Among the subjects which could interest the readers of the Annals the Direction of Seminaries is noteworthy. In an interesting and very learned work, Abbé A. Degert (Bulletin de littérature ecclésiastique publié par l'Institut catholique de Toulouse, nos 2 et 3 de 1909) has described the changes which the organization of the seminaries has undergone in France. We publish the beginning. There is mention also of the epoch when the Lazarists stepped in for their part in the work of the seminaries. It is interesting and instructive to observe how they transformed certain works to meet the requirements of the times.

For us, Frenchmen, there is not today in the language of the Church a term more simple and more general which conveys the proper idea of ecclesiastical training than that of Seminary. Since the Concordat of 1801 up to our day, this word has always designated the diocesan establishments where aspirants for the priesthood receive a special religious training with a thorough and professional education. This term existed before the Revolution and was not used in a clear, restricted sense; it would be useless then to try to find seminaries equal to ours. At the time of the separation, the military laws and the new conditions relative to education, placed before the Church in France the question, to what extent would it be possible to maintain the course of study adopted by these institutions. It might not be without interest, therefore, to study their past. Here again, this knowledge may help to prepare for the future.

What is most striking in the study of the seminaries of ancient France is the diversity of character which they present; for, on visiting such ecclesiastical seminaries no two would be found identical in mode of direction. The seminary of Albi, for example resembles but slightly that of Castres, which differs likewise from the Mission of Toulouse although both are directed by the Lazarists. If these sem-
inaries differ from ours, they differ perhaps more from one another. Yet we must not exaggerate. With a closer examination, notwithstanding this diversity, at first disconcerting, several points of resemblance are observed which permit a classification. These various types of seminary, we might venture to describe by bringing to light whatever these seminaries may possibly have had in common.

The first seminaries of France were formed on the plan prescribed by the Council of Trent in chapter xviii., session 23rd. which requires the following: The aspirants to Holy Orders are admitted at twelve years of age; they receive a liberal education and ecclesiastical training up to the time of their ordination. Thus there was little difference at Rheims where the Cardinal of Lorraine founded the first seminary of this kind, at Pont-à-Mousson, at Bordeaux, at Sarlat, at Agen, at Toulouse, finally at Ventadour and Rouen the last foundation of the kind, at least among those which existed at the time. For, it is well to say, this type of seminary did not succeed in France. If we add

1. "In hoc vero collegio recipiantur qui ad minimum duodecim annos... nati sunt." C. Trid., sess 23, c. xviii, de ref.

2. "Hos pueros Episcopus... cum ei opportunum videbitur Ecclesiarum ministerio addicet, ... grammatices, cantus, computi ecclesiastici aliarumque bonarum artium disciplinam, sacram scripturam, libros ecclesiasticos... discendent." Ibid.


https://via.library.depaul.edu/annals_en/vol16/iss1/4
the seminary of the Bons Enfants,\(^1\) that of Valence under Authier de Sisgau\(^2\) that of Pavillon at Alet\(^3\) and those of Annecy\(^4\) and of Marseilles,\(^5\) we have all the seminaries which followed to the letter the prescriptions of the Council of Trent. And again, these four last which we consider as a distinct sub-class, had already begun to adopt other ideas. As to the first they had a short and precarious existence; from 1610 there were scarcely two or three of these establishments remaining. The type of seminary planned according to the Council of Trent did not seem to take root in France according to its general conception. Saint Vincent de Paul experienced disappointment here. About 1636, he made a renewed effort to establish at the Bons Enfants a seminary conformed to the decree of the Council of Trent. The attempt gave him little satisfaction. Eight years later, he spoke of it to one of his priests in these terms: "The ordinance of the Council is to be respected as coming from the Holy Spirit; nevertheless what regards the age of the Seminarians, has not been accepted either in Italy or in France.\(^6\) The results of these seminaries were uncertain and slow in development, considering the great need the church had then of good priests.\(^7\)

Joined to other motives, political and social, too long to enumerate here, this sentiment of the inutility of such seminaries seemed for years to obliterate from the minds of the bishops the thought of putting into execution the decree of the Council. Many among them, however, towards 1630

were preoccupied in establishing discipline among their clergy. One of them, Pottier de Blanccniil, Bishop of Beauvais, who consulted Vincent de Paul on the best means to promote a reform among his priests heard the Saint insisting on the necessity of not admitting to Orders those who had not the requisite knowledge and other marks of a true vocation. This advice suggested to the bishop the idea to oblige those “aspiring to Holy Orders to follow for several days a course of instruction on what is required of them and on the virtues which they should practise.” In 1628, Saint Vincent de Paul with two of his priests inaugurated these exercises. For ten days they gave the ordinands two instructions daily: one in the morning on “the principal truths of moral theology, and of practical points necessary to ecclesiastics;” and in the evening on “the virtues, qualities, and functions, proper to those who are in Holy Orders.”

This institution of the retreats for the ordinands was the germ of the French seminary. The immediate preparation for ordination, etc., not even mentioned in the decree of the Council of Trent, became the objective principle; for nearly a century it inspired the bishops with a most powerful motive to urge their clergy to aid in building up their respective diocesan seminaries.

It is not necessary to call on our imagination to represent to us the different stages of evolution in the French seminaries from the epoch of the institution of the exercises for the ordinands to more recent development. The good effect of these Exercises gave an assurance of success and from diocese to diocese they finally spread throughout France. However considerable the good produced by them, it never led the founders to believe they could substitute for the seminaries. But the first step was taken; a personnel and in some cases, a house were already secured. The necessity of

an obligatory term in a house of retreat and study before each ordination was generally admitted; it was now only necessary to extend this term and thus the seminaries would be founded. Such was the condition of the seminaries in 1640, and Father Cloyseault of the Oratory gives us a faithful description of the origin of all the French seminaries in a few lines wherein he aims to represent the birth of the seminaries which were confided to his Company. "At first," he said, "it was a great favor to obtain the consent of the prelates, to oblige during eight or ten days all ecclesiastics to assist at a conference morning and evening, given in the churches or in the houses of the Oratory, before receiving Holy Orders. These houses being afterwards suitably furnished, the aspirants were obliged to remain there during ten days; several prelates required a month, others two months and finally, others more zealous, three months before each Holy Order, and thus unawares, the first seminaries were established."

According as admission into the seminaries became more frequent and more easy, the Exercises were suppressed as useless. It may be learned in the General Assembly held in 1688 by the Lazarists, that they were already fallen into disuse in the Company which had instituted them. From the regulations which were drawn up in that Assembly on the subject, the following is quoted: "Of the Exercises of the Ordinands, the instructions, devotional and doctrinal are still given in several houses": "They were good and methodical but they are no longer in use, and in place of the Exercises before the ordinations, the ordinands make a retreat in which they have conferences and repetition of prayer." There were, however, at this epoch and even later, seminaries exclusively devoted to the preparation of as-

pirants for Holy Orders by the exercises of the spiritual re-
treat. Several seminaries in the country, for example, those
of Brouains and of Barenton, in the diocese of Avranches,
followed the Exercises otherwise abandoned. And they con-
tinued this plan until “the Bishop of Avranches founded a
definite seminary in 1693.” It was an establishment of
this kind that the Lazarists accepted at Buglose, in the dio-
cese of Dax in 1706; there is there “a second seminary
where the vicars, or others who have lately been ordained
receive further training and instruction.”

To the Lazarists belonged the Seminary of the Mission
of Bordeaux, of which Archbishop Maximilian de Rohan
writes in 1773; “All its utility consists in being a house of
retreat for those who are preparing for Holy Orders.” It
might be possible to add other names to this list but it is
not necessary. These seminaries of retreats purely spiritu-
ually, immediately preparatory to Holy Orders, existed scarce-
ly as a provisionary institution or one of convenience des-
tined to supply a projected seminary or to complete its
work, when it already gave to the clerics the knowledge and
the training requisite for the examinations before admission
to Holy Orders.

Few of the seminaries kept to the old regime of the Ex-
ercises of the Ordinands. In the greater number of the
dioceses of France the seminaries definitely formed them-
selves by enlarging on these Exercises. Holy Orders re-

1. A. Lerosey, *l'Instruction publique avant 1789 dans les deux anciens di-
cees de Coutances et d'Avranches*, dans *Notices, Mémoires et Documents
publiés dans la Société d'agriculture de la Manche*, t. XXV (1907), p. 63 et
suiv.

2. Pémartin, *Saint Vincent de Paul dans ses rapports avec la Gascogne*,


4. Bordeaux, notably, besides the seminary of the Mission, possessed al-
so that of Saint Raphaël.
maining always the centre around which gravitated the 
work of clerical training, the aspirants to the ecclesiastic-
al state came to these seminaries to prepare themselves to 
receive Holy Orders in the degree and at the moment 
when they were judged proper to receive them. But the 
bishops profited by the occasion to exact each time a delay 
which permitted a test of the vocation in aspirants and to 
communicate to them the indispensable knowledge of the 
functions which they desired to embrace. This probation 
at Cahors was at first six months in all, under the pious 
Bishop Alain de Solminihac,1 who finally extended the time 
to a year or eighteen months; at Bordeaux, the time re-
quired was nine months for sub-deaconship, three months 
for deaconship, and three months for priesthood;2 at Saint 
Gaudens3 in the diocese of Comminges, the period of prep-
aration for each of the Holy Orders was six months; at 
Seez, eight days for tonsure, and for each of the minor or-
ders; three months for each of the major orders.4

(To be continued.)

II. THE FIRST PORTRAITS OF SAINT VINCENT DE PAUL

In a sketch wherein he states to have discovered a portrait of Saint Vin-
cent hitherto unknown—an opinion not shared with the author—the lately 
deceased Abbé Le Monnier, pastor of Saint Ferdinand, Paris, has publish-
ing interesting historical information on the first portraits of the Saint. We 
reproduce the passage in which he mentions the authentic portraits of 
Saint Vincent de Paul. (See Un nouveau portrait de Saint Vincent de Paul, 
par M. l'abbé Le Monnier. Paris, Printery Levé, Cassette Street. (In-8, 17.)

The number of portraits furnished by the seventeenth 
century is marvelous and the likenesses of illustrious person-

1. Chastenet, la Vie de Mgr Alain de Solminihac, p. 277. Cahors, 1663; 
et Lettres de saint Vincent de Paul, t. IV, p. 441.


3. According to a mandate of Mgr. Lubiére du Bouchet, preserved in 
the Ecclesiastical Seminary of Toulouse.

4. D. Bessin, Concilia Rotomagensis provinciae, p. 448. Rouen, 1717.— 
A. Lerosey, op. cit., p. 64.

Published by Via Sapientiae, 1909
ages of that period or even of those not so distinguished, are almost as familiar as are now contemporary men through modern photography. Promotion to any post carried with it in those days, the immediate taking of a portrait or at least of an engraving of the fortunate recipient. Ecclesiastics, regular as well as secular, followed the popular custom and readily complied with the request of parishioners, or members of their religious family, or even of friends. We possess a charming note written by Saint Francis de Sales, a saint who so cordially responded to all friendly relations. On sending his portrait to an unknown correspondent, he wrote: “Here is the picture of that man of earth, unable as I am to deny any of your desires.” And this wise conciliator of virtues that seem opposed to one another, adds: “Alas! would that the image of my Creator shone with great brightness in my countenance, how gladly would you then look upon it.” To which Mgr. Camus, Bishop of Belley, who preserved the note and who at times speaks rather impulsively, makes this aggressive reflection: “A timid and narrow mind would have offered objections and would have considered the refusal an act of mortification rather than the virtue of condescension, to have his portrait taken. And why? to safeguard humility.” There have indeed been among the saintly personages of the period several who, under the plea of humility, steadfastly refused what others willingly granted. Was this scrupulosity or narrowness of mind as Bishop Camus infers? To name a few of these is to refute the charge, as for instance when we mention the famous Père de Bancé whose austerity of life was so awe-inspiring to his friends and religious, that according to Saint-Simon not one would have dared “ask him to sit for his portrait.” Who would presume to couple his name with anything like scrupulosity or narrowness of intellect? It may be said that humility held so tight a

1. *Esprit de Saint François de Sales.*
bridle over him that there was no possible play to its reins.

Besides, in such cases a compromise was generally effected, for in these men great humility was usually allied to a simplicity equally as great and this was frequently imposed upon. What they denied was obtained by some means or other; how the portrait of Père de Rancé was taken we are told by Saint Simon himself who was the chief actor in the trick played on the worthy Trappist. He went to see him with the famous painter Rigaud whom he represented as an officer, his friend, and so great a stammerer that he avoided all conversation and was so exceedingly diffident that he feared the least notice. One more suspicious would have seen the catch, but Père de Rancé received Mr. Rigaud on three different occasions, never supposing the object of his visits, and we now possess a portrait of him painted by an artist who was judged competent to reproduce the likenesses of Louis XIV. and Bossuet.

**

Saint Vincent de Paul whose humility was not less severe than that of Père de Rancé, was treated in a similar manner, some time previous. He was too well known to escape the general notice and besides too conspicuously associated with public affairs not to be asked to sit for a portrait. The Abbé de la Pinsonnière who followed retreats at St. Lazare, was the first to make the attempt. Saint Vincent was surprised and almost offended at the request. Casting himself on the ground, he exclaimed "I, a miserable wretch! a mere nothing!" and he earnestly begged never to be thus importuned again. A few years later, the Ladies of Charity who cooperated in his charitable undertakings, and among others Mmes. Goussault and de Lamoignon, had the courage to ask him the favor of having his portrait taken. They also failed and although we do not

1 Mémoires, t. I., chap. xxiv., p. 235.
know what excuse he gave, it is probable he quietly passed over the subject with his habitual tact, the secret of which he so admirably possessed and knew how to make use of in embarrassing circumstances. When Saint Vincent was far advanced in years his confrères renewed the attempt but unsuccessfully, notwithstanding the reasons brought forward by them; even their tears—for it is said, they begged the favor with emotion—did not shake his resolution.

Only one means remained—to take a likeness without Saint Vincent’s knowledge. This was agreed upon by the superior members of the Congregation who immediately set about devising means to carry out their plan, for the Superior General was old, already over eighty years of age, and he might be snatched away at any moment. The choice of an artist called for deliberation. The great ones in that line were somewhat beyond reach and enjoying too much of popular favor to be had for the work. There was Philippe de Champagne famous in the kingdom but busily engaged with the well known members of Port Royal, and the friends of Port Royal; there was Eustache Lesueur celebrated for his paintings of the History of Saint Bruno in the monastery of the Carthusians who though not yet forty years old, was nearing his end; there was again, Charles Lebrun, also very young but just then dazzled by the favor of the court and too well patronized by the great of the world to stoop to the humble quarters of the Lazarists. The Missionaries at length called for the services of an artist whose reputation was already in some measure established, for the critics of the times had awarded him the praise of a “painter of considerable merit.” He was a native of Tours, called Françoys. Piously inclined, he had thought in his youth of entering the Franciscan Order, and he devoted his talent to the decoration of churches and monasteries as

1. Abbé de Marolles, Catalogue d’estampes de 1696.
Vincent de Paul Prêtre, Fondateur, Instituteur et premier supérieur général de la Congrégation de la Mission, très recommandable pour ses excellentes vertus, spécialement pour sa profonde humilité, étendue Charité, ayant son Dieu et don de théologie pour l’âme Écclésiastique, et pour le salut des âmes. S’étant toujours appliqué à les instruire à quantité de bonnes œuvres, mais principalement aux... Missions aux Séminaires Écclésiastiques, aux Exerçice des Ordinaires, aux Retraites Spirituelles, est décédé à Paris en la maison de S’Isle, le 27 septembre 1660 âgé de 83 ans.

PORTRAIT OF S. VINCENT DE PAUL
engraved by Pitau after the painting by François

Published by Via Sapientiae, 1909
could be seen in those of the Oratory, the Minims on Place Royal, and the Mother House of the Jesuits. He willingly accepted the proposal made him by the Lazarists agreeing to comply with all their directions. These were as follows: Françoys was to come to Saint Lazare as often as he thought necessary and mingle with the laics engaged in a retreat; he would be given a seat in the chapel or hall where he had a full view of Saint Vincent when presiding at the exercises. A room was prepared to which he afterwards retired and sketched a likeness from memory.¹ These directions were followed to the letter and the Saint who received many laics at Saint Lazare never suspected the trick and Françoys had ample opportunity to study his model, and so well did he profit by the occasions that he not only sketched one portrait but even two, representing the Saint the one in a clerical costume and the other in citizen's dress.

