Church, or to your conscience. As soon as the King signs the decree, I shall inform you of the line of conduct you should follow with reference to your holy Vows. Keep up courage; renew your faith and confidence and have special recourse to prayer. I recommend to you our many needs, while I promise to continue my prayers for you. I am with you in spirit, and believe me,

Sincerely and affectionately, now and always,

Your humble servant,

Sister M. Antoinette Deleau

Undoubtedly, the decree could not be issued without the royal sanction and notwithstanding the assurance that this might not be granted to an act so opposed to religion and justice, still an extorted consent was to be apprehended because of the instability of the king’s character. In this circumstance the Superior General held an assembly at the Community at which were present besides the Director and usual members of the Council, a number of Sister Servants, and they deliberated on the best means to be taken in the event of the execution of the law. The Superioress, Sister Deleau, was charged with transmitting to all the houses the measures adopted by the Council. They appeared in a Circular, April 18, 1792, which closed with these lines: “In the midst of besetting trials, the assembly in council brought me consolation and renewed strength by the peace, tranquillity and union, which reigned therein. The sisters present were animated with the liveliest interest in the welfare of the Community and they have evidenced a special zeal for the service of the poor. They declared their readiness to undergo any ill-treatment and to lay aside the Habit rather
than give up their poor, unless compelled to do so by law. I hope, my dear Sisters, that this spirit of zeal and union may animate all hearts and that you will preserve a good understanding one with another in the decision made known to you in this Circular. God forbid that there should be a necessity for these measures, but should the dispersion come, I trust we will always remain united to God in heart and mind, and never forget the Christian training received at the Community conformably to the teachings of the Catholic, Apostolic and Roman Church, the sacred and only deposit of the Faith of our forefathers; finally, let us never forget that the service of the poor is the mission to which we have had the honor to be called, and consequently, to them should we devote all our energies while awaiting the good pleasure of God, who unceasingly watches over us..."

The decree issued by Minister Roland, August 18, 1792, reads as follows:

**Title First**

**SUPPRESSION OF THE SECULAR AND RELIGIOUS CONFRATERNITIES**

*Article 1.*—The corporations known in France under the title of Secular Ecclesiastical Congregations such as the Priests of the Oratory; the Congregations of women, such as the Filles de la Sagesse... even those exclusively devoted to the service of the hospitals and the relief of the sick, of whatever denomination existing in France, are suppressed from date of the publication of the present decree.

*Art. 2.*—Nevertheless, in the hospitals and houses of charity, the same persons there employed may continue as heretofore the service of the poor and sick as simple individuals under the superintendence of the municipal corps, until a definitive organization is formed by the Committee of Relief and presented to the National Assembly. Those who will discontinue their service without valid reasons recognized as such by the directors of the departments, on the advice of the districts and municipalities, shall receive only half of the appointed salary.

*Art. 4.*—No part of public instruction shall be confided to the houses of charity referred to in Article 2, nor to any of the aforementioned Congregations of men or women, secular or regular.

*Art. 5.*—Following the advice of the Directories of the departments
the National Assembly shall regulate the assistance to be given the Communities of Charity, of men and women, attached to the service of the poor and sick, who in ceasing to teach have forfeited a part of their income.

Art. 6. — All the members of the Congregations actually employed in public teaching will continue their work as private individuals, until they are superseded by a definitive organization for public instruction. Those who withdraw without reasons approved by the Directories of the departments, shall receive only half the appointed salary.

Art. 9. — The ecclesiastical costume as well as the religious garb of Secular Congregations of men and women, is prohibited.

Art. 10. — All violations of this provision are punishable by law; the first time under the penalty of a fine; repeated infractions shall be regarded as misdemeanors baneful to the public peace.

8. Several Sisters Appeal to the National Convention.

A few days after the promulgation of the decree suppressing Secular Communities, the Superior General was compelled to leave Paris, and Father Sicardi, Director of the sisters, departed for Italy in the first days of September. The sisters were thus left without the support and advice of their Superiors under circumstances which called for special guidance. At the suggestion of several persons having at heart the welfare of the Community, three sister officers of the Mother House decided that as their Company was not named in the decree, an appeal to the Convention might obtain for them a favorable interpretation of the law. On November 21, 1792, they took occasion of the vexations done by the revolutionists at the Mother House, to solicit the interference of the Assembly in their favor and they appealed to it through the following petition addressed to the President:

TO THE CITIZENS, REPRESENTATIVES AT THE NATIONAL CONVENTION

The Citizens: Marie Anne Plaine, Anne Tarnier, and Veronique Delamare, Daughters of Charity and servants of the poor sick, residents of Paris at the Central House of the Daughters of Charity, section of the North Quarter; in the name and as following: the said citizens, Plaine and Tarnier, general procuratrices, and the said citizen Delamare their coadju-
trix, as well for the said house and all the particular houses within the whole extent of the French Republic:

They have the honor to represent to you that their principal house in Paris including ordinarily three hundred inmates, but at present a little over one hundred of whom about sixty are old and infirm, without mentioning those to whom an occasional hospitality may be given, besides the servants and gardener, has for revenue about 25,000 livres and a surplus in rents of three houses, two in Paris and one at Montreuil. However slight this revenue and without there being any direct decree of suppression for their Congregation, commissiaries of the section of the North Quarter, came October 3, 1792, to this principal house and carried away all the legal papers with a sum of 9,164 livres, 10 sols in assignats which is part of the sisters' savings and the property of their companions in other houses. On the first of October, state soldiers took up their quarters in this house and each day they demand new concessions. They at first assumed possession of nearly the whole building, obliging the sisters and infirm to endure great inconveniences. These soldiers have, moreover, claimed as their own, beds, bedding, clothing, furniture, etc... They demand bread, wine, meat, wood, candles, oil, and whatever suits their fancy from kitchen or vegetable garden. The church also has not been respected. The sisters are deprived of their necessary rest and whilst they are willing to make sacrifices for these soldiers, it is impossible to maintain them unless the government provide for their subsistence. The fuel which should serve us until March 1793, is about consumed and other stores are reduced to the same extremity. The sisters have no revenue to support themselves or their works and from existing circumstances their meagre fare is barely sufficient to sustain their strength. For these reasons, therefore, the citizens Plaine, Tarnier, and Delamare have come to ask of you a just recognition of their rights. They beg that you give them in their distress a ready assistance and they further ask that you restore to them: 1. Their contracts with the Hotel de Ville of Paris; 2. The 9,164 livres, 10 sols in assignats taken by the commissaries of the section of the North Quarter.

We, Daughters of Charity, trust Citizens, to your justice and await the fulfilment of this act of benevolence.

Signed: PLAIN, TARNIER, DELAMARE.

Undoubtedly, the sisters expected from the National Convention the same sympathy which they had previously received from the Legislative Assembly; but times were altered. While giving information to the different houses of the step taken by them, they urged their companions to remain steadfast to their holy engagements, as we read in the following letter.
Paris, November 22, 1792

Dear Sisters in our Lord. The peace of the Lord be with us.

We learned with regret that certain persons, either through ignorance or sinister motives, have tried to convince us that we could dispense ourselves without scruple from the vow which we have made before the Holy of Holies under the protection of St. Vincent de Paul, our Founder, to consecrate ourselves to the service of the poor sick. What a sorrow to know that several among us have yielded to the deception. Let us remember, dear Sisters, the lively faith of the great Apostle who said that if an angel descended from heaven to tell him not to believe in the Church, he would not heed his suggestion. Under whatever pretext, and from whatever quarter the insinuation comes to leave the service of the poor sick, let us not permit ourselves to be entrapped. The inviolable duty of a Daughter of Charity is to live and die at her post; she is obliged to it, not only by her formal promise made to God, but in a special manner since the oath of August 10, 1792.¹

In the interior of our houses, let us wear our Habit whenever prudence and discretion permit, and for the rest we must strive to be all to all, as says Saint Paul, to gain all to Jesus Christ. He tells us that all power is from God, therefore, let us submit to temporal authority in a spirit of faith and with humility for it is not for us, miserable servants of the Lord, to seek to fathom the eternal decrees. If we are driven out of our houses, we should thank God and redouble our prayers for our persecutors. Is not life as

¹. The purport of this oath is unknown. If it was required by the government it may be that of the Civil Constitution of the Clergy which was illicit, but this was not asked of religious Communities of women. As to the “little oath” or “oath of liberty, equality” it was subject to discussion. At Paris eminent members of the clergy, notably Father Emery, considered it permissible.
says Job, a warfare?—"Blessed are they that suffer persecution for justice' sake," and let us then bless God who is pleased to have us pass through the crucible of trial! May the words of our Divine Saviour be deeply engraven on our hearts: "And he that taketh not up his cross, and followeth me is not worthy of me." Whatever be your tribulations, dear Sisters, be careful not to lose the spirit of your state; come to us, to the Mother House who first received you; you shall there find hearts to share your sorrow at the foot of the Cross. Courage, dear Sisters, courage and firmness. Real virtue is tested by suffering. Each day let us consecrate ourselves forever to the service of the poor sick, and walk with unflattering step in the path traced out by our holy Founder. He who perseveres to the end shall be crowned with glory.

Believe us to be in the love of our Lord, your humble and affectionate Sisters

Plaine, Daughter of Charity, Procuratrix General.

Tarnier, Daughter of Charity, Procuratrix General.

Delamare, Daughter of Charity, Coadjutrix.

P. S.—We inclose copy of the petition presented the National Convention, November 21, 1792.

This petition did not meet the approval of Sister Deleau who immediately wrote to the President.

Paris, November 27, 1792
Year I. of the French Republic

Citizen President,

Permit me to protest in my own name as well as in that of the Community, against a petition addressed without our knowledge to the National Convention by the procuratrices of the Daughters of Charity. It seemed to ask for our preservation and to renew the engagements taken by us when entering the Company, to serve the poor and instruct children. These are our sentiments and our desires...
but our submission to the law is absolute and we have offered no opposition whatever to its execution. Attached to the service of the sick and the instruction of children, in nearly all the parishes of Paris, and in 420 houses throughout the Republic we never believed it was allowed us to abandon our post unless substitutes were provided, and we hope this may not happen.