Unfortunately these two paintings are lost. They disappeared many years ago and it is to be regretted that nothing whatever is known regarding them. When and how they passed from the Congregation into other hands, is a matter of conjecture. There remains, however, one consolation which in some degree repairs this loss. Engravings of the same were taken and freely distributed and they offer sufficient guarantee of being exact copies. The first taken a few months, probably a few weeks only, after the death of Saint Vincent gives this assurance, and on the point of resemblance it is perhaps as valuable as the painting itself this we may conclude from the following circumstance. Queen Ann of Austria, as is well known, professed venera-

¹. These details are to be found in a manuscript memoir of Father Ducourneau, Secretary of Saint Vincent. The portrait must have been taken toward the end of his life as Ducourneau says, the painter was studying his model "at the time when the Superior being no more able to say Mass, assisted at it."
tion and esteem for Saint Vincent de Paul, giving him the presidency of the Council of Conscience after the death of Louis XIII., and when she heard of his death she exclaimed: "This is indeed a great loss for the Church and the poor!" It was thought proper to send her an engraving of the Saint, an ordinary custom, but in this instance the offering was further made acceptable by the dedication being written not by the engraver but by the painter himself. Françoys, we may, suppose by so doing not only exercised a right but also testified his grateful acknowledgment for the gracious reception given him by the Queen on his arrival in Paris. His first painting was at that time, 1638, done for Ann of Austria and doubtless the young artist eagerly embraced the opportunity of publicly showing his appreciation of the favor extended to him; at the same time giving well-merited praise to the engraver Nicholas Pitau, one of the artists who had just come to Paris from Anvers and who although only twenty-nine years of age, occupied a foremost rank among his fellow artists. It is said that his work rivals that of the best portraits of Nanteuil. The portrait of Saint Vincent is slightly inferior, if inferior at all, to these engravings. It is in-folio with oak leaf border; two copies are preserved, one with an eulogy of the Saint and a dedication to the Queen, in French with the date 1660 below the engraver's name; the second which undoubtedly appeared later, has no date and the eulogy and dedication are in Latin. The first strikes the eye by its life-like expression; the work is smooth, brilliant; the tint soft and the blending harmoniously executed. It is easily seen that it is far superior in quality and artistic workmanship to the second engraving. This latter dates three years after the former and exhibits no small talent, being executed by

Peter van Schuppen, also from Anvers, who like Nicholas Pitau worked constantly in Paris. This portrait is found in the Cabinet des Estampes also in two styles. The first one has neither name nor signature and appears to be a text proof, whereas the other is dated 1663, with the names of the artists. There is no inscription attached to either. The touch of Van Schuppen is plainly seen in this engraving. On his arrival in Paris he placed himself under Nanteuil and strove to copy his master, and we know what an apt pupil he became. The drawing is good but the coloring somewhat too delicate and there is lacking in this as in other works of the artist, a certain vivacity of expression. It is not a speaking likeness like that of Pitau but may be said to be a good portrait.

Thus was humility once again exalted. Saint Vincent had shunned glory but it had followed him after death and three years had scarcely elapsed when his portrait reproduced in four different styles, was becoming a household treasure in all parts of the world.

Besides its intrinsic value the engraving by Van Schuppen possesses another interesting feature, for it represents Saint Vincent in a clerical costume, whereas that by Pitau is taken in citizen’s dress. Were there then two original portraits painted by Françoys? We are inclined to believe there were, as no doubt, the artist who had leisure to observe the Saint on various occasions in the chapel or in other parts of the house must have made good his freedom and it may be that the thought was suggested by the Missionaries. But all this is merely a supposition it being customary for artists to change at pleasure the costume of their models. A fact which establishes a more decided opinion is the conclusion that is drawn after comparing the several engravings, for they present striking differences in the lines of the features. This is particularly noticeable in the parallelism of the horizontal wrinkles of the forehead which
is deeper in the engraving by Van Schuppen than in that by Pitau. The two vertical lines from the bridge of the nose are likewise more decided. It is easily concluded when looking at the work of such eminent artists that they copied two original portraits which although painted by the same brush are yet two distinct likenesses.

These portraits were also reproduced by other artists besides Pitau and Van Schuppen. It is to be admitted, however, though most reluctantly, that the copies instead of improving lost a great deal in the reproduction. Copies were taken from other copies, and thus gradually differed from the originals which may soon disappear in the course of time. On the most ancient engravings we find François Turonensis, then on the others, the abbreviation Turonen as Francoys seemed to be the baptismal name. Later on the capital F with Turonen as a family surname, and we see finally, that in this as in other like transactions, works of art degenerate into common trade, where we can scarcely find a true likeness of the holy Founder of the Congregation of the Mission.

This Drama in three acts, and an epilogue with apotheosis, interspersed with choruses adapted to music borrowed from the great masters, is a description in Dutch of the martyrdom of Blessed John Gabriel Perboyre. The author is probably a secular priest, and an old professor of one of the seminaries in Holland. The following criticism by Professor Boelen of the Society of Jesus, one of the best critics of the country, shows the value of the production.

"In his preface the author says that he published the Drama at the requests made him to turn it over to the entertainment repertoire of the associations of young Catholics. It is an acquisition to Christian plays and from a literary standpoint, it does not lack strength and possesses originality. It is not a poem — to the advantage of the actors who would thereby have to keep to the text — but it is written in rhythmical style quite attractive. The author adhered strictly to historical truth; this of course is to be commended for the reason the Martyrdom of Blessed Perboyre bears a striking resemblance to the Passion of our Lord Jesus Christ and the true merit of the author lies in the development of this resemblance. He is careful to keep to authentic facts in the epilogue with its apotheosis which is founded on an incident in the Martyrdom, (the appearance in the heavens of a luminous cross.) We highly recommend this Drama to young peoples' associations and we feel assured of its success." — Amsterdam —

J. J. G. Boelen, S. J.

339. Saint Vincent de Paul, Thirteen Years Pastor of Clichy from 1612 to 1625. [By Rev. L. Bretaudeau, Priest of the Mission.] For sale at the Rectory of Clichy (Seine). In-8, 48 pages.

In his approbation of this work, the Most Rev. Léon Amette, Archbishop of Paris, says: "I congratulate the learned and pious author to have so well reestablished those facts which give to your parish a right so precious in the divine benedictions, and to the sympathy of Christian souls."

This long period during which Saint Vincent de Paul may have been pastor of Clichy does not agree with the tradition which holds that the
man of God was but a very short time.

Brétaudeau has gathered reliable information.
The author has explained the points mentioned.

The residence of Saint Vincent de Paul while in Clichy, to the

which he possessed at the same time (being simultaneously pastor of Clichy

and of Chatillon-les-Dombes), and to a pension which he reserved for

himself when he resigned the pastorship.

The Brochure contains as frontispiece a portrait of Saint Vincent, said
to have been taken during his life. The picture pleases us but neither the

artist nor the date are given. It is advisable to be exact in giving any

historical fact; if doubtful it should be stated as such.
Driven out of their establishments by the revolutionary storm, the Daughters of Charity began, as soon as its fury had somewhat abated, to set about the reconstruction of their Company and to resume a common life now rendered practicable under a new government more tolerant and liberal. The Superioress, Sister Deleau, returned to Paris in 1797 and she, with several sisters, took up her abode in a house No. 445 on the rue des Maçons Sorbonne, today Champollion Street. Having learned that the government had ordered the sale of the old Mother House, she purchased the coffin containing the remains of Mlle. Le Gras, had it transported—September 25, 1797—for the time being, to the house No. 91 on Saint Martin Street where several Daughters of Charity resided, and thence on the 10th of the following October, to her own residence rue des Maçons Sorbonne as already mentiond in the Annals.

The news of the revival of the Company of the Daughters of Charity and of their possessing a house of formation in the capital, soon spread to the most distant provinces. The ancient sisters rejoiced and many being without employment, hastened to return to Paris where they were soon


2. Cut in the 11th century through the lands of the palace des Thermes (today Musée Cluny) this street, on which was located the center lodge of the freemasons, opens on the Sorbonne Square. (Rochegeude, Guide à travers le vieux Paris, p. 34.)

appointed to the various establishments that had escaped the destructive force of the Revolution. Those who continued at their posts and others who had been enabled to resume theirs, sent their names to the Superioress. There were others also who, having been obliged to return to the world and being engaged in occupations as a necessary means of support, had thereby contracted ties which they could not, or would not break. Again death had worked its own havoc among the disbanded ranks—many had succumbed to the weight of years, whilst others had fallen victims to the ill-treatment they had been made to endure.

Postulants were received at the house rue des Maçons Sorbonne. Among them were several who were beginning anew their novitiate interrupted by the Revolution that had compelled them to return to their homes. Their number fell short—lamentably short of that of former times. But the works of God are always slow in development and as events subsequently proved, from this mustard seed a mighty tree sprung forth. In the meantime the growing Community was made to undergo its own series of trials which we will not detail. It is sufficient to note that the present residence of the sisters was very restricted and thus the progress of the work was hampered by the necessity they were under of limiting the number of admissions.

V—On the Rue du Vieux Colombier

The government was now beginning to contemplate the reorganization of the hospital work. The establishments still existed where everything—except the patients—was wanting. Resources were low and the nurses whose services were hard to secure, were themselves little fitted for a duty which they discharged with more or less aptitude and fidelity. One day when Sister Deschaux, Sister Servant of the hospital at Auch, had called on Mr. Chaptal, Minister of the Interior, on business, he betrayed his anxiety and
PARIS, II, RUE DU VIEUX-COLOMBIER,
FORMERLY (1801-1815) THE MAISON-MERE OF THE SISTERS OF CHARITY
(At present a Fire-Brigade Station.)

Published by Via Sapientiae, 1909
disclosed his plan of recalling the Sisters of Charity. "I am harassed," he said, "by the many complaints coming from all parts of France on the deplorable condition of our hospitals. It is time that order be restored. Religious are the only persons possessing the self-devotion and disinterestedness necessary for the care of the sick. Continue to hope in God and be assured that your Company will soon be recognized officially."

At this time there were besides the minister, other persons interested in the welfare of the sisters. A lady of piety and wealth, distressed at the insufficiency of their Mother House, offered to defray the renting of a larger establishment. So great was her interest that she herself accompanied Sister Deleau in her visits to several abandoned monasteries and they at length found one likely to suit their purpose. The contract was drawn up and about to be signed when the Superioress received an order from Minister Chaptal demanding a detailed account of the Company under her direction. This first step was soon followed by the visit of an officer deputed by the minister, and so struck was this officer with the limited accommodations of the sisters that he made note of it in his report. Minister Chaptal at first decided to restore to the sisters their former Mother House, being ignorant of the alterations made in the interval by the new proprietors. Portions had been cut away while the remaining buildings were in a ruinous condition. The minister was compelled to renounce this plan. He then thought of the house No. 746—today No. 11

1. Annales de la Congrégation de la Mission, t. 51, p. 24. —Valuable information relative to the history of the Daughters of Charity after the Revolution, is found in the manuscript work of Rev. G Perboire, C.M. entitled Vicaires généraux de la Congrégation de la Mission. We purpose to publish fragments of this manuscript as we have already done with the manuscript of the Généralat de M Cayla.
on the rue du Vieux Colombier, formerly occupied by the Orphelines de la Mère de Dieu, an institute erected in 1650 by Father Olier pastor of Saint Sulpice, and suppressed by the revolutionists in 1790.

Minister Chaptal had promised to give the Company of the Daughters of Charity an official recognition and he kept his word. The decree was published December 22, 1800. It is useless to reproduce the testimonies of respect and words of encouragement bestowed on the sisters at this welcome news. We quote only the first three articles of the decree which declared that: “Citizen Deleau, present Superioress of the Daughters of Charity, is hereby authorized to train pupils for the service of the hospitals. The former orphanage rue du Vieux Colombier is placed at her disposal. She will associate with her in the work such persons as she judges competent to aid her, and she will select the pupils whom she thinks best fitted for this special training.”—The necessary repairs on the new establishment were made by the government and the sisters took possession on January 20, 1801. The chapel was finished later on and it was only on May 4, 1802, that the remains of Mlle. Le Gras were transferred thither. On December 25, 1804, the Mother House was honored by a visit from His Holiness Pius VII, who had come to Paris for the crowning of the emperor, Napoleon I. Three months after to the very day, the sisters resumed the cornette. It was a day of special re-

1. Rue du Vieux Colombier owes its name to a dovecot on the land belonging to the Abbey Saint Germain. (Rochegude, p. 273.) But the name rue du Colombier belonged also to a road extending from the Abbey Saint Germain to the Pré-aux-Clercs (later on rue Jacob and rue de l'Université). It was to distinguish the short street running from Saint Sulpice Square to the junction of the Croix Rouge that the word Vieux was added to it. Other names were successively given to this street—rue de Cassel—(see rue Cassette), du Puits de Mauconseil, de la Pelleterie—this last only on the side of the Croix Rouge. (Hurtault, Dictionnaire historique de la ville de Paris, t. iv, p. 314.)
joicing. The Community Mass at which the mother of the emperor assisted, was celebrated by Cardinal Fesch.

On his return to Paris, Very Rev. F. Brunet, Vicar General of the Congregation of the Mission, retired to the Mother House of the sisters; he died shortly after, September 15, 1806.

The Priests of the Mission, recognized by the government May 27, 1804, did not as yet own a Mother House. By a decree of January 6, 1807, the Minister of Public Worship gave over to them the house of the Sisters of Charity, now too small for their growing needs, transferring to the latter the house called de la Croix on Charonne Street. “This house” it declared, “will be the center of the association. The novices may here spend the time of their probation and the sisters, who on account of old age and hard work, are not able for active duty, will find here a shelter for their declining years.” But the decree was soon after repealed, either because the Minister of War on whom the house de la Croix depended, refused his signature as Father Perboyre states, or because the amount required for the urgent repairs, was too far above the allowance made for them. In a letter to the emperor, the Minister of Public Worship gives this second excuse and it is probable that the first played no minor part in the decision taken. Four years later there was question of placing the hotel de Vendôme on the rue d’Enfer at the disposal of the sisters. On March 22, 1811, Count Bigot de Préameneu, Minister of Public Worship, informed the emperor of this project in the following terms: “Sire, the house, now the center of the Congregation of the Sisters of Charity, is becoming more and more insufficient. Your Majesty had allotted the house called de la Croix for their use but the work of repairs demanded

1 The rue d’Enfer begins at Saint Michel Square and runs parallel to rue Saint Jacques.
so great an outlay that the plan was abandoned and your Majesty decided that it would be more advisable to purchase another establishment. A sum of 293,835 francs has been reserved for this project in my budget of the year 1810. The hotel *de Vendôme rue d'Enfer*, is designated as suitable for the purpose... The Superior of the Daughters of Charity has visited the hotel with the architect and she is well pleased with it. Madame, whose opinion in the matter was asked, thinks that the vastness of the building, its healthy and otherwise advantageous location, render it most desirable for the end in view and she urges its speedy realization. The proprietor places the sale at 200,000 francs, which amount joined to that required for the necessary repairs—estimated from 80,000 to 100,000 francs—will about equal the sum set aside in my budget of 1810.”—Mr. Garres, an architect, visited the hotel *de Vendôme* and we learn from his report that it was suitable for the sisters. He says: “The hotel is large, solidly built, with a fine outlook and excellent exposure; it is supplied with water from Arcueil. Besides the main building there are several annexes, a garden amply sufficient for ordinary walks and which may be further improved—a considerable portion having been taken to enlarge the Senate’s garden—by adding thereto a vegetable garden at right angles on the *rue d'Enfer*, and which is too small to provide for the needs of the house.” This report agreed in all points with that drawn up by Bruyères, Director of the Public Works of Paris. By what con­currence of unfortunate circumstances the plan was frus­trated, is a matter of conjecture. The sum allotted for the purchase was most probably used to meet a more urgent necessity.¹

The house on the *rue du Vieux Colombier*, therefore,

¹ The papers relative to the project of transferring the Mother House of the sisters to the hotel *Vendôme*, are to be found in the *Archives nationales* AF IV 1317, No. 284.
PARIS. --- MAISON-MERE OF THE SISTERS OF CHARITY, 140, RUE DU BAC
Opposite the Bon Marché warehouse, to the left, marked by a cross
continued to be the Mother House of the Daughters of Charity, awaiting the hour marked by Providence for a more convenient change. The delay was short. In the beginning of the year 1813, the sisters received an official notice that the hotel de Châtillon was placed at their disposal.

VI — On the Rue du Bac

The hotel de Châtillon was built on the rue du Bac (today No. 140) Paris, on the site formerly occupied by a leper hospital, by Louis Cesar Le Blanc, Duke de la Vallière, grandnephew of the Duchess de la Vallière who abandoned the court of Louis XIV to seek the seclusion of a monastery. The hotel after the death of the duke became the property of his daughter, the Duchess de Châtillon, who was well known for her eccentricities. The Countess de Boigne who knew her intimately, tells us that the duchess "resided in her magnificent hotel on the rue du Bac in which she had a large hall furnished in the richest antique style and ornamented with eight or ten clocks of curious workmanship, each having its own peculiar movement and tick. A beautiful gilded cage containing a variety of singing birds, was suspended from the center of the ceiling in lieu of a chandelier. All these discordant sounds

1 Rue du Bac. Hurtault, Dictionnaire historique de la ville de Paris (1n-8 1779), t. iv, p. 272, states: "The rue du Bac or Grande rue du Bac runs to the Theatine wharf opposite Pont Royal, at one end, and the rue de Sèvres, at the other. The name is derived from a ferry boat giving passage across the river at this point prior to the construction of a bridge which fronts the Tuileries." — "This ferry," the Guide à travers le vieux Paris — by Marquis de Rochegude (Paris, Hachette, 1907), — tells us, "was established by an association of ferrymen to facilitate the construction of the Tuileries. This ferry existed until 1632 when Sieur Barbier built the wooden bridge as a means of communication to the faubourg Saint Germain. (Hurtault) — The Petite rue du Bac — thus called because it is only an extension of the Grande rue du Bac — runs from the rue de Sèvres to the rue du Cherche-Midi. Today it is the rue de Saint Placide."
joined to the deep low monotonous voice of the duchess, produced a most bewildering effect which irritated me beyond measure." Although this lady had been very gay and worldly in her youth, she became quite a moralizer in her old age and her lectures were not much relished by the Countess. "On the death of the duchess de Châtillon, the family of La Vallière became extinct and by the death of her two daughters, that of Coligny-Châtillon. Thus two ancient names of the French nobility have entirely disappeared."

The government during the Revolution had seized the hotel de Châtillon, giving it over to the administrative hospital board. On March 25th the Minister of the Interior ordered its purchase by the city of Paris and its free transfer to the Daughters of Charity. The contract of sale was signed on March 27th and on the 28th the government made a grant of 150,217 francs for the repairs which were immediately commenced. The Superioress of the Daughters of Charity having noticed in the plan that the chapel of the hotel had no gallery, called the attention of the Minister of Public Worship to this fact, and he in turn notified Mr. Bruyères, Director of Public Works, in a letter dated September 2nd. It reads thus: "Sir: The Superioress of the Sisters of Charity has asked for a gallery to be built in the chapel of their new residence rue du Bac as otherwise the chapel would not afford sufficient accommodation. From my knowledge of the plan, the request of the Superioress is quite reasonable but it may not be well to accede to it should this occasion a new petition to his Majesty for an amount above the sum of 150,217 francs granted by the decree of May 26th last, for present repairs. The expense, however, might be covered by the sale of the mirrors of the hotel de Châtillon." — The sale of the mirrors did not take place until the 13th of February 1815, and all expenses deducted, gave a return of 7,683 fr. 55.

1 Mémoires de la Comtesse de Boigne, t. i, p. 216. (Paris, Plon, 1909.)
It was the intention of the sisters to take possession of the hotel only after the work of repairs would be completed, but unforeseen circumstances hastened their removal. Saint Denis being invaded by foreign troops, the young ladies of the Institution of the Legion of Honor—to whom the house rue du Vieux Colombier had been promised—came there as a more secure refuge and thus the sisters were compelled to take immediate possession of the hotel. They, however, contrived before their departure to have a well prepared meal set before the young ladies who arrived that same day, June 28, 1815. The next day the remains of Mlle. Le Gras were carried to the rue du Bac and deposited in the sacristy. Two days later the relics of Saint Vincent where transferred thither from the house rue du Vieux Colombier where they had been kept since July 18, 1806.

The chapel was completed in the beginning of the month of August, blessed on the 6th and the relics of Saint Vincent were placed beneath the altar dedicated to the Saint. A letter addressed to the Minister of the Interior, informs us that the work of repairs was finished before the 31st of January 1816. The city having bought the house and the State defrayed the expense of repairs, the question now arose which party would assume its further maintenance. A discussion necessarily ensued. The minister declared that all expenditures, were incumbent on the proprietor, and the members of the municipality blamed the easy going minister who so easily shifted the responsibility. The city, they said, had indeed made the purchase, devoting thereto no less than 200,000 francs, and now its possession was by legal orders to be turned over to others; they refused to incur extra expense. Despite these protests the

1. Mgr. de Quelen mentions in his mandate of 1830, that the translation of the relics of Saint Vincent to the rue du Bac took place on the 23rd of June. This is evidently a mistake. A note of Father Hannon of the same period, gives it as the 30th of June.

Published by Via Sapientiae, 1909
minister by a decree of March 10, 1816, made the city responsible for all future repairs. On the expiration of the first note, the municipality protested anew against its payment and urged that the Prefect of the Seine appeal to the new Minister of the Interior.¹

The Mother House of the Daughters of Charity was not then what it is today. The chapel had only one nave. The columns seen about the place indicate the former width of the first chapel, and the altar now in Saint Vincent’s chapel, was the main altar occupying the middle of the sanctuary about the space on the line running from the altar of the Virgin Most Powerful to the door of the sacristy. There was no cupola. On the farthest wall slightly rounded, were the paintings: The Sacred Heart of Jesus with two adoring Angels, in the center; Saint Michael on the right and the Guardian Angel on the left. The statue of the Virgin Most Powerful is today where there formerly was seen a picture of Saint Joseph. The painting of Saint Ann is hanging in the same place but beneath it—by the wall through which the sacristy door was cut—the relics of Saint Vincent were exposed for veneration on certain days. The sanctuary lamp is still suspended from the same point above the Communion rail. Toward the center of the chapel, on either side, were two small altars close to the walls—the one on the epistle side near the main entrance being dedicated to the Blessed Virgin, the other to Saint Vincent. Apart from the entrance seen today, was a smaller one at the angle of the same wall. The Director’s chair was near the Communion rail close by the wall on the Gospel side. The novices had neither pew nor chair; on Sundays a few stools were carried in for their use and the introduction of pews in the chapel dates back only to 1836 or 1837. To the gallery at the lower end, another was added at the right of the en-

¹ See records in Archives nationales, F13 140 and F13 884.
trance, above a corridor running along the outer wall of the building.

The remains of Mlle. Le Gras were first removed from the sacristy to the hall called the Retreat Hall, above the chapel, then on November 5, 1824, to the chapel proper and placed in a vault constructed under the nave near the sanctuary steps. In 1849, the chapel was enlarged by the addition of two side aisles with upper galleries, and the depth increased by an extension of the sanctuary—it now occupies a portion of the first sacristy. Several paintings now in the galleries are from the old Saint Lazare's.—In the course of years notable improvements have been made. In 1823 the sisters purchased an adjoining building—No. 130—from the hospital board. At this same period the infirmaries were built between the chapel and the reception rooms. Toward 1840, the building now occupied by the pharmacy, was bought and in 1845 the new Seminary was completed. It had formerly comprised the present sacristy and refectory. On the ground on which have been built the new Retreat Hall, office for the missions, and the économat, a cluster of small houses was to be seen called familiarly the "poultry yard" or "the village". The retreats were held prior to 1845, in the room over the chapel where is today the room for the altar linens, vestments, etc. of Saint Lazare's—then for about ten years in the basement under the Seminary. The reception rooms and Retreat Hall were built by Mother Moncelet. In 1848, the number of the Mother House—132—was changed to No. 140 by the government.¹

¹ Rev. M. J. Parrang has published in the Petites Annales de Saint Vincent de Paul (1903, p. 364) a few Notes sur la maison mère et la chapelle des Filles de la Charité, from the information given by Sister Emilie Pineau. This article may be of interest to some of our readers.
The improvements made within the last fifty years are comparatively unimportant. In ten years the Daughters of Charity will celebrate the centenary of their taking possession of the hotel de Châtillon. When this happy day dawns they will have many reasons to offer a fervent prayer of thanksgiving to Divine Providence for the ever watchful care extended over the Mother House of the Community, where so many of its members have been formed to the practice of virtue and to the works of their vocation of charity.

Pierre Coste
PARIS. — MAISON-MERE OF THE SISTERS OF CHARITY, RUE DU BAC; VIEW OF THE SEMINARY

From St Vincent de Paul, by A. Loth; published by Dumoulin.
As previously stated a course of house-keeping has been established at the House of the Daughters of Charity, 16 Barre Street, in the well known manufacturing town of Lille. (Annals, Eng. Ed. No. 1, p. 27.)—We are happy to publish the annual report sent us.

**Annual Report of the House-Keeping School**

Lille—1908-1909

Lille, 16 Barre Street, July, 1909

After labor comes repose, and an opportunity is thus given to take an account of the work accomplished. Like weary travelers who stop by the roadside in some shady spot to take breath again, we halt today to note the gratifying results achieved by our House-Keeping School.

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The House-Keeping School has made steady development and our records show at present date a regular attendance of 176 young girls. The evening course is likewise most encouraging by the faithful attendance of the pupils, and it may be well to add, a marvelous transformation is noticeable among them. To boisterous conduct has succeeded refined behavior by which these working girls compare most favorably with others of the same class and condition.

***

This marked improvement is not restricted to the exterior and the Sister Servant may now conscientiously offer prizes not only for deportment, but also for application and successful examinations.
We continue our practical talks during working hours the various topics being Practical Hygiene, Domestic, Economy and Moral Training. This last includes the preliminary catechetical instructions too often forgotten after the lapse of years. In many instances we have had to battle against culpable indifference but our efforts have not all been in vain, for a lively interest is now awakened in the serious duties of life and this raising of the moral standard among our young workers, we consider a result most beneficial to society.

**

The Manual Work during last year’s term left much to be desired. The pupils themselves realized this and when the Sister Servant visited the class room she made no comment on the yearly report. This silent rebuke proved very effectual by giving an impulse to this overcrowded class which, at that time, lacked proper organization. By introducing seventeen of our orphan girls of the ouvroir—who are expert seamstresses—a new system has been established, a cutting-out course started, and the workers graded, thus bringing every pupil under the immediate attention of the assistant teacher. The results, therefore, of the last term, were most gratifying and the class has a fair outlook, promising greater success in the future.

**

The Cooking Course on Monday evening is especially attractive. The art naturally appeals to all and without doubt, the palatable menu afterward enjoyed by the cooks, proves a stimulus for progress, while it reflects credit on the class in preparing so excellent a bill of fare. Furthermore the knowledge of cooking has a far-reaching influence in the household over which will one day preside our thrifty housekeepers. The pupils are not, however, restricted to the Cooking Course. We have organized for them a sing-
ing class to develop the good ear and musical taste with
which they are gifted. This vocal class has become a well
deserved relaxation after the hours of hard work and no
one will object to this diversity which adds its own utility
to the otherwise commonplace labor.

**

The Cutting Out Course on Tuesday evening is in
charge of an efficient teacher whose services are given gra-
tis. Measurements being written on the black-board each
pupil copies the dictation and cuts out the pattern accord­
ingly; she returns it to the teacher who examines the work
and makes corrections.

**

The Class Work on Friday meets the requirements of
all who present themselves for instruction; this necessitates
many grades to prepare the students thoroughly for the
highest class which generally gives satisfaction. It some-
times happens, however, that young girls of twenty years
are found in this class who do not know their letters. Hence
the necessity of this preliminary course of instruction.

**

To safeguard the work of the Housekeeping School, we
have thought it well to organize Syndical Courses ac­
cording to instructions received from Paris. Following is
the time-table adopted by us in our class work:

I Arithmetic: 8 A. M.—Tuesday, Saturday
II French: 9 A. M.—Monday, Wednesday, Fri-
day
III History and Geography: 8 A. M. Wednesday,
Friday
IV Physical and Natural Sciences: 10:30 A. M.
Monday, Wednesday, Friday
V Drawing: 8:30 A. M. Monday
VI Singing: 8 P. M. Monday
VII Writing: 8 A. M. Monday
VIII Cutting Out Course: 7 to 9 P. M. Tuesday
IX Bookkeeping: 8 to 9 P. M. Tuesday
X Stenography: 8 to 9 P. M. Wednesday
XI Dactylography: 7 A. M. to 9 P. M.
XII Sewing and Darning: Wednesday and Thursday evenings

Saint Vincent de Paul was wisely consistent in his charitable organizations by adapting the means at hand to the needs of the times, a principle worthy of application in the present exigencies. The SYNDICAL ORGANIZATION—the result of deep and prolonged study—is certainly a necessity and the outcome of social needs. It is besides perfectly conformable to religious principles and being legally recognized by Article VI of the law of March 21, 1884, becomes for us a measure of defense safeguarding our works.

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The Bookkeeping Course gives entire satisfaction under the direction of a professor of the Ecole Charlemagne who has adopted the popular method taught in the Pigier School.

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The Stenography Class has an attendance of 25 pupils whose earnest efforts are praiseworthy. These students are quite expert on the type-writer and several have already secured positions in business houses and political offices.

***

Our Thursday Sewing Class deserves special mention because of its practical utility. It is composed of interest-
ing little girls under thirteen years who dexterously ply the needle. Those over that age enter the Thursday Cooking Class which now has a roll of 45 pupils. It includes an entire day's work; the lessons commence at 8 A. M. when marketing is done. After this while the cooking is going on, all expenses are registered and the different receipts are copied. A lesson in theory precedes the practical class of washing, ironing, and cleaning.

** * **

All branches of housekeeping are, therefore, taught and it is with renewed courage that we devote our activity to the furthering of the work, using the opportunity for the good of souls. Is not the end in view a noble one?—To prepare for home and society, strong-minded and courageous women who are ready to bear life's burdens, to gladden the family circle, in other words who make the home a paradise, promoting thereby the welfare of society and the state.

** * **

As previously mentioned from November to Easter, we have a special class on Saturday for young ladies who move in high society. These classes are not mere fashionable meetings as might be supposed and they have proved most practical—a visit to the class is sufficient testimony to the fact. These young ladies are earnest workers and try to acquire the knowledge necessary for good housekeeping. They do not hesitate to follow every detail of the course—to wash dishes, scour services, brighten the silver, etc., thus realizing to a certain extent the meaning of hard work and this knowledge becomes helpful in making them indulgent toward those who may be employed in their service.

The course includes theory as well as practice, hence there are talks on different topics such as etiquette, house-
hold service, account books, hygiene, and appropriate moral lessons, etc. all calculated to instruct the pupils on matters of serious import and of which unhappily the majority of society women are ignorant. The term of this course never closes without satisfactory results, showing a decided improvement and a realization of the purpose of the work, that is, the training of good, sensible housekeepers worthy of the role assigned them in the Divine economy. "Men make the laws, but women make the morals."

—Montesquieu.

VERSAILLES

Rev. J. B. Mazaudon, C. M. complying with our desire, has sent us interesting details of the work for young girls, established in Versailles chiefly through the initiative help of the Daughters of Charity.

On November 1, 1906, a Savings Bank was opened in the parish of Saint Louis, Versailles, number of depositors is 82 (1909); their savings are from 5 to 60 francs per year. A premium bond of about 30 per cent is allowed annually; an increase of one third of the capital.

Syndicates for Women were also established in May 1908, but they came into active operation only in October of that same year. There are three branches; the Syndicate for business and trade employees—36 members; the Syndicate for dressmakers—57 members; the Syndicate for working girls—38 members; a total of 131, within eight months in the quiet city of Versailles. After three months of existence the Syndicates were federated to those in Paris rue de l’Abbaye, hence an impulse was given to the work by extending its field of action and making it participate in the privileges granted the center of the work.

There are three monthly meetings to discuss whatever might be to the interest of the associates. Since the first of November evening courses from 8 to 9 P. M. have been
opened, including the following branches: bookkeeping, stenography, Monday and Thursday; cutting-out course, Tuesday and Saturday; English—Wednesday and Friday. Besides these, the Syndicate for Dressmakers, No. 1 Saint Louis Street, has sewing class daily for little girls. There are at present only nine pupils, but it is expected by next session when better accommodations will be secured, to increase the number to twenty.

On admission into the Syndicate each member is presented with a list of Catholic salesmen who have agreed to give 5, 6, 8, or 10 per cent discount on purchases made at their stores. Each purchase is paid in cash but itemized bills are sent to the social centers where the deduction is made as agreed, and the money refunded the associates.

It is regulated by the statutes that each member of a Syndicate, shall also become member of some benevolent association and the Syndicates for Women have been affiliated to the Mutualité de Seine-et-Oise, forming a powerful auxiliary. Each month the Secretary collects the dues—10 centimes per week. The association furnishes one franc per day after the third day of sickness. During the last winter season 105 francs were given to sick members. Several physicians as medical consulters are attached to the association in the two quarters of the city and half of the fees due them is paid by the association. Since October 52 sick calls have been recorded
SPAIN

CATALONIA

A Week of Uprising -- Burning of the Marist, Lazarist and Other Religious Establishments

At Barcelona, a city of 70,000 inhabitants on the Mediterranean coast of Spain, an uprising accompanied by bloodshed and incendiarism, broke out during the last week in July of the present year. The Priests of the Mission had an important house here and the Daughters of Charity direct about twenty establishments.

The following letter from the Provincial Visitor to the Superior General, was written during the trouble.

Barcelona, July 29, 1909

It is amid sad surroundings that I write and my heart is indeed filled with grief. The uprising in the city has scattered the resident priests, clerics, brothers and students to all parts of the country. On Tuesday, July 27th, at midday without warning the burning of the convents and religious houses was started and we had scarcely time to seek a refuge in private houses to escape the threatened massacre. Few of our valuables have been secured, but, thank God, there are no lives lost — our confrères are safe. The church and house are burned to the ground, the furniture pillaged and we are without means of defense. The whole city is up in arms. I have sent word to the confrères to retire to their homes for a few days until I am able to rally our dispersed band in some temporary dwelling. In the meantime, all—or at least nearly all communication is broken off. During these troublesome times I have tried to be guided by what I judged would be your wishes in such trying circumstances. This letter I fear may not reach
you but I shall send further details by first opportunity. I hope to visit you in Paris then I can state affairs more satisfactorily. — The booming of cannon is heard on all sides. Pray for us.