As to our Mother House which is both the cradle and the tomb of the members of our Company, we have judged that with the administrative corps it was suppressed as the center of a corporation dissolved by the law of August 18th. And while, Citizen President, we dare say openly that the suppression of the Company of the Daughters of Charity is a public calamity which may never be repaired, we declare to you we are ready to obey the law. Even at the present moment we are preparing the financial report legally demanded for public salaries. Once again we reiterate the disavowal of the complaints made you by our companions who were carried away by an over anxiety. We could have been spared lodging the volunteers, but we received them without trouble, gladly giving hospitality to these brave defenders of the country. The sisters have erred in the statement regarding commissaries of the North Section carrying off our titles, contracts, and a sum of 9164 livres, 10 sols in assignats. The papers were taken by the keepers of the archives of the municipality of Paris, and we ourselves have given over to them the said amount as it was collected from some of our contracts belonging to houses in the different departments. We did not feel at liberty to dispose of the property of the poor, and although more than one hundred in number and on the verge of finding ourselves penniless, we readily relinquished what appeared not belonging to us. The sum was placed in the fund of the
Extraordinary. Such are, Citizen President, the dispositions and wishes of the Daughters of Charity.

G. PILLOY, TREASURER
M. A. DELEAU, SUPERIORESS

That same day a Circular letter from Sister Deleau was sent to the Daughters of Charity in the different departments of the Republic. It might be remarked that the tone of this letter was rather cold, which was to be regretted, especially when the sisters were then undergoing severe trials, and a maternal sympathy might have alleviated their sorrow.

Paris, November 27, 1792.

My dear Sisters,

Having already advised you not to address your letters to me here in the event of my absence from the Mother House, I have, however, remained longer to regulate affairs. It now becomes necessary to warn you, that should any letter, written or printed be sent you, other than from me, pay no regard to it, whatever be the signature, as I have had no part in it. To be subject to comment under these circumstances is indeed most painful. If such a letter invites you to the Mother House disregard the invitation as we are on the point of leaving. Let us submit to the designs of God in this trial by obedience to the law. The Mother House is suppressed but they have spared us the hospices and other works of charity. Continue to fulfil your duties toward the poor in the house in which you are now and remain there as long as you are permitted, persevering in your accustomed zeal and devotion.

M. A. DELEAU.

No further correspondence with me is necessary.
9. **Edifying Conduct of the Daughters of Charity After the Suppression of their Community**

The decree of April 6, 1792, was promptly executed in the departments and the communes where the Jacobins ruled. In several departments the law had been anticipated; Congregations were suppressed and the members dispersed. To frame the law, the Legislative Assembly appeared to have followed the Resolutions adopted by the directories and municipalities of certain departments. The decree was a new impulse given the revolutionary movements; the Congregations still remaining were for the greater part dissolved and the children and the poor abandoned to ignorance and vice; the former nearly everywhere were withdrawn from the sisters. In a few localities the bureaus of charity kept the sisters; and in the communes less hostile to religious institutions they were retained but in the capacity of simple individuals. In such cases they always obeyed, though secretly their Sister Servant. In general those sisters who were compelled to abandon their houses, continued either in their families or wherever they resided to render service to the poor and sick, and some succeeded by various industries in procuring means to succor the needy. Never yielding when there was question of right or duty, their conduct under these hard trials was such that it proved a glory to God and a consolation to the Church. Their assiduity in the care of the sick, contributed not a little to obtain a happy death for many unfortunates who without their assistance would never have thought of their salvation. The day will come when the deeds of mercy practised by the Daughters of Charity during these stormy times, will be revealed; until then they are in the secret of Him who, we know, never allows even a glass of water given in His Name to go unrewarded.

In the establishments of charity where substitutes were placed, the revenues destined for the poor, soon fell into the
hands of avaricious men and the destitute were neglected; these asylums lacked order and discipline and they were open to public censure. Complaints from the tribunes of the Assemblies loudly proclaimed against the waste, and disorder found therein. A demoralizing change was observable and in a certain place the administrators who had dismissed the sisters, were obliged to recall them to restore order and correct abuses. At Alençon, for instance, the sisters were discharged from the general hospital in 1793. Sister Henrietta Renaud, Sister Servant, in order to be near the poor, rented a room in the neighborhood and continued to assist all the needy within her reach. When the revolutionary tempest had somewhat abated, the administrators begged her to return to her post. Being far advanced in years, weak and infirm, she had to be carried to the hospital in an armchair, escorted thither by many distinguished persons of the city; thus she returned in triumph to a house where for many years she had been a model Daughter of Charity. Soon after, she had the consolation to find herself surrounded by several of her former companions who cheerfully resumed their accustomed labors.


To comply with the law of November 13, 1789, prescribing to superiors of ecclesiastical houses and establishments without exception, to give before the municipal officers of their respective districts a detailed account of their property, movable and immovable, and dependencies thereof, as well as of their revenues and charges, the Daughters of Charity made their report on February 11, 1790. On November 12, 1793, 22 brumaire Year II., conformably to the law of August 18, 1792, they gave a report by which is shown that the revenues of the movable and immovable property of the Community amounted to 26079.75 livres;
the floating debts were 19,980.20 livres. Sister Deleau, Superioress, and Sister Pelloy, Treasurer, signed this act.

After the decree of April 6th., the 120 sisters in the Seminary of the Mother House, were returned to their families. There were at this time in France 4,300 sisters divided among 450 houses. The last establishment opened before the suppression was that of LaPelètre near Rennes, May 28, 1792.

The following list contains the names of the houses with date of foundation and work attached. They were suppressed during the Revolution and never restored to the sisters.¹

Attichy, Oise; foundation in 1656, H C., S
Auneau, Eure-et-Loir; 1726, H. C.
Asse, Sarthe; 1777, H. C.
Besse-sur-Braye, Sarthe; 1679, H. C., S.
Bayeux, Calvados; 1704, H. C.
Bar-le-Duc, Meuse; 1696, G. H.
Baye, Marne; 1678, H. C., S.
Blerè, Indre-et-Loire; 1686, H. C., S.
Beauvoir, Yonne; 1678, H. C., S.
Bezons, Seine-et-Oise; 1675, H. C., S.
Bernay, Marne; 1655, H. C., S.
Bourgachard, diocèse de Rouen; 1685, H. S.
Blaisy, Saône-et-Loire; 1700, H. C., S.
Bruyères, diocèse de Paris; 1668, H. C., S.
Brye, Seine; 1664, H. C., S.
Benevent, Creuse; 1678; H. D., S.
Bagnolet, Seine; 1714, H. C., S.
Betz, Oise; 1722, H. C., S.
Buzancois, Indre; 1723, H.
Beyne, Seine-et-Oise; 1716, H. C., S.
Bollene, Vaucluse; 1759, H. D.
Brest (Hôpital de la Marine) Finistère; 1768, M. H.
Crevecœur, Oise; 1691, H. C.
Chollet, Maine-et-Loire; 1690, H. D., S.
Chassillé, Sarthe; 1675, H. C., S.
Cclombes, Seine; 1681, H. C., S.

¹ H. C. signifies House of Charity; S. School; G. H. General Hospital; C. H. Civil Hospital; H. D. Hotel Dieu.

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Chaville, Seine-et-Oise; 1670, H. C., S.
Champrosay, Seine-et-Oise; 1700, H. C., S.
Choisy-le-Roi, Seine; 1685, H. C., S.
Chaumont, Haute-Marne; 1672, C. H.
Chauny, Aisne; 1688, H. D.
Cetont, Orne; 1719, H. C., S.
Calais, Pas-de-Calais; 1760.
Cosse, Main-et-Loire; 1765, H. C., S.
Chateauboux, Indre; 1685, H. C., S.
Etoles, Marne; 1685, H. C., S.
Eu, Seine-Inférieure; 1685, Seminary.
Falaise, Calvados; 1785, H. C., S.
Frenay, Orne; 1692, H. D., S.
Fronsac, Gironde; 1683, H. C., S.
Guermantes, Seine-et-Marne; 1686, H. C., S.
Guingamp, Côtes-du-Nord; 1777, H. C.
Goussainville, Seine-et-Oise; 1696, H. C., S.
Hebecourt, Eure; 1689, H. C.
Houilles, Seine-et-Oise; 1645.
Jouy, Seine-et-Oise; 1675, H. C., S.
La Bussieres, Loiret; 1689, H. C.
La Ferte-Gaucher, Seine-et-Marne; 1695, H.
La Ferte-Vidame, Eure-et-Loir.
La Motte-Chandenier, diocese de Poitiers; 1705, H. C.
La Pelttres, près Rennes; 1792, H.
La Tremblade, Charente-Inférieure; 1686, H. C., S.
La Vallette ou Saint-Martial-de-Vallette, Charente; 1685, H. C., S.
Laузен, Lot-et-Garonne; 1798, H. C., S.
Leuville, Seine-et-Oise; 1675, H. C., S.
Lezinne, Yonne; 1676, H. C., S.
Louvois, Marne; 1676, H. C., S.
Luble, Indre-et-Loire; 1654, C. H.
Ludon, Gironde; 1702, H. C.
Meudon, Seine-et-Oise; 1700, H. C., S.
Montlhery, Seine-et-Oise; 1668, C. H., S.
Marly, Seine-et-Oise; 1692, H. C., S.
Maisons-sur-Seine, Seine-et-Oise; 1663, H. C.
Montpail, Aveyron; 1687, H.
Montfermeil, Seine-et-Oise; 1734, H. C., S.
Montargis, Loiret; 1736, C. H.
Montignac; 1765, H.
Manosque, Basses-Alpes; 1767, H.
Noisy-le-Grand, Seine-et-Oise; 1709, C. H., S.
Nanteuil-le-Haudoin, Oise; 1641, C. H., S.
Neubourg (le), Eure; 1698, C. H.
Nangis, Seine-et-Marne; 1746, H.
Oiron, Deux-Sèvres; 1698, H.
Plaisir, Seine-et-Oise; 1705, H. C., S.
Plouer, Côtes-du-Nord; 1684, H. C., S.
Pire, Ille-et-Vilaine; 1684, H. C., S.
Pont-a-Mousson, Meurthe; 1690, H.
Pont-Audemer, Eure; 1701, G. H.
Pont-Carre, Seine-et-Marne; 1734, H. C., S.
Puissieux, Seine-et-Marne; 1734, H. C.
Persan, Seine-et-Oise; 1731, H. C., S.
Palaisbaux, Seine-et-Oise; 1759, C. H., S.
Poligny, Jura; 1778, H. C.
Petit-Bourg, Seine-et-Oise; H. 1782.
Rosay, Eure; 1674, H. C.
Richelieu, Indre-et-Loire; 1641, H. C.
Reveillon, Marne; 1677, H. C., S.
Rambervillers, Vosges; 1731, H.
Rebets, Oise; 1736, C. H., S.
Ray, Oise; 1750, H. C., S.
Ravenel, Oise; 1771, H. C., S.
Romans, Aisne; 1773.
Rosay, Haute-Saône; 1773, H. C., S.
Roule (le); 1786.
Saint-Cheron, Seine-et-Oise; 1689, H. C., S.
Silly, Oise; 1690, H. C., S.
Sceaux, Seine; 1692, H. C., S.
Saint-Clair, Seine-Inferieure; 1704, H. C., S.
Sarcelles, Aisne; 1690.
Sainte-Marie-du-Mont, Manche; 1652, H. C., S.
Saint-Souplet, Marne; 1706, H. C., S.
Saint-Servan, Morbihan; 1698, H. C.
Saint-Aignan, Loir-et-Cher; 1700, C. H., S.
Saint-Thierry, Marne; 1687, H. C., S.
Seignelay, Yonne;
Savières, Aube; 1684, H. C., S.
Saujon, Charente-Inferioire; 1699, H. C., S.
Soubise, Charente-Inferieure; 1686, H. C., S.
Saintes, Charente-Inferieure; 1700, Orphanage.
Saint-Hippolyte, Gard; 1700, C. H., S.
Saint-Pierre-Montlimar, Maine-et-Loire; 1716, H. C., S.
Saint-Julien, Gironde; 1782, H.
Thizy, Eure-et-Loir; 1681, H. C., S.
Toussins, Aisne; 1642, C. H., S.
Toul, Meurthe; 1707, H. C., S.
11. **Daughters of Charity Victims of the Revolution**

Although many Daughters of Charity were imprisoned and subjected to harsh treatment and insults more cruel than death itself because of their attachment to Holy Church, a certain number received the grace of martyrdom. In a small town in the western part of France, the revolutionists imprisoned in a room of their establishment four sisters who died there from starvation. These sisters had been employed in the school work and assisted the sick and poor of the commune. At Arras there were four sisters at the House of Charity when the Revolution broke out; namely, Sister Marie Madeleine Fontaine, Sister Servant; Sister Jeanne Gérard; Sister Marie Françoise Pélagie Lasuel; Sister Madeleine Thérèse Fanton. Representative Joseph Lebon when at Arras dared not immediately attack the sisters who, despite their refusal to take the oath, had been permitted to remain in their own house. They were held in so great esteem by the people that Lebon feared a general uprising especially of the poor, and this favor increased his hatred to such a degree that it knew no bounds. When
he transferred his tribunal to Cambrai he sent for the sisters and there condemned them to death. In the summer of 1794, they mounted the scaffold with heroic sentiments of faith and charity, begging by earnest prayer they be the last Cambrai victims of Lebon, and their prayer was heard.

Two other sisters have left us an example of virtue and courage. They resided at Angers and were the worthy successors of the Daughters of Mlle. Legras, this city being among the first to receive sisters after the foundation of the Company, and it was even honored by a visit from Saint Vincent and Mlle. Legras. The latter came in 1639, to install the sisters in Saint John's Hospital, and a short time after Saint Vincent himself visited the hospital. He was well pleased with the progress of the new work giving to it a special blessing and within a few years, it was placed on a sure footing. At the time of the revolutionary storm there was a large number of sisters at the Hotel Dieu and when they were asked to take the oath, only three yielded to the unjust demand. The Sister Servant and Sisters Marie-anne Vaillant and Odile Beaugard especially were distinguished by their firmness, having been models by their piety and regularity. The shrewdness of the persecutors made them understand that to conquer they must scatter the resisting forces, therefore, they left the sisters undisturbed, except the Sister Servant and her two companions. The revolutionists, moreover, could not overlook the noble conduct of the sisters who during the siege of Angers nursed the wounded soldiers. The three sisters aforementioned were arrested and placed under guard at the Convent of the Good Shepherd then used as a prison. All the means of persuasion and force used to make them take the oath were fruitless. This failure provoked contempt which soon changed into anger and rage, and the revolutionists threatened the sisters with death. They were about to put the sentence into execution when the three sisters under oath

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declared they would publicly retract if their Sister Servant were executed. This declaration saved the life of the Sister Servant who was sent to Lorient and allowed to remain with the sisters there, unmolested. She died a few years later from a malady caused by the sorrow of having been deprived of sharing the glorious martyrdom of her companions.

It was believed that the sisters when separated from her who had so courageously upheld them by word and example, would readily submit to their persecutors, but they continued firm and the revolutionists pronounced sentence of death. A revelation similar to that with which Saint Felicitas and Saint Perpetua were favored in prison, was given these sisters. According to a Miss Martha who remained with them to the very last, on the eve of their execution, the sisters were heard telling each other the day of their death, and the kind of death they were about to undergo. "It seems to me," said Sister Marianne, "I will only be wounded."—"Yes," answered Sister Odile, "but I will fall immediately pierced by several shots." The trial was, so it seemed, meted out by God proportionably to the strength of His Servants, for as much as Sister Marianne possessed a strong and energetic character Sister Odile was naturally timid and retiring. Word came that the next day was appointed for their execution and the sisters received the news with joy. During the intervening hours they prayed and consoled their fellow prisoners whom they encouraged to face the terrible ordeal. The hour of departure arrived and when the ropes were brought to bind the condemned in a sort of chain, Sister Odile turned pale and trembled. She imparted her dread to Sister Marianne fearing her courage might fail her. "No," replied her companion, "you will not falter; strength shall be given you from on high. Remember the reward is near at hand. Let us not forego it." A veil was offered them to cover their faces. Sister Mari-
anne refused it, saying: "Is it a shame to die for Jesus Christ? May all present see how death may be endured for the Faith."—The sisters were bound together and Sister Marianne continued to encourage not only Sister Odile but the other prisoners. Unfortunately, on the way Sister Odile fainted and they were obliged to stop the cart. Her side chaplet broke and fell to the ground; it was picked up and carried to the sisters at the hospital where it is preserved as a precious relic. The revolutionists were enraged at the delay; Sister Marianne begged for a few moments, courageously supporting her companion who gradually recovered consciousness; her hand was torn and bleeding through the brutality of the executioners. The sad cortège continued its way. When the prisoners entered the enclosure called la Haie aux Bons Hommes, Sister Marianne began to sing the litany of the Blessed Virgin and the condemned, four hundred in number, responded. This spectacle was so touching that one of the most impious of the fanatics withdrew, exclaiming: "It is sad indeed to see women like these perish." Arrived at a short distance from the common grave already prepared, the chain halted, and twenty prisoners were brought forth to be executed. At the first fire several were killed; at the second, more fell and, at length, the executioners dispatched the survivors with their sabres and bayonets. Among this bloodthirsty rabble were women who were robbing the dead. In the midst of this horrible scene the sisters were brought forward; they stood perfectly calm awaiting death. At this moment the officer in charge gave a signal to halt, and either from sudden impulse or because of previous orders, he turned toward the sisters and said: "Citizens, there is still time to escape death. You have rendered services to humanity and deserve a mitigation of the severity of the law. For the mere taking of an

2. Deposition of Miss Martha.
oath, will you renounce your work among the poor? Further, since it is contrary to your conscience to pronounce the oath, return to your companions and I shall give information that you are under oath, thenceforth you may continue to live in peace” — “Citizen,” answered Sister Marianne, who like Eleazar spoke as one inspired, “we will not take the oath and we refuse to have it even suspected we did so.” Baffled by these words, the officers ordered the firing. Sister Odile fell pierced with many balls. Sister Marianne was wounded and her arm broken. Amid terrible suffering she remained standing surrounded by other victims who were writhing in agony. Enraged, the executioners cruelly finished the work with sabre and bayonet. Thus these two Daughters of Charity gave to heaven and earth an admirable example of fortitude, in dying for the Faith, fulfilling to heroism the beautiful teachings of their holy Founder, Saint Vincent de Paul. — The execution took place February 1, 1794.

We regret we have not been able to procure information of the severe treatment endured by Sister Jacquette Faujade, who died in prison at Cahors; Sister Thérèse Hanot, who also died in prison at Brouage; Sister Anne Catherine Tisserand massacred in the neighborhood of Mayenne.

(To be continued.)
The following letter may be found in the National Library, Paris: (MSS. No. 17, 109), as the preface to a manuscript having for its title: *Dix méditations faites par le Sieur Louis Machon, archidiaque de Port et chanoine de l'Église cathédrale de Tout, pendant les dix jours de sa retraite dans la maison de Saint Lazare, au faubourg Saint Denis les Paris*. The letter is addressed to Mr. Vincent, Superior of the Priests of the Mission. It was written fifteen years previous to the death of Saint Vincent and is a valuable testimony among other papers of the kind extant of the salutary influence exercised by the Saint on all who came into relation with him.