J. GELABERT

I - BARCELONA

ORIGIN OF THE TROUBLE

The city of Barcelona is considered a hotbed of political disturbances. Mr. Maura, President of the Council of Ministers, has declared, it is said, that in his opinion the recent uprisings in Catalonia are due to an underlying political action of the anarchists and revolutionists who seized an opportune moment to show their aggressive sentiments against the present war, which sentiments they have been agitating under cover for a long time.

This war is with Morocco where the Spanish possessions — Melilla and adjacent country — attacked by the natives, have been obliged to organize a plan of defense and to ask for men and arms. The outburst of popular discontent was occasioned by the order issued for the embarkation of the reserve corps, mostly composed of married men. It had been expected that the standing army would be ordered out first and the reserves only sent to the garrison to replace them. A daily paper published the following article:

A traveler arrived today (July 30th) from Barcelona, gives details of the beginning of the uprising.—On Sunday, July 18th, the men belonging to the reserve army were ordered to embark for Morocco. The news of a new levy of troops provoked the indignation of the mothers, wives and daughters of the soldiers, who rushed in crowds to the landing to prevent their departure.—So great was the threatening attitude of these women that a general gave orders to two regiments—one from Barcelona, the other from Luchana—to free the port. A clarion was sounded but the boy who was to give according to custom the three calls, sounded the first then the second, and at the third, impulsively with a gesture of despair, threw his trumpet into the water. This unpremeditated act was taken as a signal
and the fury of the crowd broke out. A number of soldiers disregarded
the commands of the officers and threw their arms into the water. Great
was the confusion that ensued. Five of the rebels—my informant is per­
haps one of them—took refuge in a French vessel which was preparing to
set sail. The other troops embarked on the government steamer for Me-
lilla. The French vessel meanwhile steered toward Palma where it was to
take cargo. The city officials there tried to seize the refugees but the cap­
tain refused to give them up and left port without taking cargo —Le Matin.

Such was the situation on July 26th when a general strike
was declared in Barcelona. We note events briefly in or­
der of occurrence.

MONDAY JULY 26th

The following statements appeared in the daily papers:

Barcelona July 26th—A general strike has been declared.
Crowds of men and women (the majority anarchists) accom­
panied the troops to the port and tried to break through the
line of policemen. They insulted the governor and the cap­
tain general and urged the soldiers not to embark. Several
soldiers threw medals of the Blessed Virgin given them by
some pious women, into the water. Nine of the soldiers
have been summoned to appear before the Council of War
on charge of mutiny. A report was circulated that nine
soldiers here and others at Madrid, were shot for the same
offence and this has helped toward a popular fermentation.
Groups of men and women have gone about stirring up the
the people and stopping the work in workshops and facto­
ries. In the working quarters stores are closed and public
conveyances blockaded. Several managers who tried to op­
pose the mob have been killed. The attempt of the police
to protect peaceable citizens, is fruitless. Skirmishes be­
tween the workmen and the police have taken place. There
were many killed and wounded. Shots were heard this af­
ternoon in the Palace Square, in the Colon paseo, in that of
Aduana, where are located the offices of the governor, the
captain general and the police.—Daily Mail.
MAP OF SPAIN


Published by Via Sapientiae, 1909
At early dawn the strikers took a more decided stand and all the workshops are deserted. Toward ten o'clock barricades were raised in the central streets of Barcelona, the greater number of which open to the right of the Rambla. Before midday news came that in the village of Pueblo, near Barcelona, bloody strifes had taken place between the strikers and the police. At twelve o'clock the captain general accompanied by his staff and twenty officers traversed the city on horseback and they were greeted on all sides by the cry, “Long live the army!”

PILLAGE OF A MONASTERY

A few hours later it was reported that at San Martin de Provensals, the mob had attacked the monastery of the Marist Brothers—all but three who were wounded, made their escape. The establishment was pillaged while fighting was going on in other quarters of the city, with killed and wounded on both sides. Shots are continually heard and new barricades are being thrown up in the Gracia quarter; in that of Santa Madrona a lively encounter is taking place. There is a number of dead and wounded and the church and convent of Saint Paul have been set on fire.

ARRIVAL OF THE TROOPS

The militia finally arrived and cleared the way on the Rambla where at two o'clock in the afternoon the men were ranged in two files and peace was restored. An artillery battery passed through the ranks directing its steps toward the Gracia quarter; while the police tried to keep back the crowd, firing began and continued for over an hour. The panic-stricken people fled in all directions and soon after there appeared litters and carriages with the wounded, and the news was circulated that barricades have been thrown up in the different quarters of the city.
to this day, five churches and convents have been burned. The Town Hall is occupied manu militari. On the Rambla firing was kept up from the windows and on the streets. When night fell the skies were illumined by glare of the many fires and people in bands paraded the streets, armed with hatches and carrying torches and cans of petroleum destined, undoubtedly for churches and monasteries. Towards ten o’clock, it is said, twenty-seven convents had been destroyed. On the Rambla and neighboring streets all the lights had been extinguished. A convent was set on fire but the police arrived and dispersed the rioters pursuing them with cocked revolvers. The fire in the meantime made great headway and the square was lighted up by the leaping flames. All through the hours of the night could be seen the great conflagration while the noise of fire-arms told of bloody conflict. The house of the Priests of the Mission mentioned above, was one of the many that fell under the destructive fury of the mob. The Provincial Visitor, Rev. J. Gelabert, gives the following account of the disaster.

"On Tuesday July 27, towards noon we were at home having no apprehension of coming danger though the trouble had begun the day before and developed into more than an ordinary strike. It was 1:30 P.M. when warning came that our house was in peril and we ourselves should take necessary precautions. Even then the report seemed exaggerated and I sent two brothers under a disguise, to find out what was going on in the city. They had not returned when again word came for us to seek a safer refuge as the mob was setting fire to Saint Anthony’s College directed by the Fathers of the Pious Schools and who received no help for defense. Immediately I called a council to decide measures of safety. It was then 2:30 P.M. At 3 P.M. the Community was assembled and within an hour priests, brothers, students, about thirty-five in all, disguised in vari-
ous costumes, had left the house, each going to some private residence in the city. In the interval three pious ladies were in the sacristy trying to secure our most valuable objects—chalices, ostensoriums, etc. and only these were saved. The firing could now be heard in the streets and near our residence groups of men, women and children of menacing attitude, were gathering. Finding delay dangerous, I secured the ciborium with the Sacred Hosts and carefully wrapping the sacred vessel in linen cloths, I left the house about 6 P.M. accompanied by a gentleman friend as protector. The crowd was evidently increasing in Provence Street and the two side streets—Ariban and Montoner. It was a frightful sight. Being under a disguise, we were able to reach our destination and during the four days the trouble lasted, I did not leave this house. An hour and a half after our departure, petroleum was thrown on our residence, 212 Provence Street, which with the church, was soon in flames. At this moment, Brother Riu who remained to the last, left and he barely escaped with his life. All through the night, the strikers continued their work of incendiarism and pillage.

On Wednesday I heard that the main altar in our church was intact as well as several other furnishings. But the mob returned a second, third and fourth time until July 31st, when tranquillity was in some measure restored. Of our house there is nothing remaining but the four walls and a few rooms. The body of the church is still standing but considerably damaged. We had no communication with one another during those terrible days. A report was circulated that the mob was in search of priests and consequently the houses which sheltered them, were in danger of being set on fire. I then managed to send word to the confrères to return to their homes as soon as possible; I myself changed my quarters several times and was thus isolated from the rest of the Community. On August 2nd,
the danger had blown over and the confrères safe out of Barcelona.”

Mention of the Daughters of Charity is made further on. We will now resume the general narration of events. A refugee from Barcelona, an eye-witness of the uprising, gives the following details:

On Tuesday last I saw in the suburban district of San Martín de Provensals, the barricade attacked by the police force and men and horses caught in the wires. They fell pell mell and the men were nearly all killed by the strikers. Everywhere the militia and police were hooted by the crowds, whereas the soldiers were greeted with enthusiasm, treated to refreshments and cigars. They repeatedly refused to fire on the people and fired in the air especially in the small streets about the Paralelo. Five hundred men of the standing army arrived from Majorca. The regiment from Girona was not able to reach here as all communication by rail is cut off. During the night of Tuesday-Wednesday, at least fifteen convents were burned and the glare of the conflagration extended even to the seacoast. Up to daybreak there was fighting near the barricades and at an early hour fire was set in many other parts. I ran to the port and embarked. There were many deaths on Tuesday night during the assault of the police in the suburb of Clot and in the manufacturing center.—Occasionally when I collect my thoughts, I seem to behold again the beach covered with the wounded, the Red Cross nurses caring for them and admirable by their devotion—the church broken in by the mob while business houses were respected and, above all, the glare of the numerous fires lighting up the skies even far over the sea. Never shall I forget the sight of the fleeing Brothers and other religious through the streets, nor the sacrilegious pillage of holy images and church ornaments.

Another correspondent the day after the uprising, sent his impressions of the city of Barcelona and the vicinity:

If Saragossa—as it is stated—hailed the troops setting out to repress the Catalonia outbreak, this part of the country along the coast from San Feliu to Roses, is like a slumbering fire, the flames of which will burst forth at the slightest provocation. This statement is upheld by existing facts. At Pafalrugel, Calella near Cape San Sebastian on the Mediterranean—where no ship has been permitted to take sail—a heavy, oppressive stillness hangs over the cottages. The strikers’ only aim here as at Labisbal, is to prevent the transit of local trains, and men were guarding the tracks along the way from San Clemente. At Palamos I saw the ruins of the Marists’ establishment. It is a grand but pitiful sight. The women pillaged the church, trying to secure the valuables, while the men pursued the Brothers.
of whom two were captured and, as I was told by a peasant, subjected to shameful treatment — At Calonga a religious house is seen into which dynamite and bombs were thrown, taken most probably from the public works of the port of Palamos — At San Feliu de Guixols, the fury of the mob was directed toward religious houses — the Church of Saint John at the extremity of the public walk, is partly destroyed and the entrance of several convents bear traces of the violence of the attacks. At Llagostera, Casa de la Selva, men collect in groups under the trees and close by the walls, and in the latter village all travelers are stopped to prevent the circulation of news; the people believe by so doing to retard the sending out of reinforcements. — At Granollers the strikers rushed into the church and pillaged it, carrying out the wooden statues and the chairs which they burned in the public square. — At Mataro the toll stations were burned; fire was set to the Salesian monastery and business men on the Rambla were molested by the strikers. A skirmish took place between the police and the rioters and the result was several killed and wounded.

**WEDNESDAY JULY 28th — SECOND DAY**

The second day of the uprising shows a record not less tragic than the first. We quote a few articles published at the time.

On July 28th a sad dismal day dawned in Barcelona. In the deserted streets — for only a few stragglers ventured out — white posters displayed the orders just issued by the captain general, forbidding all cries even that of "Long live the army!" and the gathering on balconies or at the windows. Up to ten o'clock Barcelona looked like a city of the dead, the silence of which was broken by a few stray shots. Suddenly heavy firing was heard and soldiers in bands rushed through the streets, running to the rescue of a church set on fire by the strikers. A bloody conflict ensued and the people took to flight. An hour later the captain general with an escort rode through the city but he was attacked by the mob which was fortunately repulsed. One man was wounded.

At midday the strikers attacked in the Invalids Quarter the ammunition stores, carrying off all the arms they could collect and entering an empty house took up a defensive position. The police laid siege to the improvised fort. The afternoon passed off without notable happenings but when night fell the police were obliged to climb to the roofs and scatter the rioters who were firing on the men below.

**FIGHTING IN THE DARK**

There was neither gas nor electricity; the city was in total darkness. Now and then shots could be heard in the different quarters, but a constant firing was kept up from a house occupied by the strikers who defended themselves against the militia stationed before it. This continued through
the long watches of the night. The College of the Jesuits at Sarria was attacked several times; each time the mob was kept at bay by the Fathers and students who stoutly resisted until the arrival of the troops.

**IN THE NEIGHBORHOOD OF BARCELONA**

*From Perpignan.*—Communications are broken off between Port Bou and Barcelona, writes another correspondent. Yet a verbal message informs us that all activity is suspended in the capital city of Catalonia. Electricity is shut off—the street cars have stopped running and there is constant fighting going on between the strikers and the militia. On Tuesday night eight men were killed and fifty wounded—of these twenty were severely injured. Trouble seemed to surge in from all parts and the government troops are powerless and have not as yet succeeded in restoring order. The mail train left this morning on scheduled time but after this all trains were stopped at the station. Many travelers en route for Spain, are awaiting the issue of events at Cervera. Some have crossed over the Perthus, hoping to reach Barcelona in automobiles. Two miles of railway have been destroyed between Sabadell and Barcelona at which latter city, telephone and telegraph works are stopped. The militia is not equal to the emergency. A general strike has been declared at Sabadell, an important manufacturing center. The Barcelona outbreak was characterized by the fury of the women who stoned the militia and have been the instigators of the disorders which degenerated into violent broils between the strikers and the police.

**THURSDAY, JULY 29th—THIRD DAY**

Provisions are scarce; there is no fresh meat and the people are frantic. The fighting started about nine o'clock in the western quarter of Barcelona where an artillery force was sent to aid the police. In the eastern quarter barricades have been thrown up; the men, however, keep out of sight—San Martin de Provensals was occupied by the strikers since the 27th, but they being blocked in by cavalry troops, surrendered. The police station attacked by the strikers stoutly resisted for two hours. The mob was dispersed by the arrival of the soldiers.

**FRIDAY, JULY 30th—FOURTH DAY**

Peaceable citizens after three days of seclusion at home, ventured out as the morning seemed to warrant a quiet afternoon. The firing, however, started afresh toward nine o'clock, scattering the frightened people. The new tumult was occasioned by the soldiers who were trying to stop the burning of a convent near the University. All through the city telegraph and telephone posts are down and in those quarters where the fiercest conflicts took place, white flags are flying from the windows while the police patrol the streets. Occasionally bands of prisoners pass by. It is said that in the house of the Christian Brothers, an old man of eighty years, was found and the strikers with great deference gave him over to the care of the
Red Cross Society. There is no gas nor electricity. It is estimated that thirty-two churches and convents have been destroyed.

Saturday, July 31st — Last Day

July 31st was comparatively calm. By 11 A.M. the strikers attacked a convent on Roger de Flor Street. The police fired on the men of whom six were killed, many wounded and sixteen taken prisoners. — In the afternoon tranquillity was re-established and the stores opened but public conveyances are not as yet running. All were stopped on the first day of the strike. When night fell the quiet continued — there were no shots, no fires and one breathed freely in the revival of an atmosphere somewhat peaceful.

The Agence Havas of July 31st, published the following dispatch:

Cervera, July 31st.

Reports from Barcelona state that the revolutionary movement is subsiding. There are still some skirmishes in the working quarters. Trains to Gerona are running but none are permitted to leave from that station. The railway companies refuse to resume communication with Barcelona until the disturbance is quelled. Figueras and Lliansa are still in a state of fermentation. Several of the leaders of the strikes have taken refuge at Cervera.

Barcelona, July 31st.

The 8000 soldiers now in the city have gained the upper hand and succeeded in restoring peace. A new reinforcement, it is hoped, will give the final blow to the uprising and crush all disorder.

End of the Uprising

The leaders of the strike had boastingly rejoiced over its success in Catalonia where they, as a matter of fact, lost ground. They had also announced a general strike in Madrid for August 2nd, but the danger was averted and on the fated day dispatches were sent by the different correspondents which gave the following statement:

The general strike here has fallen through. Madrid presents its habitual normal aspect. The suburbs are quiet and in the city, work has been resumed by the manufacturing houses.

Further details relate:

The attempted strike has been baffled and peace has triumphed in Spain for the present. In Barcelona the regular routine is taken up again — the gas works will soon be in operation; only one electric house has resumed
work. The daily papers will be issued probably within twenty-four hours. The exact number of victims is not known. The streets are being cleared away and barricades torn down. There is still some agitation in the suburban districts. Railway communications are not as yet re-established but from official report trains between Port Bou and Barcelona will be running in twenty-four hours. Telegraph communication now reaches Granollens.

II—FIGUERAS

THE MISSIONARIES

Figueras is one of the most important cities of Catalonia. It is a railway station of the line running along the Mediterranean coast from the French frontier to Barcelona, known as the Cette, Port Vendres, Port Bou, Villajuiga, Figueras and Barcelona Railway.

There are two houses of Lazarist Missionaries at Figueras: the Spanish house on the calle or street of Villalonga, and the French house of more recent date, on Carrera de Rosas Street. This latter was founded when mission houses were suppressed in France. From this establishment came the letter we publish.


Figueras, August 5, 1909.