**Preface in Letter Form**

**To Mr. Vincent, Superior of the Priests of the Mission.**

Sir,

Here is part of the spoils that I have taken from your house to enrich myself without impoverishing any one. My proceeding would be blameworthy and most ungrateful if I returned to my ordinary duties without expressing my deep sense of the obligations I have contracted toward you. Your reputation for virtue is widespread yet we can never appreciate its extent. Your devotion at the altar, your equality of humor, and your profound humility have carried stronger convictions of religion to my mind than books or sermons. The saints, and the angels as well, did they live on earth, could imitate your beautiful life. Praise or flattery has no part in these words which are said only to emphasize the truth. God has chosen you not to reform His Church, but to inspire His priests with the sublimity of their calling and to teach them the purity and fidelity with which they should discharge their ministry. Gifted with a peculiar tact, you convert souls by the ordinary means and a ten days' retreat conducted at Saint Lazare makes of a sinner, a saint, who henceforth edifies those whom
he formerly scandalized. Here bad habits are overcome with contentment and joy, because virtue is made attractive and your influence for good is prompt and effective. I should prefer to renounce my possessions than to be deprived of the precious spiritual fruits gathered with you in those days of solitude; and if with the help of God, I preserve the innocence of heart recovered during that time, you shall count me among the happiest of men.

Believe me, Sir,

Your most humble and obedient servant,

MACHON

House of Saint Lazare, April 15, 1645.

II

THE CONGREGATION OF THE MISSION

DURING THE REVOLUTION

From the Mémoires of Abbé d'Auribeau

Abbé Pierre d'Hesmivy d'Auribeau born at Digne, France, 1756, was archdeacon and Vicar General in his native city when the Revolution broke out. He fled to Italy and there taught Latin to Madame Adelaide of France. Besides works on ecclesiastical subjects, we are indebted to him for his Mémoires pour servir à l'histoire de la persécution française. Rome 1797. Volume i., in-8. Lxxix. 152 pages. Volume ii. was not published.—Another work containing passages from Volume i. and forming a sequel to it was published under the title: Extraits de quelques écrits de l'auteur des Mémoires pour servir à l'histoire de la persécution française. Tome i [Pisa], May 1814. In, 8.—These works are found in few libraries and for this reason we are happy to publish fragments of them.

Abbé d'Auribeau wrote his Mémoires in Rome where, doubtless, he met Father Cayla, and Father Jacob former pastor of Saint Louis, Versailles. He tells us his chief aim has been exactitude as he noticed when they compiled the "History of the Revolution," several writers had unwittingly erred in the details, and notably in the dates. "We found," he writes, "many of these evidently false and we could never have rectified them were not the facts of recent occurrence, and therefore, widely known." He further asked the concurrence of those who might help in completing the notes he is about to publish and in correcting mistakes that might have slipped in.

When giving the sources whence he drew his information, he makes a
special mention of the happenings at Versailles. They are of peculiar interest to us because—as will be seen in the following extracts—the Congregation of the Mission had charge in this city of two parishes, Saint Louis and Notre Dame, with the chapel of the Royal Palace. The facts relating to Versailles and the États Généraux, Abbé d’Auribeau tells us, “have been furnished by eye-witnesses, or by writers who were living in the places mentioned, and they consequently were enabled to consult original manuscripts.”—Mémoires, pp. xxx., xxxi.

The work of Abbé d’Auribeau is written in a peculiar style. It abounds with Scriptural quotations against the “prevaricating nation,” that is, France. But the facts given by him were submitted to close investigation. One should be careful to verify them. The following are the passages directly connected with the Congregation of the Mission.

Mémoires of Abbé Auribeau Page xxxix.

As for the gentlemen of Saint Lazare, it is well known that Father Gomer finally reached London after passing through incredible hardships at Saint Firmin, and at Rouen where he was imprisoned. Father Grillet, Superior of the Seminary of Beauvais and Vicar General of the diocese, is not dead; the report of the massacre of Father Gruyer is confirmed; he was employed at the parish of Notre Dame, Versailles; Fathers Colin and Caron are also said to have perished; they belonged to the same Congregation which has just experienced new trials and losses. Among several of its members now imprisoned are: the Superior and Director of the Seminary of Beziers; the Superior of the Seminary Narbonne and two confrères; the Superiors of the Seminary of Montauban, two at Metz and one at Epinal, etc., etc. Fathers Julienne, Brochoi, Lamourette, nephew of the intruded bishop of Lyons, and Father Bailly, died in the prisons of Amiens after a long incarceration. News from London tells us that the Superior of the Seminary of Treguier was guillotined at Brest, and that Fathers Petit, Didier, and Lalier, Father Le Vasseur, Superior of the House of Saint Cyr, and a confrère, also perished on the scaffold.

The oath was soon authoritatively required of the ecclesiastics employed at Versailles. The Priests of the Mission attracted special attention as they were accused of adhering to the aristocracy, but of the forty priests two only took the oath. Members of this well known Community still animated with the fervent spirit of the incomparable Saint Vincent de Paul, gave during this time of trial, much consolation to the Church. The greater number showed themselves worthy of the confidence reposed in them by the bishops and the clergymen who were accustomed to attend the annual retreats in their houses, deriving therefrom renewed strength to continue their sacred ministry. This body, protected by the king and as helpful to the clergy as to laic society, sent here subjects as would edify the court by their enlightened zeal and unaffected piety; they were indeed an honor to religion. To keep studiously aloof from dignities and all that might attract the favor of men, seems to be the spirit of their Institute. Ever faithful to its teachings, the Priests of the Mission at Versailles were like “a thorn in the side” of the impious who were enraged at the sight of such constancy and courage and they tried by persecution to drive them away as their presence alone contravened their plans.

Mémoires of Abbé d'Auribeau, page 159

Conduct of Fathers Jacob, brothers, pastors of Versailles, Father Avoine the pretended bishop of Versailles. His impious answer to the pastor of Saint Louis parish. Deplorable end of the intruder.

The Rev. Fathers Jacob, the elder of whom was pastor of Notre Dame parish, and the second of that of Saint Louis, had much to suffer from the revolutionists. The
electors had offered the latter priest the bishopric of Versailles, but the worthy pastor, a model of the sacerdotal character, refused the honor and by his words and example confounded the unhappy bishop of a diocese that did not exist and which had been erected solely to gratify his ambition. Versailles was, in point of fact, no bishopric. The Assembly made use of its temporary power to create an episcopal See here with the same freedom as it established tribunals in the districts, and Father Avoine, pastor of Rouen, of whom Cardinal de la Rochefoucauld spoke in high terms, blinded by self-love was induced to accept the charge. (The election took place December 6, 1790, and the following day the process-verbal was read in the church. P. 182).

On that day the pastor of Notre Dame found himself in a most embarrassing position. The reading of the process-verbal having taken place immediately before the High Mass which he was about to celebrate, he deemed it his duty before ascending the altar steps to make a public declaration of his Faith and thus remove all scandal. Robed in his sacerdotal vestments, he approached the intruded bishop and addressed him in a clear and distinct voice: “You may judge, Sir, from the joy expressed by the people on learning of your appointment, what should be their unalloyed happiness were you to come here, sent by Jesus Christ and His Church, His true spouse.” (The intruded bishop took possession of his pretended See on the following Fourth Sunday in Lent and neither the legitimate pastor nor one of the faithful priests assisted at the ceremony. P. 182.)

Father Avoine had scarcely begun to enjoy this sham dignity when he visited the pastor of Saint Louis parish. An interview with this zealous priest who had won the re-

1. Father Jacob, the elder brother, died a holy death at Paris during the Revolution. His brother an eye witness of the facts here narrated, came to pray at the altar of Saint Peter and Saint Paul (Rome) and offer some reparation for the outrages committed in the parishes of Versailles.
spect and esteem of his parishioners, should have been a silent lesson to this misguided ecclesiastic. Father Jacob's words were expressive of his inviolable attachment to the teachings of the Church. "The conduct of our Community, Sir, should leave you no doubt as to our opinions."—"I acknowledge this with regret," replied the intruder, "for I should greatly desire to have co-laborers in a Congregation, which I highly esteem."—"The Congregation," said Father Jacob, "has always submitted to the Pope and to the bishops; their words are easily understood by men of good faith who seek the truth. You must surely know the Doctrinal Brief of the Holy Father and the exposition of the faith of the bishops. Moreover, Pius VI. and Archbishop de Juigny are our masters and guides; their teachings will be as our compass and our rule. Have you read the mandate of the Archbishop of Paris?"—"No," answered Father Avoine, "I am not ignorant of what might be said and, therefore, I attach very little importance to it. As to the Pope, well, he works at his profession."—"Is it thus, Sir, you speak of the Head of the universal Church!"—"Do not be surprised; we all know history, and we know too, the disturbance caused by his opposition to the Civil Constitution of the clergy. There was still greater agitation made of the Regalia question, and finally, the Pope gave his approval; he will eventually do the same in the present case and our differences of opinion will be happily settled. Pius VI. will consent to everything in a short time." The conversation was not prolonged. Father Jacob frankly gave his views but his efforts to reclaim the apostate from his errors were useless. It is said the unhappy man perished miserably by taking poison. Let us rely on the hope that God in His mercy granted him time to recognize his errors and to do penance for them.

The pastor of Saint Louis experienced the sorrow of seeing his parish taken possession of by Father Bassal, a sworn priest, his confrère and fellow countryman, who had been called to Versailles at his request. During this epoch, very often gratitude and every noble sentiment were sacrificed to ambition. The intruder had the audacity to write to his confrère this letter: "I hereby announce to you, my dear Pastor, that this morning I took possession of the parish of Saint Louis. You may judge by the sorrow of your own heart, how much it costs me to break this news to you. The department orders me to assert my authority this very day and I beg you, therefore, to advise your assistants that I will appoint curates to replace them."

Father Bassal belonged to the House of Notre Dame, Versailles. The House of Saint Louis gloried in the loyalty of its members to the Pope.

Father Hottmann, a Missionary, at first refused the oath but the counsels of Father Bassal influenced him to adopt the principles of the revolutionary party. Three months later, he was seized with a fatal malady; he then acknowledged with sorrow his fault, and repeatedly asked for the assistance of a Catholic priest, which was denied him.

Bishop Avoine persecuted those who would not recognize him as their pastor and who remained attached to their religious convictions... The faithful deserted the church of which he was pastor, and on his representations, an armed force of ten thousand men was sent from Paris to oblige the people to violate the dictates of their conscience, during those days erroneously extolled by the Assembly as the reign of Liberty.
Constancy of the Sisters of Charity and the Brothers of the Christian Schools. Continued persecution against religion.

The Daughters of Charity also founded by Saint Vincent de Paul, were after the Missionaries, a target for the popular fury. Their house was invaded and they were threatened with public flogging; the national guard came forward but this did not prevent the mob armed with sticks and whips from marching the sisters to the church of the intruded pastor. The spectacle presented by the Brothers of the Christian Schools was not less heartrending. As they steadfastly upheld the Faith they were made to suffer the same cruel treatment. The revolutionists directed their persecutions especially against religious women, those angels of earth, whose lives were consecrated to the most meritorious of works of mercy, the service of the poor. Everywhere the Daughters of Charity were maltreated and they gave in all places a glorious testimony of the Faith they professed, in-firma mundi elegit Deus ut confondat fortia. At Versailles their house was taken from them and converted into barracks for soldiers who were without religion or morality. The Christian Brothers were persecuted in like manner.

Massacres of September 8th. and 9th 1792 (at Versailles). Murder of Father Gallois, Missionary, and fifty-seven prisoners from Orleans.

These atrocities were only a prelude to the sanguinary measures about to be adopted in this same city in 1792, on the ninth of that month during which so many horrible crimes were committed in the capital city and in the provinces. We will quote only the narration of Abbé Barruel in his Histoire du clergé pendant la Revolution.

On the eve of the arrival of the prisoners from Orleans, executioners from the capital had come with impatient rage to await their victims. Father Gallois of the Congregation...
of the Mission, whose chief crime was to have been sacristan of the King's chapel, was imprisoned in the stables of the queen who perished on the scaffold thirteen months later. "That monster," called out the rabble speaking of Father Gallois "is sold to the court; he favors aristocracy... He must not escape." At this moment he was cruelly beaten until he expired. The following day, September the 9th., the fifty-seven prisoners conducted from Orleans in wagons were massacred here.

 Mémoires of Abbé d' Arribeau, pages 257, 580.
Barbarous excesses committed at Saint Lazare. Reports against the Community.

The revolutionists who had begun by burning the gates of Paris during the night of July the 14th., came to the house of the Lazarists whom they accused of having collected provisions of wheat. The brigands destroyed and pillaged everything; nothing was left but the walls, the stairs and the flooring. The fury of the mob was not satisfied with this work of destruction, it vented itself on the unhappy residents, especially Father Ferris who having gone to seek help, was wounded and covered with blood. He was Assistant to the Superior General and escaped by going successively to the different houses. Father Brunet, another Assistant, with a cleric, was taken to the wheat market in a wagon which the men pretended to be filled with bags of flour to be distributed to the people. The crowd in fact surrounded the wagon and with clamorings and insults, asked that they be put to death. It was almost by miracle they escaped. The other Lazarists had scarcely time to reach the walls of the enclosure, before the rabble was on the spot to pillage and set fire to the establishment which caused the greatest alarm in the neighborhood and it was then that measures were taken to disperse the mob and control the fire. These riotous acts were
committed in other quarters of the city according to the
direction of the revolutionary party who by this means,
prepared the people to march the next day against the
Bastille. The Superior General escaped by scaling the
walls of Saint Lazare. After some time he was nominated
member of the Constituent Assembly as first substitute for
the pastor of Saint Gervais who resigned. Strongly at­
tached to principles of right and justice, Very Rev. Father
Cayla de la Garde combined vast learning to priestly vir­
tues, he wrote a useful work on religious orders and an­
tother entitled, Questions sur le serment. He gave his opin­
ion publicly on similar questions to those who sought his
direction.

Mémoires of Abbé d'Auribeau, pages 763, 764:
Fidelity of the clergy. The Priests of Saint Lazare

The Congregation of the Mission or of Saint Lazare dis­
tinguished itself by its fidelity to the teachings of the
Church. We will add to the foregoing mention made of it
in this volume, that of nearly eighty establishments in
France, there were found unfaithful subjects in six houses
only and several of these priests publicly retracted the oath.
Among others, Father Leclere in the Lyonnais sealed his
repentance with his blood. Three Missionaries, Fathers
François, Gruyer, Galois were massacred, September 1792.
Father François is well known for his writings to which
we shall refer later on. He had become on this account odi­
ous to the revolutionary party; the mob threw him out of
the window of the Seminary Saint Firmin, of which he was
Superior, and he died from this barbarous treatment. Three
others, Fathers Julienne, Brochois, Bailli, died in the prisons
of Amiens. The last was arrested while celebrating Holy
Mass in a private residence. He was marched through the
city in his priestly vestments and insulted by the crowds.
Thrown into a loathsome prison he soon after died. There
were several other Missionaries imprisoned in various localities. One of them, recognized in the Infirmary of Saint Sulpice where he assisted the poor under a disguise, was at first imprisoned at Sainte Pelagie from which he made his escape. He then made use of his freedom to labor among the faithful in Paris in concert with three confrères who were reported to be dead.

The churches of the Lazarists having been closed at a later date than the other churches, were resorted to by the faithful priests and fervent laity. For a long time, the Missionaries were exposed to countless dangers as they continued to minister to many secretly. At length, they were driven from their houses; they succeeded, however, in being useful up to the day when the law of deportation was issued. The name of Very Rev. F. Cayla de la Garde, Superior General and substitute deputy of Paris at the General States, is found among those who stood for right and justice. He contributed not a little to preserve the Congregation in the path of rectitude by word and example. Denounced several times to the Assembly as a fanatic and a despotic superior, it was with much difficulty he managed to reach Rome. Here was also Father Jacob, pastor of Saint Louis at Versailles, of whom it is related that once when he was preaching at Versailles, the crowd threatened to hang him. He answered with firmness: "Yes, gentlemen, I am ready; prepare the rope and when I have finished my sermon, I will myself go to the place of execution."—Father François is the author of *Mon apologetie*, an open declaration of his opinion concerning Church property. He wrote another work entitled *Point de démission*; it contains three different topics: the apology for the *reto* opposed by the king to the decree concerning the priests; three letters on jurisdiction against the intruded Bishop Gregoire; an answer to Camus on the Pope's Brief. Several other Missionaries at Paris, at Toulouse, etc., have published useful writings
on these important matters. Father Cousin who died in 1788, and was Superior of Saint Firmin before Father François, had influenced Mr. Villette, Knight of the Royal Order of Saint Louis, his relative and countryman to take up his residence there. This officer by his piety was a model to the seminarians and he went abroad only to visit the churches. Father François when made Superior, was happy to have Mr. Villette at Saint Firmin where he remained twelve years, leading a most retired life filled with good works. He was involved in the general massacre which immolated ninety victims. Warned of the approaching danger and urged to retire, he answered with courage: "I wish to share the fate of my worthy fellow-laboreis; I will never be separated from them."

III

COLLEGE DES BONS ENFANTS
or SEMINARY SAINT FIRMIN, PARIS.

In his report of June 1908, to the Commission studying the Cause of “Martyrs of September 1792 at Paris”, the vice-postulator of the Cause of Mgr. R. de Teil, gives the following interesting information relative to the Seminary Saint Firmin. (Paris, Dublin, 1908. In-8, p. 15)

In the reconstruction of the theatre of the massacres (Saint Firmin) there was still wanting the portion removed when the street des Ecoles was cut through. This part of the building faced Saint Victor Street where several priests still alive were thrown from the upper story windows and massacred by the mob below. It was called the old building to distinguish it from the new building still standing No. 2, rue des Ecoles. Those who tried to locate the spot were puzzled, though they had consulted the Cabinet of engravings, the National Library, the albums of the V. arrondissement of the Topography of France; this façade was designated under the title of “Collège du Cardinal Lemoine.” One of these gentlemen now deceased,
The Seminary of St-Firmin
Formerly « Collège des Bons-Enfants »

https://via.library.depaul.edu/annals_en/vol16/iss1/2
spoke of the subject to his brother, Abbé Jacques, who sent me a picture asking whether this represented the façade of Saint Firmin. The question was puzzling as I had never seen the picture of the façade, yet the irregular opening struck me as peculiar. I had some time since procured the ground plan of the building and by comparing both I saw a perfect resemblance. Moreover, the plate was furnished with valuable information for the base bore the inscription; “Report to His Excellency the Minister of the Interior, 1820!”¹ This report of 1818-1819 was given by Doctor Guillié, on the condition of the Royal Institute for blind children. Doctor Guillié, director of the establishment, by a happy digression, gave a few historical facts on the house built by Saint Vincent de Paul. He carefully noted that nothing had been altered in this portion of the house except a belfry was added. I quote this for those who are interested in the buildings of Saint Firmin on account of the martyrs who perished there. The remembrance of Saint Vincent must have been present in their minds at the hour of sacrifice when they, doubtless, invoked his protection with assured confidence.

Nothing has been altered² of that portion of the building facing southward Saint Victor Street and the large courtyard on the north side. A belfry has been constructed and the clock of Saint Catherine’s Church placed therein.

The College des Bons Enfants is one of the most ancient in Paris. It existed in the twelfth century and Brantôme tells us it was protected by Saint Louis. It was falling into ruin when Cardinal de Gondi gave it to Saint Vincent de Paul with the title of Principal, to establish there the work of the Mission. The plan was carried out, March 1, 1624. The following year, Saint Vincent with the 40000 livres donated by Madame de Gondi, built over the city ditches, the portion of the establishment where is seen the porte-

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The porte-cochère. In order to do this with greater economy, he utilized the old buildings on the eastern side thus giving to the main building an oblique direction. For two years he himself occupied the room above where the bathrooms are today located. The straw hangings placed there at this time were to be seen thirty years ago; the room was carefully kept and no one allowed the use of it except those preparing by a retreat to enter Saint Lazare. A wooden Crucifix, a small table, two chairs and a bed, were the only ornaments. No other place could be more proper to inspire lively sentiments of Christian charity and self-sacrifice than the little room once occupied by the great benefactor of humanity.