So sudden was the outbreak that no one—at least here, had the slightest suspicion of it. We were visibly protected by Divine Providence as the following details show. For several days there was a certain agitation noticeable occasioned by the order of the departure of the reserve corps for Morocco. It is well to know that those who have the means may buy off the order by payment of a certain sum to the government, hence it follows that the poor are the greater sufferers. The men called out average from twenty-six to thirty years of age, and are fathers of families. The people complained and asked for equal rights for all citizens. With the poor this was the real cause of the trouble,
but for the anarchists, it was only an opportune pretext. Whatever be the real motive, on Monday July 26th, leaders came from Barcelona and requested the mayor to hold a meeting to organize a deputation to protest against the war. On this day there was something of a partial strike; otherwise all was comparatively quiet. On Tuesday a total change had taken place. From early dawn a force of men—five to six hundred strong—paraded the streets with loud cries for the "protestation." Work was forbidden, bakers prohibited from furnishing bread, butchers from selling meat, while the markets were deserted and the stores closed. A man armed to the teeth, entered the Brothers' establishment and declared to them in good French that "Work must be stopped instantly." All the people seemed carried away by uncontrollable frenzy and the heat of the day added to the confusion that followed. Threatening cries were heard and the trouble commenced; even the most peaceable citizens joined in the general outcry.

At ten o'clock the mayor summoned the militia and half an hour later the troops filed on the Rambla (a square with trees in the central part of the city). This sight alone dispersed the strikers who rushed to the suburbs where they became more and more infuriated, mutually encouraging one another to revenge. Toward five o'clock they crowded into the station, stopped the train about to leave, threw the engineer and fireman from the car and threatened to kill them if they attempted to start the train. They extinguished the fires and threw up a barricade on the road. The soldiers having arrived dislodged the strikers, firing into the air to frighten them. A cry was heard: "The Brothers!" This was most probably the signal for the burning of the Brothers' magnificent college but fortunately others shouted out: "Not yet, the hour is ten o'clock. Now for the railway!"
And the mob rushed to the tracks, tore them away, broke down the culverts while young men and even children cut telegraph wires. In the meantime, the soldiers were able to take up a defensive position and to send twenty men to the Brothers. At eight o'clock the mayor, realizing the gravity of the situation, gave over his authority into the hands of the commander of the fort. This officer who is held in high esteem and possesses a strong, determined character, immediately called a meeting of his officers, after which a bando (proclamation of a state of siege) was posted in all parts of the city. This energetic measure has disconcerted the strikers whose courage began to cool and they quickly disbanded, the leaders themselves seeking some secure refuge. However, about twenty have been arrested and conducted to the prison of the fort.

The disturbance is not completely quelled and the prevailing calm is according to reliable parties only apparent. Friday evening the Superior of our Spanish confrères said to me: "We are in danger of an outbreak and news from Barcelona—true or not true—like a spark of fire will quickly enkindle a new conflagration. At the first word of warning, leave at once for the times forbode serious trouble. Providence will watch over our house."—Up to August 3rd when communications were reëstablished between Barcelona and France, we lived in continual alarm. You may imagine what the situation was here—the Superior away at Cartagena, keeping a retreat for the Daughters of Charity, Father Ducourneau at Port Bou, Fathers Vessière and Grégoire in France, and I left alone with the two Brothers—Fise and Dumarque. While going about my rounds during the night watch, I resolved to consume the Blessed Sacrament, to hide in a place of security the sacred vessels and whatever valuables we possess, and to try to reach France through the mountains. It was needless to think of the regular trains—not only was traveling stopped but
the roads guarded by the strikers. My plans, thank God, were not realized.

Tranquillity is again restored; the uprising is suppressed for the time being. We have not suffered like our Spanish confrères whose church and central house in Barcelona are burned to the ground. In the midst of the disaster the protection of our Blessed Mother has been manifest; all the confrères are safe. Two from our house had gone on a pilgrimage to our Lady of Montserrat. Father Lhardon returned in a peasant’s garb Wednesday night August 4th, and his companion, Father Mas, reached Majorca disguised as a fisherman.

We have certainly many reasons to return special thanks to our Lord and His Blessed Mother for the preservation of the Family of Saint Vincent de Paul amidst such surroundings, for greater and irreparable misfortunes might have befallen the new Province here.

E. MUSTEL

III—BARCELONA

THE DAUGHTERS OF CHARITY

There are in Barcelona establishments directed by both the Spanish and French Daughters of Charity. We reproduce details sent us from different houses.

Letter from Sister Pierrez of the House of Granja, to the Most Honored Mother Kieffer.

Barcelona, calle de la Granja, July 29, 1909.

The order for the departure of the troops from Barcelona for Melilla had spread the greatest discontent among the men who were unwilling to comply with it. The women on their part—wives, sisters and betrothed—became frantic. For several days there were whispered rumors of
an uprising when suddenly on Monday 26th, bands of strikers rushed into the factories and ordered the stopping of all work. Markets were closed and the butchers forbidden to slaughter cattle, while a threat to shut off the water supply was determined on, if new troops are levied. Mutually exciting one another, the strikers gathered about the streets and began to set fire to the convents. At night they withdrew intent on continuing the next day their work of destruction. This was made easy for them as nothing was done to check the disorder, the militia in fact being insufficient for the emergency.

The night at the Granja was filled with terror and anguish. We could scarcely credit the reports that reached us, nor realize the peril we were in. Tuesday morning at five o'clock, we assisted at holy Mass and immediately after began to collect whatever we thought worth saving. About seven o'clock shouts were heard, "They are coming! They are coming!" and the poor children were wild with fright. Twenty still remained with us—the others were taken home the day before—and they began to cry adding to the sadness of the scene. We succeeded in leaving the house and hurried to our sisters at the Hospital of Our Lady of the Sacred Heart. Here our kind Sister Viguier and her companions received us with open arms, placing their house and services at our disposal. Half an hour later the house of the Granja and the ouvroir of the Holy Family were enveloped in flames which we could see from the windows of the hospital.

All through this terrible ordeal our dear Sister Servant, Sister Dubarbier, whom you know so well, was truly edifying. She said to us: "Sisters, the house belonged to God before it belonged to us. He gave and now He has taken away. Blessed be His Holy Name!" — Her manner betrayed no emotion; she was the calmest among us, showing how deeply she was filled with the sentiments her words
expressed. And this on beholding the destruction of works to which she had consecrated forty-three years of unswerving zeal and devotion.—Towards midday the hospital was threatened as it sheltered the refugees from the Grauja. The physician at the head of the medical staff, remonstrated with the people telling them, “What will become of our poor sick?”—They answered: “Send away the sisters who have come here, for we saw them enter, and we will then leave you in peace.”—Sister Dubarbier and Sister Viguier together decided that it was advisable to change our dress and separate, otherwise it would be dangerous. Quickly suiting the deed to the word, we put on a secular dress and two sisters accompanied by the resident physician left the hospital, followed at a distance by two others—myself and another sister. We arrived at the home of the president of the district agricultural college, Mr. Gorria, who gave us a cordial welcome. He made everything so agreeable, that we could not help regretting being so well treated when we thought of our sisters in the central part of Barcelona whose fate is entirely unknown to us. Two other sisters of our house accepted the hospitality of a former pupil, while two others took refuge at a relative’s of one of the sisters. Four remained at the hospital—two among the personnel and Sister Dubarbier and Sister Angèle Grosy among the patients. They have been given a private room and treated with every kind attention by Sister Viguier.

On the 29th, amid our sad surroundings and ever-increasing fears, we could hear the violent attacks continued on our establishment and the convent of the Capuchins and that of our Lady of Loreto, located a short distance one from the other. We were most anxious about the hospital fearing it too might be attacked, sheltering as it did our dear Sister Servant and companions. Our hosts it must be said, run a great risk, for their residence is close by the house of

Published by Via Sapientiae, 1909

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the Granja and we were seen carrying packages hither. All this trouble has only increased our attachment to our holy vocation and we are longing for the day to come when we shall once again wear the cornette.

Sister Pierrez

*Letter from Sister Viguier, Daughter of Charity, to the Most Honored Mother Kieffer, Paris.*

Hospital of Our Lady of the Sacred Heart
Barcelona, July 28, 1909.

Sister Dubarbier and her companions of the House of the Granja were obliged about 9 A.M. to leave their establishment. An hour after their departure the mob rushed into the asylum where so many children were sheltered, and set it on fire. The hospital though threatened, is holding good its own and we were happy to receive the twelve refugees from the Granja who have neither home nor bread. Unfortunately, we did not long enjoy their company for in the afternoon they were forced to leave disguised as peasant girls, only Sister Dubarbier, Sister Cros and two other sisters remaining with us. Sister Dubarbier has greatly edified us. This trial at her advanced age of over eighty years, is indeed a bright gem set in the beautiful crown awaiting her in heaven. Our safety here is threatened and there is talk of setting fire to the chapel. Should this happen, we are lost. With two companions full of courage and devotedness, and two good nurses, I am keeping up a watch. Our poor sick are frightened out of their wits, especially those who have been operated and cannot leave their beds. We do all we can to encourage and console them.

Sister Viguier
Letter from Sister Comas, Sister Servant of the Men's Prison, to Sister de la Sota, Visitatrix in Madrid.

Barcelona, July 26, 1909.

Many convents and churches—notably that of our good Missionaries—have been burned since the public strike here. The people tear the religious habit from the sisters who refuse to take them off, and they have disentombed the bodies of deceased sisters. We have seen the poor frightened nuns pass before our gate, and men going about desecrating the sacred vessels and religious objects. We are preparing to distribute the Sacred Species in our little chapel and to flee at the first warning in a secular dress.—It is now midnight and I hear the firing in the streets. Fire has just been put to the Salesian monastery. May God take pity on all these poor misguided people and grant us the grace to do His most holy will!

The strikers are more infuriated since measures are being taken to resist them. We are blocked on all sides and we dread lest our eight hundred prisoners revolt for they would find ready help from their friends in the streets around. The keeper and other employees oppose our departure and, under the circumstances, it is particularly necessary that the prisoners receive all attention to prevent greater trouble. If the strikers set fire to the prison, we will seek a refuge at the house of the administrators.

July 30th—The anxious cares of these days prevented my finishing this letter. The firing continues and the pillaging also. During the last night about a hundred anarchist prisoners were brought in. We recognized the men whom we had seen robbing the church and burning pious objects. We cannot hope to have any rest tonight. Besides the keeper has dispersed guards through all the establishment and our apartments are in possession of the soldiers. All doors are open except those communicating directly with
the prison in order to facilitate the watch. An extra force was sent us.

Please to pardon this letter written in snatches amid the constant coming and going. The bullets whistle about the prison walls and the building itself seems to shake at every moment. We have just heard that two houses in the neighborhood have been blown up. Beg our Blessed Mother to take us under her special protection and to shield us from all danger. We are most anxious about our sisters of the other houses and of whom we have no news. They are as secluded as we ourselves are in this house crowded with criminals.

Sister Comas

The following letters, written at a later date, summarize events and give the general situation in Barcelona after the strike.

Letter from Sister Urzainqui, Sister Servant of the Military Hospital, to Most Honored Mother Kieffer.

Barcelona, August 10, 1909.

It is impossible for me to express my thanks for the kind interest shown by you for our sisters of Barcelona. To dissipate all your fears about them, I hasten to answer your letter and to give you a few details of the events of recent occurrence in the city.

Without warning on July 27th, the strike was declared. Several groups of men from the scum of the people, rushed forward and began to set fire to churches and convents without meeting any resistance. The people were startled. If a priest or a religious tried to resist he was maltreated; as for the nuns, the strikers on the contrary allowed them to leave unmolested and even urged them on before setting fire to the convents; it has even happened—and this to some of our sisters—that the strikers themselves conducted them to the house of some anarchist thus placing them...
out of danger; but threats and injuries were not spared to the poor religious who were trying to flee. Thirty-two churches and convents were burned on the first day. They were all taken by surprise but soon measures of defense were adopted. The police hastened to the rescue and it was not long before the motive animating the strike, was discovered. A fearful struggle followed. Fire was opened on the crowds and the soldiers being reënforced, gradually gained the ascendency and succeeded in saving the city. There were many killed and many wounded among the strikers; an idea may be formed of the number, when we are told that from one hospital only, there were carried out in one night sixty-three dead bodies. Among the regular troops there were but six killed and twenty-seven wounded. Anarchist prisoners now average at a minimum of eight hundred, while the city is still in a state of siege and soldiers parade the streets. The city force counts twenty-five thousand men as the strikers threaten to renew the strike unless their comrades now prisoners, are released. May God take pity on us and forgive these poor people! The sacrileges committed and the desecration of sacred vessels, priestly ornaments, religious habits, statues, etc. are indescribable. It was a horrible scene. The resting places of the deceased religious were not respected—the dead bodies were dragged through the streets, and moreover, amid these abominations the character of the departed was not spared, calumnies being invented to deceive the credulous and the ignorant.

It is now time for me to mention the sisters who have been visibly protected by our Immaculate Mother. Here at the Military Hospital, we have been, thank God, well guarded, but this did not prevent our passing through moments of agonizing apprehensions when bullets were showering about us into the courtyards. The Maternity Hospital, the Home for the Aged, the Insane Asylum of
Nueva Belen, and the two prisons received no damage; the sisters of the House of Charity were disturbed only by the firing of a few shots outside; they were not molested further. The schools bore the brunt of the strike and our sisters were obliged to flee to private houses in a secular dress. Those of the Catholic School came to us after two days spent at a friend’s house. You may imagine what a meeting this was! We wept with our sisters as they told of their sad experience and beheld their pitiable condition. The House of the Granja, the Asylum of Aldana, the School of San Martin de Provensals, all were burned to the ground. The sisters saved the Sacred Hosts by consuming them before separating. Our kind Missionaries are worthy of sympathy—their beautiful Church of Saint Vincent and the House of the Mission were both destroyed by fire. As they were among the first attacked, they had neither time nor means to defend themselves. Father Gélabert, the Visitor, was only able to provide for the personnel; all the Missionaries through a special protection of heaven escaped, even the oldest of the Community, aged eighty years, was saved. Priests and students took refuge in private families or in their own homes. All are in citizen’s dress; it is not safe to wear the cassock. Father Gélabert will send further details.

Sister Urzainqui.

Letter from Sister Tort, of the Workmen’s Restaurant of Santa Madrona, to Sister Massol, Visitatrix, Madrid

Barcelona, July 31, 1909.

I am doubtful that the letter mailed yesterday reached you. In it I gave full details of our arrival at the House of Charity and of the hospitality extended us by Sister Arqui. On Monday, I wrote from our own house. Tuesday, not knowing what was about to happen, we went to the five o’clock Mass at the Escolapios and at twelve o’clock, as usu-
al, we kept on duty although there were few people — only about a hundred men in the restaurant. All passed off quietly. But toward three o'clock fire was put to the establishment of the Escutapios Fathers and the convents and church of our parish of Santa Madriona followed in succession. At four o'clock a warning came that our turn had arrived and that we should leave as quickly as possible. My first thought was to remain as I could scarcely credit the report, but when the guard, doorkeeper and others urged us to leave before it might be too late, I raised my heart to God and began to consider what I should do. After consulting with the sisters, we decided to ask hospitality from a very kind neighbor who consented most cordially to receive us. Before taking our departure we went to the chapel to consume the Blessed Sacrament. Taking the ciborium I reverently turned the Sacred Hosts on the paten, then I managed to let each Particle slide without touching It, on the tongue of our sisters; I received in the same manner what remained. Then I replaced the ciborium and paten in the Tabernacle, locked it taking the key away with a relic of Saint Vincent and another relic. After collecting what money we had in our possession and changing our Habits for dresses of the servant girls, we quickly left the house. The mob was already close by being at the Salesian monastery which they attempted to burn. Three times the crowd passed before the restaurant of which there was talk of setting on fire, but some one prevented the mischief by saying, "No, here food is provided for workmen." On the first night our servant wanted to remain in the house; we did not allow him as we feared for his safety. Our good neighbor placed two rooms at our disposal, where we were left undisturbed while we were generously provided with everything necessary. Our meals being served in the dining room, we dined first, then the family came to table. Their delicate attention and kindness in our regard during
the three days we spent there, cannot be expressed. As the firing was in the quarter we could hear the whistling of the bullets and the booming of the cannon. A strong barricade was thrown up on the San Pablo where the soldiers took up their position. The sound of the fire-arms was frightful to hear. On Thursday we learned news that our whereabouts was discovered and our host became alarmed. On my part, I did not wish to be a cause of trouble and we decided to go to the House of Charity. It was necessary, however, to devise some means of reaching the place but this good man promised to arrange matters. During the night he came to tell me that next morning the servant women would be allowed to go to market and we could slip by the strikers under the protection of some trustworthy men. Having spoken to my companions, who were rather timid, we decided to follow the plan although I wondered how we could safely pass through so many streets. At eight o'clock, our host asked us to remain that night at his cousin’s house next door to his office, as he feared the strikers would come in a short time to make a search. Allowing us to pass through a secret door, he said: “This house also belongs to us and if the men come here, I will let you know that you may go to the fourth story where there is only one trustworthy servant.” You may imagine the night we spent. About ten o'clock we dressed as servant women and were ready to start at the first call. We prayed most fervently in our distress and anxiously awaited events. No one came. There were twenty men on watch all night. At five o'clock in the morning, our kind host arrived. Having asked him to send a messenger to the House of Charity to announce our arrival he did so; then he sent another man ahead of the sisters who left shortly after. Another servant walked a short distance before the last—myself and youngest companion—closing the march. We took a by-road to avoid the center barricades and finally reached our destination.
We heard nothing about Madrid and are most anxious on this account.