Not far distant from the college, at the extremity of the Fosses Saint Bernard could be seen at the beginning of the last century, an old tower where the criminals condemned to the galleys were imprisoned. Saint Vincent went to visit these unhappy men to whom he brought spiritual comfort and abundant alms. To provide a means of discharging this good work with greater facility, he caused a pathway to be cut through the grounds, traces of which are found along the walls of the students' walks. The house itself is filled with memorials of the Saint. How strange that happy reminiscences be mingled with painful remembrances and connected with an establishment at one time the home of so great a Saint!

One hundred sixty priests were massacred on the 2nd. and 3rd. of September 1792, in the college then used for a prison and called, Seminary of Saint Firmin. The actual scene of the horrors of these days, took place in the new building at the foot of the students' large stairway.

1. On the second story to the right of the porte-cochère.
BOOK REVIEWS


Devotion to Saint Vincent de Paul is still practised in the parish of Châtillon. The zeal of the Abbé Gojon, pastor from 1875 to 1906—date of his death—is specially noteworthy in the late religious movement in honor of the Saint. The presbytery occupied by him has been beautifully renovated by the Daughters of Charity who have established there several works of charity. Another tribute to the Saint is the interesting pamphlet at hand. Pious reminiscences are appropriately arranged and documentary references published for the first time are subjoined; such as the acts of the nomination of Saint Vincent and his successor, Rev. Louis Gerard, to the parish of Châtillon, which record the taking possession of the same. The pamphlet may be procured from the author, Abbé Cordenod, pastor of Montceaux, via Montmerle (Ain). Net price: 0 fr. 80.


Rev. Paul Bedjan, an indefatigable worker who has so extensively enriched the ecclesiastical literature of Persia, his native land, gives interesting information concerning Bishop Isaac. We quote the following (*Avant-propos*, pp. iii., xiii., xv.): There has been much talk about Isaac of Nineveh, and many erroneous statements have been given. Fortunately two sketches1 published recently have thrown light upon his identity; as to his literary productions, I have discovered after many researches and at the cost of much labor, the original writings.

Isaac, Bishop of Nineveh, was born in the seventh century in Beit-Kataraya beyond India, on the borders of the Persian Gulf. After terminating his studies, he embraced a monastic life and made his profession in his native country where he lived until the Nestorian Patriarch, Mar Guiverguis (660-680), having noticed him during a pastoral visit, took him to Mesopotamia. Here he was consecrated bishop of Nineveh in the monastery of

Beit-Abbé. An administrative charge was not to his liking and after five months, worn out by lawsuits and difficulties of all kinds, he tendered his resignation and rejoined the anchorites in the mountains of Matout near Beithouzayé. Later on he came to the convent of Rabban Schabour. Bishop Isaac was well versed in spiritual matters. Tradition and his writings testify to the fact that he was a Nestorian.

Having discovered the errors of the work, we may readily discern its merits. It has been translated into several languages but all the translations are not faithful reproductions of the original which is highly praised by Barhebraeus one of the most celebrated of Monophysite writers. In 1892, Mr. Chabot made it the subject of a special study. But the fragments convey only an imperfect idea of the work which should be read and studied to derive profit therefrom. Apart from several passages and three chapters translated into Latin by Mr. Chabot, the publication as a whole is true to the author. The first edition was revised with particular care that it might profitably serve as a text book."


By request we have given the title of the first work mentioned above, which certainly deserves particular notice. We take the opportunity to add the names of the other works already known and appreciated. They are all productions very serviceable to Missionaries; the last has served to prepare applicants for the trained nurse diploma in Saint Joseph's Hospital, Paris, conducted by the Daughters of Charity.

Those who wish to devote themselves to the care of the sick cannot do so at the present time without some technical knowledge at least of elementary subjects and of the principles which in these days of progress, have been made most practical, especially so in surgical science. Laic nurses in Paris are numerous; besides the school at La Salpêtrière, another has been inaugurated on the Peupliers Square near the Gentilly gate. Present at the opening were distinguished officers of our Catholic works; notably, Mr. d'Haussonville, Mr. de Vogüé. The halls were blessed by the Arch-
bishop of Paris. The day will come—and perhaps it is already here—when only those nurses shall be admitted to the ambulances who have been graduated from the Croix Rouge. It is, therefore, advisable that religious follow the popular movement and secure the diploma which is a professional guarantee offered them. (See page 161.)

335 To follow the progress of those works connected with the Congregation of which we are members, is evidently a duty. We have, therefore, read the Compte rendu du III. Congrès de l'Alliance des grands séminaires tenu à Paris les 21 et 22 juillet 1908 (In-8; Beauchesne, 117 Rennes Street, Paris).

The Directors of the greater number of the seminaries hold an annual meeting in Paris, during which they discuss topics relative to the work. This year the sessions by request of several members, were closed by a retreat preached by Mgr. de Ligonnes, Bishop of Rodez, Superior of the Ecclesiastical Seminary.

Printed reports of the general direction of the ecclesiastical seminaries have been the practical results of these meetings, which is the self-same line of conduct pursued by the Congregation when previous to 1903, the superintendence was confided to it. Discipline is not so rigid as formerly nor is the schedule so exact; recesses, though of shorter periods are more frequent. To sum up, all these regulations are similar to those maintained in our colleges where modifications were introduced on the request of certain bishops. As to what regards the course of study which is of paramount importance, we cannot overlook the progress achieved within the last twenty or even thirty years. With regard to the scholastic method, to what degree is it used in the seminaries in conjunction with the historical and positive method for the exposition of the class work? This question was inevitable. Here again while admitting the progress of the times, the meeting seemed to lean toward conservative measures. A Director of the Seminary of Albi, speaking from practical experience remarked (p. 113): At our Seminary, the chief dogmatic questions of theology are presented in the positive and scholastic methods combined, and the interest thereby awakened in the students is observable. They readily grasp what is made so real. This is a method of prudence, as it guards against objections likely to be raised by the seminarians and which become for many a stumbling block in the beginning of their career, particularly should they be deprived of the guiding light of their director. The remarks which followed were characterized with prudence and reserve, the general atmosphere of the Congress.

336 Abbé P. M. Renard Superior of the Ecclesiastical Seminary of Chartres, who has already published valuable and interesting study on the Ecclesiastical Seminary of Chartres, adds today another work, an historical essay on the Preparatory Seminary, entitled: Le Séminaire Saint Charles.
à Chartres. (Chartres, Garnier 1908.—In-8, 51 pp.) These two seminaries were in the 18th century confided to the Congregation of the Mission hence anything connected with them is of special interest to us. The Annals (Eng. ed Vol. viii., p. 128), has called attention to the study of Abbé Renard on the Seminary of Beaulieu or Ecclesiastical Seminary of Chartres; the essay now presented is not inferior to the preceding works. It is not an easy task to write the history of a seminary and especially to relate the sad story of its closing, which besides being of recent occurrence is known to all. The author has restricted himself to the statement of facts, a commendable plan in the present instance. The monograph is well written in clear and sober style, accurate in detail and enriched with documentary references. We have found therein information—not discovered elsewhere—relative to the scattering of the archives of the Congregation during the Revolution. This information is most helpful in drawing up the list of Superiors of the Preparatory Seminary when under the Congregation. The following are the names with short biographical notes:

1719. Rev. Pierre Ignace Lagruere. A learned man with a decided taste for literature. He was called from Chartres in 1730, and sent to Portugal as Superior of the House of Lisbon and thus came into relations with King John V. Being a member of the Academy of Coimbra, several letters and essays, written by him are to be found in the Collections of the Works of the Academy. (Coimbra, 1750; 5 volumes-in-4.)

1730. Rev. Louis Louvart. An active worker and held in high esteem. He died at Chalons, October 19, 1747.

1747. Rev. John Francis Allart during whose sojourn in Chartres a decided improvement took place in the Saint Charles Seminary. From 1742 to 1747, he directed the House of Saint Vincent de Paul, an annex for the preparatory grades up to the third class. When he was appointed Superior of the Saint Charles Seminary, the House of Saint Vincent was closed.—In 1761, Father Allart came as pastor to Notre Dame, Versailles.

1761. Father Henry. As the Christian name is not given and there are other Priests of the Mission of the same surname, it is not easy to distinguish the particular Missionary.

1765. Rev. Michel René Ferrand. In 1782, he was recalled from Chartres for the Mission of Algiers of which he was Superior. Later on, he became one of the Assistants to the Superior General in Paris.

1782. Rev. Claude Cosson, left Chartres in 1784, to assume the direction of the Lazarists at Rochefort who had charge of the parish of Saint Louis, the seminary of the marine chaplains, and the chaplaincy of the marine hospital.

1784. Rev. Francis Petitdidier. In 1790, he was at the Ecclesiastical Seminary of Mans where he refused to take the oath of the Civil Constitution of the clergy. (Dom Piolin: Histoire de l'Eglise du Mans, t. I., pp. 260, 471).

1785. Rev. René Martin Pilercaule or according to our register Pil-
LÉRAULT, was afterwards Superior of the Ecclesiastical Seminary of Châlons-sur-Marne

1786. Rev. Simon Verguin survived the Revolution. He was greatly esteemed by the clergy of Chartres.

On page 18 of this essay is found a letter from Mgr de Merinville addressed to his clergy in 1719, stating the reasons why he was about to give over to the Priests of the Mission, charged since 1680, with the Ecclesiastical Seminary, the Preparatory Seminary. Joined thereto are the 12 articles of the agreement made with the Congregation, which provided that it would furnish two priests and two brothers. The students were to attend the College Course at the Saint Charles Seminary (p. 48). This was kept up until 1791, when the house was closed by the revolutionists. In the inventory drawn up Friday, July 19, 1790, by a civil officer, three priests are named; Rev. Simon Verguin, Lazarist and Superior, aged 38 years; two directors: Rev. Claude Bonabbé, Lazarist, aged 26 years, and Rev. Alphonsus Joseph Margana, secular priest and procurator; two professors, Rev. John Clausier, aged 26 years, and Rev. Philip Lesage, aged 21 years. There were 80 students. This gives an insight into the organization of a diocesan preparatory seminary in France during the 18th. century.


This work is a narration at once edifying and dramatic of a martyr for the Christian Faith in the 19th. century. Facts are taken from most reliable sources. The publication is not only approved by the Oriental prelates but favorably criticized by the clergy and those conversant with Arabic.

"One of the best works of the kind ever published in Arabic and which will powerfully lead souls to God," is the comment of the Jesuit Fathers. We might suggest that the work be given as a prize in the Christian schools of Syria and Egypt.


The Patriarch of Lisbon has given the following approbation: Approba-
We have from the same author:

LIST OF ESTABLISHMENTS
OF THE SISTERS OF CHARITY

XVI.—UNDER VERY REV. A. FIAT (Continued).

We have already published, under the head of Historical Information, the principal establishments founded since the time of St. Vincent de Paul. We shall now continue the list which will lead up to 1881.

Nota.—The abbreviations indicate the nature of the work: S., School; F. S., Free School; H., Hospital; C. H., Civil Hospital; G. H., General Hospital; M. H., Military Hospital; H. D., Hôtel Dieu; H. C., House of Charity; O., Orphanage or Ouvroir; A., Asylum; F. A., Foundling Asylum; I. A., Insane Asylum; D., Dispensary; N., Nursery; M., Maternity; S. H., Sailors' Hospital; B. A., Blind Asylum; H. I., Hospital for Incurables.—For Italy, Ricovero signifies Hospice; Conservatorio, Ouvroir.—For Spain and Latin America, Colegio a School or a Boarding School for young ladies.

1882 Acireale, Italy, C. H.
Alassio, Italy, H.
Algersdorf, Austria A.
Antrodoco, Italy, Ambulance.
Assumption, H. C.
1876, Aurach Austria, S., O.
Aversa, Italy, H.
Baltimore, United States, S.
Barcelona, Spain, H. C.
1857, Boscowitz, Austria, H. C., S.
Barcelona, Spain, H. C.
Bellevue, France, H. C.
Benevento, Italy, H.
Bonyhad, Hungary, S.
Brienen, Austria, S.
Brucke, Austria, S., O.
1853, Brunn, Austria, O.
1853, Budapest, Hungary, H. C.
1857, Budapest, Hungary, H. C.
Buenos-Ayres, Argentine, H.
Cagliari, Sardinia, O., Deaf-mute A.
Caltanissetta, Sicily, O.
Casteljaloux, France, F. S.

1. The houses to which are added the date of foundation are those of the Union of the Community of Salzburg in 1882.
Châtillon, France, H. C.
Cittiglio, Italy, H.
Cologne, Prussia, A.
Colon, Panama, H.
Cosenza, Italy, H.
Curico, Chili, H.
Ebbs, Austria, H.
Elreichsdorf, Austria, O.
El Biar, Algeria, O.
1858 Erlau, Hungary, H.
Flers-de-l'Orne, France, H.
Florence, Italy, O., B. A.
1854 Fünfkirchen, Austria, H. C.
1855 Fünfkirchen, Austria, H.
Genoa, Italy, H.
Gioia del Colle, Italy, A.
Gnigl, Austria, H.
Goldegg, Austria, S.
1853 Gratz, Austria, Central House.
Gratz, Austria, Boys' A.
Grosmaim, Austria, O.
1853 Gross Warden, Hungary, S.
Guayaquil, Ecuador, I. A.
1853 Güns, Hungary, H.
1856 Gyongios, Hungary, H.
1859 Hainburg, Austria, O., A.
1852 Hengsberg, Austria, S.
1867 Hofgastein, Austria, H.
1875 Hofgastein, Austria, H., S.
1881 Hopfgarten, Austria, H. C.
Horadenka, Austria, H.
Jochberg, Austria, S., O.
Kesthely, Hungary, S.
1855, Kitzbuhel, Austria, H., S.
1875, Kitzbuhel, Austria, O.
Kiou-Kiang, China, H. C.
1872, Kirchberg, Austria, H. C., S.
1879, Kirchbuhel, Austria, H., S.
1846, Kössen, Austria, S., O.
1880, Kuchl, Austria, H.
1846, Kufstein, Austria, H.
La Ciotat, France, H. C.
1852, Laibach, Austria, G. H.
1855, Lancowitz, Austria, Female Prison.
La Paz, Bolivia, H.
1854, Laufen, Austria, O., A.
1870, Laufen, Austria, H.
Leekirchen, Austria, H. C.
1881, Lend, Austria, S.
Les Marches, France, O.
London, England, Italian S.
Lugo, Spain, H.
1858, Maria Nostra, Hungary, Female Prison.
1862, Mariathal, Austria, Boarding S.
Marseille, France, Pharmacy.
Martinsburg, United States, S.
1867, Mittersil, Austria, S., O.
Milan, Italy, O., H. C.
Montecassiano, Italy, H.
Nemet Boly, Hungary, A., S.
Panama, H.
Parahyba, Brazil, O.
Peretola, Italy, O.
1874, Piesendorf, Austria, S., O
1853, Pinkafeld, Hungary, S.
Popayan, Colombia, H.
Quito, Ecuador, H.
1866, Rattenburg, Austria, H.
Reus, Spain, H., H. C.
Riedenburg, Austria, Crèche
Rio Janeiro, Brazil, H.
Roatyn, Austria, H.
Saint-Germain-en-Laye, France, F. S.
Saint-Macaire, France, O.
1857, Saint-Pölten, Austria, H.
1852, Salzburg, Austria, S
1855, Salzburg, Austria, H.
1856, Salzburg, Austria I. H.
1857, Salzburg, Austria, Leper Home, H. I.
1858, Salzburg, Austria, O., Boarding S.
1863, Salzbrg, Austria, Central House
1873, Salzburg, Austria, Home for the Aged.
1881, Salzburg, Austria, F. A., Crèche.
Salzburg, Austria, Union, July 28, 1884.
San Clemente, New Castille, Spain, H.
San German, Porto-Rico, H.
San Giuseppe Iato, Palermo, Sicily, A.
1862, Saint-Johann, Austria, H., S.
Santa Ana, Salvador, H.
Santa Quiteria, Madeira Islands, H. C.
Santona, Spain, A.
Scutari, Turkey, Europe, Boys' S.
1856, Stein, Austria, Male Prison.
1854, Szegzard, Hungary, H.
1881, Taxenbach, Austria, H.
Téhéran, Persia, S.
1879, Thierbach, Austria, S., O.
1874, Urfahr, Austria, O.
Varano, Italy, O.
Varlungo, Italy, O.
Warsaw, Russia, O.
1855, Wall Meseritsch, Austria, Prison.
1879, Werfen, Austria, H.
1854, Weszprim, Hungary, H.
1856, Weszprim, Hungary, S.
1876, Worgl, Austria, S., O.
1871, Zell-am-See, Austria, H. C.
1848, Zell-am-Ziller, Austria, H., S.
Zywiec Saybusch, Austria, H.

1883
Alcoy, Spain, S.
Alsoszemered, Hungary, S, H.
Ans, Belgium, Central House.
Blasain, Spain, H. C.
Bilbao, Spain, H., A, F A, Creche.
Bottenmaun, Austria, H.
Brixen, Austria, S.
Budapest, Hungary, H.
Cairo-Montenotte, Italy; S.
Czakvar, Hungary; H, F. A.
Cingole, Italy; A.
Dirschau, Prussia; H. C.
Dover, England; Saint Mary’s Home
Gratz, Austria; B. A.
Genoa, Italy; H. C.
Hartberg, Austria; G. H.
Hetzendorf, Austria; O.
Hogyesz, Hungary; O.
Homonna, Hungary; G. H.
Kalisz, Russian Poland; H.
Martinsburg, United States; S.
Martonvasar, Hungary; F. A.
Motrico, Spain; H. C.
Nancy, France; M. H.
Parahiba, do Sul Brazil; O.
Paris; S.
Pasajes, Spain; H. C.
Perigueux, France; O.
Pisa, Italy; A.
Rima-Szombat, Hungary; H.
Rottenmann, Austria; H.
Sanguesa, Spain; S.
Santiago, Spain; I. A.
Saubusse, France; H. C.
Scutari, Turkey; H. C.
Sestri Levante, Italy; A.
Soria, Spain; S.
Szemered, Hungary; H.
Tuy, Spain; H. C.
Varlungo, Italy; O.
Warsaw; H. C., O.
Venafro, Italy; H.
Vera de Navarra, Spain; H.
Zülpich, Prussia; H.

1884. Acqui, Italy; O.
Arbuno, Italy; A.
Bilbao, Spain; Crèche, A.
Bruges, Belgium; S.
Budaors, Hungary; A, S.
Budapest, Hungary; Crèche, H.
Buenos-Ayres, Argentine; A.
Cairo-Montenotte, Italy; S.
Cali, Colombia; H.
Carabanchel, Spain; S.
Cenicero, Spain; S.
Chaumont, France; S.
Chiclana, Spain; H.
Cintruenigo, Spain; H.
Cirluno, Italy; A.
Commern, Prussia; A.
Cordon, Argentine; S.
Diamantina, Brazil; H.
Elche, Spain; H.
Fasano, Italy; H.
Fermo, Italy; O.
Gueugnon, France, H.
Gyoma, Hungary; O.
Hernani, Spain; H.
Leyfield, England; S.
Montreuil, France; H. C.
Moro d’Alba, Italy; H.
Mulino, Italy; A.
Nagykaniszsa, Hungary; H.
Orotawa, Canary Islands; H.
Ostra, Italy; H.
Paks, Hungary; S.
Palazzolo, Italy; H. C.
Paris; H., O.
Pisa, Italy; H., O.
Rakospalota, Hungary; S.
Revello, Italy; A.
Rome, Italy; Pilgrims’ H.
Saint-Clar, France; H.
Sainte-Marie-sur-Ourche, France; H. C.
San Ginesio, Italy; H.
San Juan, Porto Rico; H.
San Salvador, Salvador; A.
Santena, Italy; A.
Santiago, Chili; H.
Sestri Levante, Italy; A.
Sieradz, Russia; H.
Spezia, Italy; O., H. C.
Syra, Greece; H. C.
Talcahuano, Chili; H.
Triggiano, Italy; H. C.
Varano, Italy; O.
Volosca, Italy; S.
Westendorf, Austria; S.
MOTHER HOUSE OF
THE DAUGHTERS OF CHARITY
PARIS

In preceding Annals we published notes on the Mother House of the Priests of the Mission, the location of which was successively changed from the Collège des Bons Enfants, rue Saint Victor near the gate of the same name (1625-1632), to the House of Saint Lazare, Saint Denis quarter (1632-1792), and finally, in 1817, to the Hôtel de Lorges, 95 rue de Sèvres. It appears to us of some utility to outline also the history of the Mother House of the Daughters of Charity and to note briefly its different locations. We do not intend to make this an exhaustive study, perhaps at a later period we may complete the work and in the meantime, when needful, we will supply more minute details of the facts given in this issue.