SISTER TORT

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

Barcelona, Casa provincial de Caridad, July 29, 1909.

Having learned that a mail carrier to France is about to leave, escorted by an armed force, I run the risk of sending you a letter. The anxiety we have passed through since Monday morning is beyond description. Horrors were perpetrated here similar to those of sixty-five years ago.\(^1\) Twenty churches and convents were burning at the same time and everywhere there were scenes of unbridled barbarity. Despite the firing I sent messengers to all our houses receiving news from them as follows:

At the Holy Family when fire was set to the establishments, the sisters fled carrying the Sister Servant over eighty years of age, in a litter. They took refuge at the Hospital of Our Lady of the Sacred Heart where they are safe as the revolutionists have not molested the sick.—At Barcelona, Sister Cuenca and her companions went to some friends.—At the Albergo after some attempt at an attack the mob withdrew.—At the Restaurant de Santa Madrona and at the Gracia, the sisters fled to a neighbor's house. I shall later on send details if God permit that we be able to do so. It is probable calm is already being restored to those agitated minds and the trouble will pass away. The firing in this quarter is slacking; it is time. There is some distant sound of the booming of cannon for the city is in a state of siege and the civil authorities have withdrawn. God alone and our Immaculate Mother can save us from so many perils. The incendiaries have passed before us with their cans of petroleum but they did not stop contenting themselves

\(^1\) Revolution in Spain, 1834-1835.
with setting fire right and left to the finest buildings as they went along. What a misfortune! There are horrible details given. But worst of all was the defenceless condition in which we found ourselves. The administrators are at their country homes and only the Secretary was able to return here, leaving his wife at her mother's. This kind friend has guarded us through the day and night.

It is not an easy matter, to be left in total darkness and to provide for two thousand persons. Up to the present Providence has protected us for although we are blocked in with barricades, provisions reach us during the night. No one dares to seek repose in sleep and it is besides a miracle no outbreak has taken place among our four hundred men! We are on the contrary obliged to keep up their courage and even to scold them a little to dissipate the prevailing terror. As this house belongs to the "Deputation," it will doubtless be respected.—It is in vain we have asked for help; the city guard is insufficient and the men are tired out.

Sister Acque

Barcelona, Casa provincial de Caridad, August 5, 1909.

A false alarm was given today—the anarchists demanding the release of the prisoners and threatening to begin depredations anew unless it is granted. After legal investigation the least dangerous of the prisoners were liberated but the anarchists are not satisfied; they insist on the full four hundred being set at liberty or, as they threaten, on Monday there will be a new strike more violent than the first. Now, however, all fear is passed; a force twenty thousand strong, guards the city. At the first strike the revolutionist were aware there were only eight hundred soldiers on duty. If the buildings were left at the mercy of the incendiaries and the pillage was not checked, this was due to the lack of men and the necessity of having to
wait for reinforcements in order to organize a defense against eight thousand strikers.

Within twenty-four hours thirty-eight churches and convents were burned down and all the other churches and monasteries would have had the same fate if private citizens had not interfered and fired on the mob. Six times in two nights, the strikers attacked the Jesuit Fathers' magnificent college. By means of incandescent lamps placed under the cornices of the roof, the whole quarter was lighted up and the defenders enabled to fire on their assailants. All the sisters in our houses of Barcelona are safe; a sister of the hospital died of the fright occasioned by the trouble. Sister Visitatrix is expected here tomorrow. This will be a consolation for Sister Dubarbier who at a very advanced age is passing through a terrible trial. We trust Divine Providence will dissipate the storm and bring back these poor maddened people to a sense of duty.

There are about three hundred convents at Barcelona and adjacent district; all are deserted. The religious—men and women—are dispersed and have assumed a secular dress. Priests dare not appear on the street in the cassock as they would be insulted. There are incredible incidents related of the abuse to which the clergy and religious were subjected.

Sister Acque

Letter from Sister Massol, Visitatrix, to the Most Honored Mother Kieffer

Madrid, August 13, 1909

Here I am once again in Madrid. Our sisters in Barcelona are at peace, each back to her own mission. Like you, my Most Honored Mother, I was very anxious about our sisters at Palma or rather at Barceloneta. Thank God, they returned on Tuesday at midday, happy to be once more in their little house. There is only Sister Dubarbier and
her companions who are divided between the hospital and the House of Charity. Sister Dubarbier was trying to make arrangements about renting a house to receive the orphans. My trip proved very satisfactory as I have had the consolation of seeing the protection of God and of our Immaculate Mother over our sisters, while the union existing among the sisters of the different houses and the edifying resignation of Sister Dubarbier and her companions, are truly admirable. If our sisters have suffered, they have done so nobly, sanctifying in a Christian manner these days of affliction and thereby meriting an eternal reward. How many religious congregations have not as yet been able to recall their subjects!...There are nuns belonging to cloistered orders, who do not know when they will be reunited in Community.

Sister Marie Massol

When the uprising was about terminated, a daily paper gave a summary of events.

Resume

The given list of dead and wounded obviously varies. According to some telegrams published during the course of events—July 26th to July 30th—the regular troops count 3 killed, 27 wounded; the strikers had 75 bodies buried in the South West cemetery, and 126 wounded were received in the hospitals—this without counting the wounded who went elsewhere. Other dispatches state as a total about 90 killed and 200 wounded.—This is not an exact statement but only an approximation. During the night of July 31st, 204 prisoners from Atarazanas were conducted to the Montjuich fortress. On the morning of July 30th, 183 had been brought in.

Many men were lynched in the monasteries. As for the sisters and pupils of religious schools, the strikers made them leave the house before setting fire to it.
and well-stocked libraries have been destroyed. When combustibles gave out, the strikers organized contribution parties and with the money that poured in, immediately purchased fresh quantities of petroleum.

Barcelona is in a deplorable condition. Nearly all gas fixtures are broken, side-walks torn up, trees cut down, and entrances defaced. A week will be required to restore order. An electric plant has been burned. The price of provisions rose enormously and articles of food found in the pillaged monasteries, were distributed to the people. Many of the ammunition stores have been robbed. The decisions taken by the Council of War are not known. The uprising covered the entire country. The Temerario, Princesse des Asturies and Carlos V. cruised along the coast. The actual force in garrison at Barcelona is 12,000. Considerable losses are sustained in business circles. San Pablo Street, on which bloody conflicts took place, presents a lamentable aspect.

Order is Reestablished

At present time Barcelona is resuming a normal aspect. Communications are reopened and trains from Mataro have just arrived.—Le Temps.
In the preceding Number of the Annals, we gave a short account of the massacres which took place in Upper Syria or Cilicia during April and May last. The letters of Father Dillange, Lazarist and Superior of the Mission at Akbes, have no doubt awakened the sympathy as well as the interest of our readers, this Mission being as we know, under the direction of our confrères. We will, therefore, briefly sketch its history which we borrow from a letter of Rev. August Devin, written in 1873 when he was Provincial Visitor of the Lazarists in Syria. We shall afterwards relate the sad events that have occurred in the course of the current year.

I—The Mission of Akbes

The chain of mountains that traverses the northern part of Syria, joins the Taurus on one side and the Armenian chain on the other. Starting near the seacoast at Alexandretta—not far distant from Issus famous for the victory gained by Alexander the Great over King Darius—it extends to the Euphrates, a distance of more than thirty leagues, thus forming a boundary line between Syria and Cilicia. It was called in ancient times Amanus—the same of which mention is made in the lives of the first ascetics in Syria. The plains stretching out in the valley below, from the slope of the mountain to the river Euphrates, were in olden days like Thebaid, filled with anchorites, and
as the traveler goes along the road from Aleppo to Amanus, he may see the pillar erected by Saint Simon Stylite the Ancient, standing in the midst of the ruins of a once magnificent church in the neighborhood of a *œnobilium* which was as large as a town. In the early ages at the time of the Crusades, the mountain districts were peopled with Christians and a record is made by the chroniclers of the First Crusade of the difficulties encountered by the bold warriors in crossing the rugged paths of the mountain, called by one of them in expressive language, *the diabolical mountain*. But the difficulties experienced in the ascent only contributed to render more agreeable the descent to the beautiful plains that lie about the near approach to Antioch. The position of these mountains formed a natural rampart protecting in the north of Syria the conquests of the Europeans in Palestine. The Crusaders themselves were not slow in discovering this, nor in taking advantage of the resources so bountifully afforded them by nature. On the jutted crags, fortresses were built that boldly overlooked the mountain passes below, and as the traveler views the ruins that meet him at every turn, he cannot help contrasting the chivalrous period of the Middle Ages, which modern critics so contemptuously depreciate, with the littleness of his own prosaic times. In those days, as we have stated, the mountains were densely peopled with Christians, mostly Armenians, who having leagued themselves with the Crusaders, were thus shielded for a whole century from the insults of the Mussulmans. Even when Jerusalem fell into the hands of the infidels, the mountains served as bulwarks to the Christians and so strong were they against the Turks that it is believed that the latter in their indignation and rage then bestowed on them the epithet of supreme contempt which they have since designated the mountain, calling it *Daghea*, or Mountain of the *Giaours*, that is of the Christian dogs.
With the departure of the Crusaders dawned the general decay of Christianity in those parts. The people fell again into schism and finally drifted into greater disorders and while they held good their position against all invasion, protected by their almost inaccessible fastnesses, they as a nation became so uncivilized as to be known as robbers and assassins. And so highly did they pride themselves on these lawless characteristics, that one among them who could not boast of at least one murder was regarded as degraded. He found it hard to find a wife—no father allowing his daughter to marry a man who was in his eyes, and for that matter in the eyes of the women as well, a worthless character. Peopled with hordes of Armenians, Kurds, and Turcomans, maintaining the same unbridled principles, the mountain had become a den of thieves whose brigandage extended to the plains of Antioch. Neither caravans nor travelers going to Aleppo or Marash, felt secure from an attack of these merciless bandits.

Akbes situated in a narrow gorge at the foot of this mountain is the key of important roads and controls the entrance to the most secret parts of the interior. The people here had neither faith nor law and the last schismatic priest of the country was murdered in 1840. Thirty years after I met his assassin who was then totally paralyzed. Despite their degradation in 1866 a charitable man penetrated into the country and he was the first to lend a helping hand to raise the moral standard of the people. This was a Protestant minister, an American, who came here and opened a school.

From Alexandretta to Persia, that is up to the Lazarist Mission, there is an uninterrupted chain of American establishments which depend on centers of wonderful activity in Antioch, Killes, Marash, Orpha (ancient Edessa), Diarbekir, Mossoul, thus all centralizing toward Persia. In these and other cities, the Americans have established norm-
AKBES (SYRIA). — HOUSE OF THE VINCENTIANS
al schools for teachers—men and women—and orphanages for boys and girls. Of these houses there are branches—or smaller schools in the lesser districts even in insignificant villages, and it must be that their zeal is indeed most ardent to have caused them to penetrate into Akbes. Here a Protestant school was opened unknown to the Catholic Missionaries who thinking to counteract the efforts of the Protestants, were founding schools in what appeared the most influential positions—that is in the larger cities. Thus the Franciscans at Aleppo sent a band of their order to open a mission at Marash where since 1863 much good has been done. The Lazarists at Aleppo were also planning to evangelize this abandoned people but the scarcity of laborers as well as the poor health of Father Amaya, the Superior, did not permit their carrying out this project. Father Amaya died in May 1869, and was succeeded in the following October by Father Pinna who starting out in this career with a strong, robust health, could look forward to many years of hard work and useful labor. Although alone with Brother Lambert, his first care was to make an attempt to instruct the people of Upper Syria and he thought of setting out for Nizib near the Euphrates, when a happy circumstance caused him to turn his steps in another direction.

It so happened that just at this time Father Euthymis, a Capuchin monk of Aleppo who had been deputed by the Congregation of the Propaganda to visit the country and report its spiritual condition to Rome, received a communication from the Armenian schismatic bishop of Antioch, begging to be admitted to the communion of the Catholic Church. The bishop declared that on account of this step known to his flock, he had undergone a persecution which obliged him to withdraw from the city and retire to Akbes in the Giaour-Daghen and he asked that Father Euthymis come to him there to treat of the affair. Father Euthymis in his turn communicated this welcome news to Father
Pinna requesting that he accompany him to Akbes. Feeling diffident about starting out alone on a mission in these parts, Father Pinna willingly consented to the proposition and taking with him Brother Lambert, set out on his journey.

Arrived at Akbes in December 1869, the Missionaries procured a lodging which might be described as one of the finest in the land, being a square plot of ground surrounded by four walls over which was a terrace of earth from which water escaped on all sides and which could boast of a door and a window, and serving as kitchen, refectory, study, reception hall, stable, dormitory and chapel, all in one. Very soon Father Euthymis found out that the real motive of the persecution endured by the bishop, was not so much for his intention of joining the Church which was only a pretext—as for his disorders and extortions. Deceived in his expectations and convinced of the insincerity of the supplicant, Father Euthymis returned to Aleppo in March 1870. As for Father Pinna, believing that Providence had conducted him to the place for a special purpose, he concluded to remain there. Thus he found himself in the midst of a barbarous people with only Brother Lambert as a helper. The schismatic bishop under the disappointment of seeing his treachery discovered by Father Pinna, began to persecute him, employing all manner of intrigue to oblige him to leave Akbes. He secretly excited the Turkish authorities against the Missionary and became so irritated against those who dared to visit him that on one occasion he gave with his own hand the bastinado to a young man who had assisted at Father Pinna’s Mass. But the Lazarist priest did not become discouraged; he applied himself to the study of the Turkish language and was soon able to teach catechism to the little children. In the meantime, a school had been established at Akbes by the Protestants who redoubled their efforts not to lose ground and while
the Armenian bishop was ordaining a priest for this city an American minister came to reanimate the zeal of his countrymen. The Turks on their part would not be outdone by other religious sects and an imam was sent to open a school and to assemble the people for prayer in a mosque abandoned up to that time. All the powers of the demons seemed leagued against the success of a poor Catholic Missionary, and Father Pinna alone among so many conflicting parties, would have probably succumbed were it not for the supernatural strength vouchsafed him in answer to his uninterrupted and fervent prayers.

When in May 1870, I called to see him, he asked my advice about the proper location for a mission and I pointed out the hill near which he himself had thought to build a church. Taking this as an indication of the divine will, he set about carrying out his plan for a Mission having received full approbation from the Superior General. In June 1870, on my return to Syria from Paris, I was hastening to Father Pinna with the joyful news of the close arrival of a confrère to share his labors, when I heard of his sudden death. On the 12th of August, returning from Aleppo by tedious marches under a burning sun, Father Pinna was sunstruck about five leagues from Akbes and remained stretched on the ground until the following day, his only attendant being too frightened to give him proper assistance. Brother Lambert being informed of his condition hurried to the spot but arrived only in time to see him breathe his last sigh. He carried the remains to Akbes and they are interred on the very spot on which Father Pinna had planned to build the church of which he, as it were, became the first stone.

The Mission of Akbes, it would appear, found its death blow by the demise of Father Pinna, but not so; this valiant Missionary from his throne in heaven continued to protect the work. In October 1870, I was able to send
two priests and a brother, and with a small sum collected in France, to begin the building of a mission house and chapel near Father Pinna's grave. Today on the brow of the hill we have a house containing three rooms, a kitchen, a refectory, and a chapel presenting a kind of portico for the use of the faithful. Although the church is only planned and the site selected, yet we say Akbes is already won over to the Catholic faith. Some time since the schismatic pastor abandoned his post and no other has replaced him; the Protestant ministers have gradually disappeared, and the imam who tried to excite the Turkish population and had even taken a portion of our land,—he was obliged by the authorities to make restitution—dares not utter a word against us. The personnel is composed of a Missionary, Father Combelles and two brothers. Lately I was able to secure the services of an Armenian Catholic priest who teaches a class and celebrates the Holy Sacrifice according to the Armenian rite. This is a necessary measure here as it convinces the people that we are not anxious to have them become altogether Latin—a snare employed by the enemy of all good to hold the ignorant in their schismatical errors.

But it may be asked, what are your intentions with regard to this Mission in that distant and uncivilized country? If there were question only of Akbes—a small town—one pastor would be sufficient to provide for all the spiritual needs of the people, but it seems that Providence has designs more far-reaching than on this one place. There is in point of fact a crying need of something besides instructions and religious services in this country which has fallen back into primitive barbarism and infidelity. The generation now rising up, must be brought to some educational standard. The Protestant Americans have grasped the situation most perfectly and not only do they not content themselves with opening schools in small villages but they
also found establishments in towns and cities for both boys and girls, and moreover, these schools are not wholly what we call extern schools but intern ones as well. There are boarding schools and academies many of which are free or at a low rate of tuition and pupils are formed therein to a system followed for many years. They have thus awakened a thirst for knowledge among these ignorant people and they satisfy their growing demand by an instruction well seasoned with heretical prejudices. There is, therefore, only one means to do permanent good here—to follow the example of the Protestants and open schools. The Dominicans have taken up the same idea and they have obtained Sisters of the Presentation Order for a school in Mossoul; the Franciscans have a school for boys and a small college attached to their monastery at Aleppo. They have Sisters of Saint Joseph for the girls' school and a school for boys at Marash. Apart from these establishments, there are no Catholic educational houses in Upper Syria, Mesopotamia, and the whole of Cilicia. We received petitions to open schools, from Adana, Mersina, Alexandretta, Killes, and Aleppo. By calling us to Akbes Providence seems indeed to invite us to supply these needs as our location is a very central one, being at the junction of the three provinces an easy communication is secured with these cities. Added to this is another advantage—a favorable proximity to the seacoast which is quickly reached via Alexandretta. There only remains for us to begin the work of erecting proper buildings. This is the first step. As for provisions—these are readily procured.

When I visit the neighborhood of Akbes and behold the many magnificent ruins which tell of the hardy undertakings of our ancestors, the Crusaders, I cannot help thinking that if Providence furnished them the means and materials for constructing these massive walls, these formidable battlements—will not we also be given the resources to erect
other fortresses just as necessary, to protect not the corporal lives but the spiritual lives of these people and to safeguard by a Christian education the growing generation now intermingled with so many infidels? The success achieved by similar establishments in the Far East—which have become veritable fortresses thwarting all the attacks of Satan, is an encouragement which bids us go forward repeating the trustful cry of the fearless warriors of old: “God wills it!”

August Devin

The present residence of the Missionaries built after the above appeal, became during the late massacres in April 1909, the refuge of the Christians of Akbes and the suburban districts.

II

The Mission catholiques of June 4, 1909, gave general information about the massacres of April last, describing at the same time the theatre of these events. We borrow a few details.

“Cilicia, the country of Saint Paul, has recently been the scene of cruel massacres, which according to the British Consul at Mersina who was at Pekin in 1900, surpass in horror the atrocities of the Boxers. Tarsus, Antioch, and all the surrounding places have been pillaged; but the town that has suffered most is no doubt Adana, the capital of Cilicia, which before the massacres numbered 75,000 inhabitants, one half of whom were Armenians. There resided six Jesuit Fathers, assisted by four Marist Brothers in Saint Paul’s College. Close by, in their Convent of Our Lady of Bethany, lived twenty-five Josephine Nuns of Lyons, who devoted their lives to teaching and all kinds of works of charity. Their establishment has been burned and destroyed.”

“On Easter Tuesday”, writes Father Benoit S. J., “our
four Marist Brothers remarked during a walk through the town, that the Turkish quarters presented a strangely animated appearance. They were invaded by a crowd of Moslems, who had come from the surrounding districts; all wore the turban, whilst their ordinary head-gear, like that of the Christians is the fez or tarbouche of the Arabs. These strangers carried rifles and cimeters. The relations between Armenians and Moslems had been strained for some time. On Good Friday, April 9th, three Moslems had brutally assaulted an Armenian young man, who drew his revolver, killed two of his assailants and wounded the third. This served as a pretext ... Moslem blood had been shed: floods of Christian blood were needed to appease the anger of the Moslems."

The following days there was great stir in the town. On Easter Tuesday, the Christians were afraid to leave their houses. Reassured, however, by the authorities, they opened their shops as usual. This was what the Moslems were waiting for. When the town clock had struck four, Turkish time (about 11:30 European time), suddenly firing was heard in the market-place, and afterwards through the whole of the town. "Five minutes after" writes a religious, "our neighbors arrived in great fright and streamed into the convent by three doors. The firing increased and the men fell in the streets, like flies. From the windows of the dormitories we could see several dead."

Then looting began. The Turks broke open the doors with blows of the hatchet, and entered the houses, whence soon issued cries of anguish. The poor victims were tortured, disembowelled and cut into pieces. When they were dead, all furniture and objects of any value were thrown into a cart which stood in the street; paraffin oil was pumped into the house, fire put to it, and the next house was attacked. Thus the whole bazaar was pillaged; all the warehouses and shops of the Armenians were destroyed...
The bullets whistled around us; our window shutters were closed. An indescribable panic reigned among our refugees; they crowded our halls, our corridors and yards... The firing continued during the whole afternoon. From 6:30 P.M. we were surrounded on all sides by fire, which came closer and closer to our convent and the college of the Fathers. The whole of the night we heard cries, firing, lamentations, and sobbing."

These horrors continued with more or less violence, for several days. On Saturday April 17th, peace was restored. "But," writes Father Benoit of Adana, "although the carnage ceased in the town, it continued in the neighboring districts. All the Christian farms were ransacked and there were 360 of them. In that belonging to the Catholic Bishop, Mgr. Terzian, 160 persons were killed and their corpses were thrown into the wells. The same happened, not only in the other farms, but also in the large number of country houses and vineyards belonging to the Armenians in the environs of Adana. Having butchered the inhabitants and plundered the houses, the Turks put fire to the dwellings. Certain details make one shiver. Armenians were found crucified with nails, on the floor, on the door, on tables. Young women were disembowelled with knives, and indescribable crimes committed. The butchers played with heads freshly cut off; and before the eyes of the parents, threw small infants into the air and caught them on the point of their cutlasses. How many more horrors were committed which the pen refuses to describe.

The same carnage was extended to the villages near Adana, Antioch and other places. At Antioch there are 25,000 Moslems, 6,000 Greeks, and 900 Armenians; one third of the Moslem population was massacred. Kassal the residence of the Franciscan Fathers in the Holy Land, was pillaged and burned. There were 180 victims. The aggregate number of victims according to the Bulletin des ec-
oles d'Orient (May 1909), is estimated 30,000. The survivors are in utter destitution. — The massacres were only stopped on the arrival of European and American warships which rescued the people dying of hunger and notified the Turkish authorities that they were held responsible for the existing troubles.

Such is the outline of events that have occurred about Akbes where thanks to the Lazarist Mission, 15,000 Christians were sheltered from the massacres and finally restored to tranquillity by the arrival of the French Consul, Mr. Roqueferrier — who died since — with a force of regular troops. In the meantime, the Sultan, the same who had also tolerated the massacres of 1895, was being dethroned in Constantinople by a revolution. The new government proclaimed the arrest of all those officials party to the crimes above related. On July 18th, a dispatch of the Agence Havas stated: "The report of the Council of War at Adana, shows that greater than the different causes of animosity between Christian and Moslem, was the lack of energy and capacity of the valis and other local officials." — The report concludes with the information that fifteen found guilty have been hanged, and eight hundred deserve the death penalty. Others will receive less severe punishment, as the penitentiary, etc.

A newspaper of August 22, 1909, published the following article: "In the prisons of Adana only thirty Armenians remain; the others have been set at liberty after being declared not guilty. There are, however, over three hundred Moslems still held in. This shows that Young Turkey is trying to act with equity and justice."

III

The following letters from Father Dillange, continue the narration of the massacres, forming a sequel to the letters published in our last issue.
Letter from REV. J. DILLANGE, to the Director of the Missions catholiques.

Akbes via Alexandretta, June 20, 1909

Many thanks for the two articles published in the Missions catholiques, and also for the generous contributions sent us. May I now ask for a publication of the following items which might be of interest to your readers?

On April 20th, we were told the Kurds were attacking Tayac where we have a branch mission. On both sides there were about a hundred shots fired, and I immediately called on the Kaïmchan begging for and insisting on aid being sent there. It is not to him, however, but to a noble bey, Ali Bey, a Mussulman, our Christians in that place owe the preservation of life and property. Aided by his allies, the bey did not hesitate to open fire on the Kurds. When he beheld his own forces growing weak, he boldly addressed the barbarians, saying to them: “Fire at me if you will, but spare these Christians; they are my children.” When night fell he told the people: “We can resist no longer; you had better go to Khassa.” This place is half an hour’s walk from Tayac and complying with the advice of the bey, the Christians organized a march in the following order: The children came first with heads bare and hands joined on the breast, then the women and lastly the men. Ten minutes had scarcely elapsed when the Kurds appeared on all sides, ready to fall on the march but two shots rang through the air. “Oh!” cry out the bandits, “here are the ghiaours (Christian dogs) — they come!” and they began to flee in all directions to the mountains. The shots which thus dispersed them were only the report of a hunter’s gun, who was firing at a hare — this saved the poor people who half dead with fright, reached Khassa where they were lodged at the Konak and in some houses of friendly Moslems. For fifteen days they stayed here in continual alarm as the Kurds threatened to revenge their
escape out of their hands, and vented their rage on a barn serving as a chapel, tearing it down, to the very foundations under the cover of night.

At Fascelli, Argilar, and other places, all the men were massacred. A miller was captured and the bandits said to him: "Declare yourself a Mussulman, or else we kill you."—"Never," resolutely replied the prisoner, "Kill me if you will and I will go straight to God." By some providential circumstance, he escaped and came to us. We willingly give hospitality to this brave defender of the Faith who is now quite alone without friends or money. Many like incidents might be related. On beholding so many homeless women, young girls and little children, I could not refrain from weeping, so touching is their destitution. Fathers, husbands, brothers, have been mercilessly put to death. We care for these poor, bereaved people the best we can.

* * *

I may conclude this letter with the description of a most touching and lively scene presented by our Mission when the terrible days were over. Last week we invited the officers and soldiers from Konia to dinner. The whole battalion accepted the invitation and came in full military display, banners flying, and to the sound of trumpets and martial music. From an early hour the cooks and their assistants had been at work, preparing huge caldrons of rice and meat. Before the meal was served, our guests gave us an entertainment—most enjoyable indeed—the program included dances, songs, athletic feats. When these were over, we sat down to table and the soldiers, who were perfectly at home, took some of the poor little ones on their knees and all looked so happy, so merry—it was a charming sight. Our guests, Christians and Moslems, numbered a thousand. The crowning feature of the day was a message from the Sultan conveying his congratulations.
The distinguished men of Akbes, wishing to express their sentiments of esteem and gratitude to the Missionaries, addressed the following letter in Turkish, to the Superior General, Paris. We give a translation.

**

To the Society of the Lazarists in Paris

On April 1st of the year of the Hegira 1325, there occurred serious trouble in the district of Ekbas. Without delay Mr. Dillange set out to calm the fears of the people; he went through the streets and advised all—fifteen hundred persons of every religion and nationality—to go to the house of the Mission. He then telegraphed to the chief authorities in the neighboring cities to send troops; he telegraphed to the Commander to hasten the sending of help. As the troops did not arrive and distressing reports began to circulate among the people, Mr. Dillange assembled the fifteen hundred inhabitants in front of the Mission house, and spoke to them, comforted them and told them to pray to God with their children. "No harm will be done you," he said, "I have full confidence in the goodness of God, and if there are victims here, I shall be the first one."—The people then begged that he ask the French Consul at Aleppo to come to the Mission as his presence would be a guarantee of protection for them. This Mr. Dillange did as soon as possible, telegraphing to the Consul that the people claimed his presence among them. When the Consul received the dispatch, he was deeply touched and at once sent messengers to announce his arrival with Turkish soldiers, which was not delayed, and the grateful people blessed God and the Consul. For twenty days, the fifteen hundred people and the cattle remained in the enclosure of the Mission; and as the cattle destroyed part of the vineyard with the garden, the people say it was because of us you have sustained this loss which we are willing to repair. A unani-

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1 Akbes
Moton vote of thanks is offered Father Dillange and the Consul, affirming that neither they, nor their children, will ever forget the protection given them. The Consul and Father Dillange provided for all these people and for the four hundred soldiers with their colonel. The colonel and other notable men of the country acknowledge that it was Father Dillange who originated those means of protection and they beg the Superior Authority to leave him as the Superior of the Mission.

We draw up the present act in order that those who read it, may bless God and Mr. Dillange. To which effect the Municipal Council affixes the signatures of its members.

(Seals.)

PERSIA

The grave events of recent occurrence in Persia have now received their finishing stroke. The reproach made the Shah by the “Constitutional” party was that he tried to suppress national representation while endeavoring to restore the autocratic government.

The Constitutionalists took possession of Tabriz after bloody conflicts; then they attacked Ispahan. It was on May 3rd, according to official dispatches, that the Shah ordered new elections and promised to convene the Chamber and Senate. It was too late. The fighting continued and on July 13, 1909, at 5 A. M. the Young Turks marched into the capital, entering at the same time the three gates and carrying the war into the very streets of Teheran. Three days later the Shah sought refuge at the Russian legation.

On July 16th, toward evening during an extraordinary assembly of the National Council, Mohammed Ali Mirza,


Published by Via Sapientiae, 1909
was formally deposed and his son Ahmed Mirza, aged eleven years, raised to the throne by a unanimous vote—Azadoul Moulik, Chief of the tribe of Kajar, was named regent, Sardar Assad, Minister of the Interior, and Sardar Mansour Minister of Postal and Telegraphic Service. An immediate appointment of the other government officials will take place.—Times.

The new Shah is but a child. He has a quick mind and impulsive disposition, black eyes, and rather small for his age. He is the second son—the eldest not being eligible to the throne as his mother is not a princess. Ahmed Mirza is the son of Malche Djehan (Queen of the World) daughter of Naïed es sultaneh, a long time Minister of War. The youthful Shah does not speak French; his preceptor is Captain Smirnoff, a Russian officer. Owing to political influence, the former Shah withdrew the young prince from the French professors who have charge of his brothers’ education. This same policy induced Mohammed Ali Mirza to seek the alliance of Russia, placing the safety of his government into the keeping of Russian forces. By acting in this manner he overlooked national prejudices which cannot tolerate the entrance on Persian soil of any foreign power. He is accused also of having broken his word, and he is excommunicated by the imans for having violated his oath taken on the Koran. It was not difficult to surmise that the few links binding him to the people would soon be severed.

The Constitutionalists have not abused their newly acquired power. The eipahdar or general-in-chief, Nasr es sultaneh, has wisely dispelled all fear among foreigners by promising perfect security to them both for their lives and property. The eipahdar is actually master of Teheran; he belongs to one of the richest families in the north of Persia and formerly occupied the rank of superior officer in the Shah’s army. In the fall of 1908, being sent by General
Aîn ed daouleh, to quell the Constitutional forces at Tabriz, he was induced because of a disagreement which occurred between the two generals, to withdraw from the camp of Aîn ed daouleh and to retire to his own lands of Tunicodebun in the province of Mazanderan. This stand greatly affected the Shah and his adherents, as Nasr es sultaneh was looked upon as one of the most influential officers of the Persian army. During his retirement, the general continued to keep in close touch with the course of events and, fully informed of all that transpired, he arrived at Enzeli the day following the taking of Recht, which it is said, he himself had prepared by establishing relations between the national committees at Tabriz and at Recht. On his arrival in the city, he was at once made governor.

Summoned by the Shah to restore the regal power, he answered he would comply when the Shah himself would reëstablish the Constitution. War was then openly declared. The governor from January to May prepared for the expedition that was to march on Teheran and which eventually stormed the capital and brought about the closing scene as already stated. There is every reason to believe that the Young Turks, having used their victory with moderation under such trying circumstances, will know how to inaugurate a regime of salutary reforms which, while it will give stability to the reigning power now become liberal under the young Shah, will enable them to hold fast that advantageous position in politics so hampered up to the present time, by the fluctuating policy of the old regime.

The Shah who has just abdicated—much against his will—ascended the throne in 1907, after the death of his father Mouzaffer ed Dine. He is allowed a pension and will retire to Russia.

In the midst of these political disturbances, the Missionaries and Daughters of Charity were not molested and although they shared in the inevitable hardships of war—
misery and want, they had the consolation of giving relief and comfort to the poor and afflicted.

*Letter from REV J. E. SONTAG, Priest of the Mission, to VERY REV. A. FIAT, Superior General.*

Teheran, July 21, 1909

It is my hope that the public papers have already reassured you about the general situation here and consequently about our own particular safety. We must indeed render thanks for the protection vouchsafed us and we cannot adequately acknowledge the care of Divine Providence and the love of our Immaculate Mother through this time of trial.

Under the circumstances the location of our residence was in itself a cause of apprehension for we found ourselves just between the two contending parties—the Shah’s army on one side and the revolutionaries (the Constitutional adherents are thus designated) on the other, and the bullets whistled over our heads. The revolutionaries although presenting an unfriendly attitude have proved up to this time to be actuated toward us by just principles. The Shah’s troops on the other hand, did not hesitate to pillage our place whenever they were pleased to do so. They tried to force open a door which was fortunately strong enough to offer a resistance, and an extreme effort would have attracted the attention of the revolutionaries. They tried another but in the attempt they were discovered by two stray Armenians—revolutionaries—who threw a bomb and frightened them away. We are now left undisturbed.