I. — Near the Collège des Bons Enfants

In the designs of Providence, Mlle. Le Gras was called to found under the direction of Saint Vincent de Paul, the Community of the Daughters of Charity. After a year of widowhood, she took up her abode near the Collège des Bons Enfants in the rue des Fossés Saint Victor, today rue du Cardinal Lemoine. In this street is still seen, No. 43, a small, narrow house of sufficient depth and having two front windows and a low entrance giving access to a dark corridor. It is here in all probability, Mlle. Le Gras resided.

In 1632, the removal of the Mother House of the Priests

2. Ibid., Vol. xii., pp. 286, 417.
3. Ibid., Vol. xiv., p. 135.
of the Mission to Saint Lazare, occasioned a distant separation from Saint Vincent, and Mlle. Le Gras began to consider the advisability of a change of abode. Without precisely discouraging her, Saint Vincent that same year pointed out in a letter the inconveniences which might result from such a step. He wrote: "I had purposed to visit you, Mademoiselle, but being detained by an embarrassing affair, I beg that you let me know if you have engaged a new residence, and if so, where it is located. You may suppose I have a special reason regarding yourself for judging it unwise for you to take up your dwelling in this quarter. Oh! no, this is not the case, I assure you. The reason is this. In our neighborhood, we priests are closely observed and even the necessary visits to your house would be a subject of comment. When I am given the pleasure of seeing you, I shall explain matters more clearly."

Mlle. Le Gras followed the suggestion of Saint Vincent and continued to reside rue des Fossés Saint Victor where in the following year the Company of the Daughters of Charity took birth. At the outset the Community was composed of four or five poor village girls selected by Saint Vincent himself on the references furnished by Mlle. Le Gras. It was organized by degrees, and on the 25th. of March, the pious Foundress bound herself by vow to continue without further hesitation her mission of charity. She drew up a rule of life which received the approbation of her wise director. By fervent exhortations, she maintained in the hearts of her daughters, the love of their sublime vocation. The first Conference handed down to us, was given July 31, 1634.

II. — In the quarter of La Chapelle

The modest residence of Mlle. Le Gras soon became insufficient to accommodate all the postulants who presented
themselves and the Community began to make inquiries for a more suitable house. "Madame Goussaut," Saint Vincent wrote in 1634, "is of the opinion it would be well to have you remove near Notre-Dame; please to consider this proposal." The Saint desired a house of unassuming appearance but nevertheless not too small, and besides situated in the neighborhood of a church. His letters to Mlle. Le Gras show how preoccupied he was with the thought of providing a comfortable home for his Daughters. He wrote again: "The house spoken of by Madame Goussaut is not the one, Mademoiselle, of which I made mention to you. The former is a fine building valued 40,000 to 50,000 livres, whereas the latter is worth only 7,000 or 8,000 livres. It would make an unfavorable impression on the public for poor sisters to occupy the first, and the second is situated too far from a church. You will see about all this." Another day he wrote: "I visited yesterday the house in the faubourg Saint Martin, about which I spoke to you, but it is not large enough. It would be well, as you say, to have one's own residence as soon as possible, but to find the house in question is not an easy matter."

At last, thinking he had found a suitable house, Saint Vincent imparted the good news to Mlle. Le Gras: "There is a small house at La Villette. The land consists of about one acre including the ground for the house and garden, located in the parish of La Villette under the jurisdiction of Stains. It is the last house in the village in the direction of the church and not quite as distant as yours. The price is 4,000 to 5,000 livres. There is a building or two, a barn and stable, in the style of village homes, with an open view from the side and rear. This is the only house for sale at La Villette. See, if it might suit you."

To go to La Villette meant to remove still farther from Saint Lazare and this was not to Mlle. Le Gras' liking. She made her objection known to Saint Vincent who did
not insist on the purchase and continued to pursue his investigations. Having learned that a house was for sale at La Chapelle Saint Denis, he gave information of it to Mlle. Le Gras and advised her to inquire about it. “I wrote to Madam Goussaut,” he explained, “and I think it would be well for you to visit the house at La Chapelle, and ascertain the price demanded. The locality will be a change for you as she believes I know, the country air is good for your health.”1 Mlle. Le Gras went to visit the house and was satisfied with it. Saint Vincent delighted to have the affair settled, hastened to draw up the contract. “Here is, at last, the deed of the sale,” he wrote to Mlle. Le Gras, “the money is paid, and I wish you would let me know how many rooms there are in the house. Next Sunday at the parish Mass, I will announce the purchase.”2

La Chapelle Saint Denis of which a portion of the land is today occupied by the gare du Nord was then outside the city limits. The house of the Daughters of Charity was located, it is said, on the corner where today Goutte d’Or and La Chapelle streets meet. The Sisters took possession May, 1636.

The locality of La Chapelle was not favorable to Mlle. Le Gras’ health. Saint Vincent was distressed, and he wrote July 4, 1639: “I cannot express, Mademoiselle, the sorrow I feel to learn you are suffering again from headache. Is not the air of La Chapelle the cause of this trouble? Please to consult a physician, and if he be of this opinion, try to leave the place as soon as possible and rent a house in our faubourg—if there be one for rent—or else within the city. If you cannot find a house at once and the one belonging to Mlle. Polallion is in a suitable condition, inquire if she will not let you have it for some time, during which you may be on the lookout for another. I

1. Letter 114, t. 1. p. 116
2. Letter 124, t 1. p. 127
beg of you, Mademoiselle, to do this at the earliest opportunity and meanwhile take all possible care of your health.”¹ The delay, however, was long notwithstanding the ready concurrence of the Ladies of Charity and the efforts of Saint Vincent. “I was very busy this morning,” he wrote February 4, 1640, “on account of the house at La Villette, and I find it presents many advantages. The pastor besides offers you his own residence. We shall see about it.”² Mlle. Le Gras as we have already stated, did not care to go to La Villette. She sent the following answer to Saint Vincent: “Before leaving this place, it is necessary that we make known to you the inconveniences of the house proposed, and how many may be accommodated therein, so we might experience no regret.”³ The Ladies of Charity seconded Saint Vincent as best they could and he mentions them in a letter dated 1642: “Providence seems to direct their views, or at least of some of them,⁴ toward this faubourg.” Mlle. Le Gras became so anxious to terminate the affair that Saint Vincent deemed it prudent to moderate her zeal. “We must continue to pray for the house, for which,” he stated, “I am not so eager as for the means to rent one for you here. Oh! Mademoiselle, your work⁵ is not attached to a house but to the continued blessing of God on it.”

III. In the faubourg Saint Denis opposite Saint Lazare

A favorable occasion finally presented itself. Jean Desmarests and Claude Sadot, citizens of Paris, decided to sell a house located 112 rue du faubourg Saint Denis and almost facing the priory of Saint Lazare, Saint Vincent purchased it and rented it to Mlle. Le Gras who it appears came to reside

¹ Letter 243, t. I., p. 252
² Letter 271, t. I., p. 286
³ Quoted from Mgr. Baunard, op. cit. p. 266
⁴ Letter 3015; supplement, p. 34
⁵ Quoted from Mgr. Baunard, op. cit. p. 266
there only in the course of the year 1643.\(^1\) The contract of sale gives a description of this house: "Located near and opposite the church of Saint Lazare, it consists of three buildings connected with one another, one of which is new with a yard in which there is a stable, a well and a back garden, all inclosed in walls. In front is a newly paved square leading to the middle of the street pavement and reaching to a square or angular plot of ground along the rue Neuve Saint Laurent.\(^2\) "The house," writes Mgr. Baunard, "at that time in the parish Saint Laurence then at the extremity of the city, occupied a portion of the vast quarters inhabited by the common people, and which has since undergone a wonderful transformation, being today the Boulevard Magenta."\(^3\)

Thanks to the generosity of Madame Goussaut, in 1653 the Daughters of Charity for the sum of 9000 livres became proprietors of the house which they had rented up to this time. It is stipulated in the deed that should the Company of the Daughters of Charity become dissolved, the house was to be returned to the Congregation of the Mission. "Such," wrote Saint Vincent, "is the instruction given those who by their charity and alms have furnished the said amount for this intention."\(^4\)

Details of the charitable works undertaken in this house may be found in the Life of Saint Vincent de Paul and that of Mlle. Le Gras. The Sisters enlarged the house and continued to reside there until the revolutionists without considering the services rendered by the sisters, and unconcerned about the ever increasing needs of the poor and des-

1. Gobillon (*op. cit.* p. 84) and Mgr. Baunard (*op. cit.*, p. 266) believe the Daughters of Charity moved into the Faubourg Saint Denis in 1641. Letters from Saint Vincent seem to imply that they resided at La Chapelle in 1643.


From the «Plan de Turgot».
titute, compelled the sisters to withdraw. On August 23, 1792, the official order for their departure was issued. It was in vain they presented a petition to the Commune of Paris to induce the authorities to revoke their decision. They absolutely refused to do so.¹ Later on the house was demolished. Today the many passers-by who traverse the rue de la Fidélité tread the ground on which stood the first house of the Daughters of Charity.²

Pierre Coste

1. Nat. Arch. S. 6157
2 Delarc, l’Eglise de Paris pendant la Révolution, t. II. p. 315.
— Dulaure (Histoire de Paris, edition de 1837, t. iv., p. 398) asserts erroneously that the former Mother House of the Daughters of Charity has become the Hospice Dubois; this house is not located opposite the old Saint Lazare.