The Daughters of Charity enjoyed the same security. A bullet penetrated into one of the rooms; no damage was done. Their establishment like our own, became a refuge for many Chaldean and Armenian families who feared a massacre of the Christians which would have surely hap-
pened had the Shah's army been victorious. We are planning to enlarge our school for next term, hoping to accommodate all the pupils who will doubtless present themselves for admission.

J. E. Sontag

CHINA

Subsequent to the publication of the important Statistics of Catholic Missions in China, in preceding Annals, we find in the same paper a list of addresses that might facilitate postal or telegraphic communication with them. We note those of the vicariates apostolic under Lazarist Missionaries as given here—the only accepted orthography of Chinese names by the postal service of the Celestial Empire—as they might be helpful to some of our readers.

ADDRESS


EAST TCHE-LI. — Catholic mission. Yungpinfu (Chi

WEST TCHE-LI. — Catholic mission. Chengtingfu (Chi) — Telegraph Station.

NORTH KIANG-SI. — Catholic mission. Kiukiang—Telegraph Station.

EAST KIANG-SI. — Catholic mission. Fuchow Ki (Ki) — Telegraph Station

SOUTH KIANG-SI. — Catholic mission. Kiangfu' (Ki) — Telegraph Station.

1 That is Tcheli, Cheli or Tchili.— 2 That is Foucheou of the Kiangsi.

3 This is Ki-ngaifu of the Kiangsi.

REMARKS — The spelling is the only one accepted by the imperial postal service.

2 The abbreviation of the name of a province in parenthesis, may be omitted; it is omitted in sending dispatches.

Published by Via Sapientiae, 1909
NORTH TCHE-LI

PAO-TING-FU

The second of the two following letters, was written prior to the first, but both give general information on the work of evangelization and the conversions effected in the district of Pao-ting-fu. We are happy to add to them a short history of the district.


Pao-ting-fu July 19, 1909

Today the Feast of Saint Vincent de Paul, while offering Holy Mass, the thought came to me how our holy Founder would rejoice to be here in the midst of these happy converts. But a joy, bright and pure, must certainly be his in heaven for having loved the poor as he did when on earth. Pauperos Sion saturabo panibus. Yes, it is indeed to the poor we distribute the bread of the divine word, because among our numerous converts the rich are the exceptional few; there are too many sacrifices to be made of the goods of this world and this discourages the greater number. The poor and lowly on the contrary, flock to the bosom of Holy Mother the Church, for our Lord has said, “Theirs is the kingdom of heaven” and they take possession of the Church which is the gate thereof.

Names as Kianfu, Fuchowki in a telegram should be written as one word, otherwise charge is made for two, as for instance Tsinechow Kan —two words, Tsinechowkan—one word.
The surprising movement toward the Faith in Pao-ting-fu, is doubtless through a merciful dispensation and fills us, who are weak instruments in the hands of Providence, with deep confusion. The first step in this marvelous change is due to the zeal of a native priest, Father Levu. Following his example other Missionaries courageously took up the work and Mgr. Jarlin, when Director in the district, showed a lively interest in it continuing since his promotion to the Vicariate Apostolic of Peking, to second in every possible way, the labors of his confrères there. The blood of martyrs was, however, necessary for the full development of the seed sown with so much care. In 1900 about two thousand Christians were put to death for the Faith in the district of Pao-ting-fu, and so wonderful is the progress achieved within the last nine years, 1900-1909, that the Missionaries baptized 57,804 adults. Despite the number of deaths, there were in 1899, 12,026 Christians (of whom 2,000 were martyred the following year) and the number this year rose to 69,863. With such results, have we not every reason to bless God? And I cannot help recommending this good work to your prayers, especially when you offer the Holy Sacrifice of the Mass, that our good God may continue to protect and extend it.

Joseph Fabregues

HISTORICAL SKETCH

District of Pao-ting-fu, Tche-li, China

From the death of Mgr. Pires, last Bishop of Peking, in 1838, up to 1860, when Mgr. Mouly, Vicar Apostolic of North Tche-li was able to take possession of the old Pei-tang and make it his residence, or for the lapse of twenty-two years, the Vicar Apostolic of Peking resided in the district of Pao-ting-fu, Sub-Prefecture of Ngan-Si-Sien in the village of Ngan-Kia-Tchouang.
After the departure of Mgr. Mouly for Peking, the episcopal residence became that of the Director of the district until 1874 when a house in the northern quarter of Pei Kovan in the city of Pao-ting-fu was provided for him. A third change took place in 1898, the Director going to reside at that time in the central part of the city in the tendancy of a Taotai as will be told later on.—The Director continues to reside there.

After the death of Mgr. Pires the Chinese government seized the last residence of the Missionaries at Peking and Mgr. Castro had one built at Ngan Kia Tchoang. The Christians of this village had on several occasions given proofs of their attachment to the Faith, notably during the reign of Kia King, and soon, in 1844, vexations were again renewed; peace was then purchased by heavy payments. Mgr. Castro not being consecrated bishop in partibus fidelium, despite the wishes of the Propaganda, returned to Europe and he was succeeded by Mgr. Mouly. The departure of the Portuguese Missionaries caused a slight schism among the Christians and even some Chinese priests were involved. The last of this number sent in his act of submission only in 1884.

Mgr. Mouly, although given a rather cold reception by the Christians of Ngan Kia Tchoang, took up his residence in this village and soon after opened a seminary there. The first Priests of the Mission who came to labor in the vicariate were Fathers Aymeri and Anouilh. There were very few Christians and the Missionaries were obliged to keep in hiding and administer the Sacraments to them in secret.

In 1850 a diocesan synod was held at which were present—Mgr. Mouly, Fathers Simiand, Anouilh, Talmier, Aymeri, and among the native clergy—Fathers Andrew John Ouang, John Ko, Paul Ouang, John Tch’eung, etc. In 1853, the insurgents desolated the country and a courier, sent by Mgr. Mouly was arrested by the mandarins who mistook him for
MAP OF THE DISTRICT OF PAU-TING-FOU (CHIH-LÎ, CHINA)

Published by Via Sapientiae, 1909
a spy. The bishop resolved to deliver himself up into the hands of the officials to save this man's life and to safeguard the lives of the Christians. He did so to the great annoyance of the mandarins, who in compliance with the treaties, had him reconducted with much honor to Shanghai whence, being again free (1856), he hastened back to his vicariate.

The limits of this résumé do not allow me to enter into more details of the history of that period. Mgr. Mouly having in the meantime made Mgr. Anouilh his coadjutor, in 1860 they were both able to return to Peking and become possessors of the former residences and churches belonging to the vicariate that had been confiscated by the Chinese government. On their departure from Pao-ting-fu only three native priests, namely Fathers Andrew Iang, J. B. King, Joseph Mong, were left to provide for the district. In 1861 Mgr. Mouly recalled Fathers Andrew Tang and Joseph Mong to Peking, appointing Father Francis Leon, Director of the district of Pao-ting-fu. It was from the administration of this Director that dates the wonderful development of Christianity in those parts. Thanks to the results of the war of 1860, the Missionaries were given a greater freedom, the pagans tolerating their presence and even several showing themselves very amicable in their relations with them. Father Leon filled with zeal spared nothing to advance the good cause and his labors were blessed with abundant fruit. Many were the conversions he made and while contradictions were not wanting to him because of that same ardent zeal, Mgr. Jarlin in 1895 despite a few defections, was able to say; "The labors of Father Leon have not been fruitless; he did not build on sand, and this year at least four thousand of the ten thousand Christians in the district, were brought to the Faith by him." During the year 1862-1863, Father Leon converted almost all the villages which are now

Published by Via Sapientiae, 1909
Christian residences, the most ancient and flourishing in all the sub-prefectures.

Father Reiffert was appointed Director of the district in 1863 to replace Father Leon sent to another district. This change caused some of the neophytes to withdraw but Father Reiffert was not discouraged and his zeal like that of Father Leon, was productive of happy results. In 1864, Mgr. Mouly visited the district and baptized many of the newly converted. Father Addosio succeeded Father Reiffert in 1865, laboring with courage and success among the pagans until 1871. That same year Mgr. Delaplace came as the successor of Mgr. Mouly and he divided the Pao-ting into two districts, having for their respective Directors, Father Felix Saupurein and Father Thierry, the latter in compliance with His Lordship’s orders, taking up his residence in the northern quarter of the city of Pao-ting-fu. This division, however, was not long maintained and during the years that followed the Missionaries under various Directors—one of whom Father Jean died in 1890—gave missions. The general onward work of conversions seems to have relaxed for several years until 1890 when a new impulse was given. At that time Father Guilloux fulfilled in the interim the duties of Director being replaced in a few months by Father Ponzi. Many conversions are recorded at this period and the war then raging between China and Japan had no effect on the progress of the Faith which made rapid strides and counted no less than 1,804 baptisms of adults from 1890 to 1895.

Father Jarlin (later Bishop Jarlin) was appointed Director of the district and he helped most powerfully the extension of the work; he was soon raised to the See of Peking. From this time an annual increase in the number of baptisms is noticeable and for the last year of Father Jarlin’s administration 665 are recorded. Father Dumont, as zealous as his predecessors, did much to forward the good al-
ready begun but a sudden check came in the troubles that visited the district in 1898 making Pao-ting-fu the theatre of tragic events. The regiment of the Chinese officer, General Toung fou Siang, called to Peking by the empress to prepare for the military tactics of 1900, on its way to the capital, encamped in the Pao-ting-fu and the soldiers openly declared they were going to Pekin to kill the Europeans and Christians. In the meantime, they took advantage of their stay to pillage the residence of the Pei Koan and seizing Father Dumont and Father Paul Ouang, a native priest, they beat them and took them to the camp. The Missionaries were about to be massacred when the mandarins came to their rescue and conducted them to a place of safety.

The French Consul afterward intervened and the Chinese government as an indemnity, gave for the small residence of the Pei Koan the former intendancy of a Tao-tai in the central part of the city. Here a church and residence were built, the Director, henceforth taking up his quarters there. Conversions were still on the increase, giving a return of 821 baptisms of adults for the year 1898-1899. The district then included six residences with 12,026 Christians. In 1900 the persecution came like a devastating whirlwind that laid the district in ruins; many of the residences were burned down, the church of Pao-ting demolished, and nearly 2000 Christians martyred. When the troops withdrew after their occupation of the district from 1901 to 1902, the Missionaries being very few, were obliged to exert themselves beyond human strength to rebuild the Mission and set it back on its former footing. They gave missions, reaping a rich harvest that had been watered by the blood of the martyrs, and founded new residences in which there were in 1902, 1,370 baptisms of adults and successively the year following 1,402; 4,195 was the record for 1904 and 6,610 that of 1905.

After the death of Mgr. Favier, Father Dumont in May
1905, was called to Peking and appointed Vicar General to Mgr. Jarlin, being replaced in the Pao-ting-fu by Father Fabrègues. The work of evangelization was pushed onward with still greater ardor and young Missionaries fresh from Paris and filled with zeal for the glory of God and the salvation of souls, entered the promising field with a most encouraging outlook. The year 1906 showed a report of 9062 baptisms; 1907, 9715, and 1908 has amply repaid the labors of our indefatigable confrères by the 18012 baptisms recorded according to the following lists:

- Pao-ting-fu, 1161 baptisms; Father Fabrègues, Dir.
- Sie-Tch., 3110 " Father Ouang, secular
- Toung-Lu., 4101 " Father Flamant, pastor
- Kao-Kia-Tch., 3027 " Father Dehouck, pastor
- So-Ko-Tchauang, 3213 " Father Cény, pastor
- Leou-Kia-Tch., 605 " Father Barrault, pastor
- Ngan Kia-Tch., 81 " Father Corset, pastor
- Pei Ho Tch., 588 " Father Ngan, pastor
- Tien Ko Tch., 729 " Father Cotta, pastor
- Tcheng Leou che, 894 " Father Delaigues, pastor
- Sin-Ngan, 119 " Father Tehang Fr, pastor
- Hoo-Ku, 50 " Father P. Ouang, pastor
- Chao Kia Tch., 334 " Father Leou, pastor

The returns for this year, 1908-1909, are not as large, and this is probably due to several causes, the first of which is no doubt the death of the emperor and that of the empress, rumors being then circulated of insurrections and persecutions, and the Celestials, naturally timid, hesitated about attending our schools. Some of the Missionaries on the other hand, were obliged to relinquish part of their labors on account of ill health, and finally, the lack of resources circumscribed our field of action, limiting our work to a certain extent. There were some results however, and they are not discouraging, for we count 5931 baptisms of adults and our Christians number 69863. From the fol-
CATHOLIC CHURCH AT PAU-TING-FOU (CHIH-LÎ, CHINA)
lowing record we may judge of the progress of each consecutive ten years from 1874 to 1894 with an addition of five years.

1874: Christians 4858  
1884: — 6529  
1894: — 9594  
1899: — 12026

This was prior to the massacres during which 2000 Christians of this district were martyred. In 1902 there were 12700 Christians; thus new conversions from that very year covered the losses made during the troubles and we have now the following report:

1905: Christians, 26283  
1909: — 69863  

Joseph Fabregues


The extract given here contains information of general interest.

Sunian, May 22, 1909

How many times do our ancients here talk about the olden times when Christians were few and conversions somewhat rare. These reminiscences are a part of our daily conversations and it is with a feeling akin to veneration that these memories are recalled. The manner, the very gestures of Mgr. Mouly are not forgotten, while incidents are related of his three expulsions by military force and of his prompt return each time to his flock, even before his captors, who were charged to put him on board a homeward bound vessel, had reached their own posts. Again there are stories told of a Missionary who in the garb of a merchant, heard confessions all through the night and before the break of day contrived to offer up the divine Sacrifice;
another was pelted with stones while celebrating holy Mass—
and all these ministers of God willingly put up with the
vexations and hardships which followed their steps at every
turn. These men so great, so holy—living saints—laboried
first in one place, then in another, meekly, unobtrusively,
remembering the words of Saint Paul: “...Not of him that
willeth, nor of him that runneth, but of God that showeth
mercy—neque volentis, neque currentis, sed misericordis est Dei!

A Christian baptized fifty-one years ago by Mgr. Mouly,
has just reaped in a most unexpected manner, the fruit of
years of prayer and privation. When only ten years old
he learned the catechism and presented himself for baptism.
As he belonged to a pagan family, he was refused. It was
only three or four years later that he received the regener­
ating Sacrament. His life henceforth was one of tireless
persecution for by becoming a Christian he incurred the
hatred of all his relations as strictly attached to their pagan
superstitions as he himself was to his new Faith. He at
length decided to break away altogether from this life now
become almost insupportable to him. One day when he
seemed more inclined to listen to his parents persuasive
words, he was taken by them to a pagoda where they tried
to induce him to burn incense before the Buddha, but he
looking at the idol, said: “This wooden statue is not wor­
thy of your worship; it is of less value than I, who have
a soul. I profess the Christian Faith and I will remain a
Christian in life and in death.” Exasperated by his bold­
ness, they there and then beat him most cruelly on the
head and left him half dead at the foot of the idol. On his
recovery he ran away to a distant village where to gain a
livelihood he became a physician. His first cure was that
of his host’s son who hereafter boarded him free of charge.
To this profession he joined that of peddling linen wares,
and while leading a laborious life the young Chinaman did
not fail to increase his stores of merits by administering
baptism to many little ones, brought to him for medical treatment, thus opening for them the gates of heaven. He might have grown rich in the goods of this world had he so desired, but to wealth he preferred his surname of T'ong, the long measure, given him by the poor to whom he always gave more linen than their money called for. Thus for upwards of twenty years this good Christian continued his prayers in his voluntary exile, while one by one the oldest of his relations were taken away, his old mother being the only survivor. His memory was still cherished among the new generation; message after message came from relatives and friends, urging his return home. Mother, nephews, nieces implored that he come back, but T'ong's invariable answer was: "You adore the evil one whom I have renounced. Believe as I do and I shall most willingly return among you." At last the happy change came, and on receiving the assurance that all would become Christians, T'ong went back to his native village after an absence of twenty-seven years. The enemy of all good, however, still keeps a hold over these pagans, and he did not so easily relinquish his own, for only two of these people kept their word and embraced the Faith; the others have stopped half way and are still undecided. Our good T'ong has fortunately other reasons to rejoice for twelve villagers have become Christians. These conversions were unexpected from a village where there are only a few Christians who studiously kept aloof from the pagans. A cordial intercourse brought about by T'ong, has done much to lesson the forced isolation of the Christians. We cannot but deem it a blessing to meet with such souls whose influence is unconsciously so far-reaching. This explains the present situation of the residence so different from that of former days. There is a marked improvement which is especially evident when we compare the condition of the Mission fifty, or even fifteen years ago, to what it is today. Our wise ancients are
not slow in recognizing this, and well may we say without
offence to any one: "It is one man that soweth, and it is
another that reapeth... that both he that soweth, and he
that reapeth may rejoice together."—*Alius est qui seminat,
aluis est qui metit... Alii laboraverunt et vos in labores eorum
introistis... ut et qui seminant gaudium habeat et qui metit.*

A. *Cotta.*
My new post is located at "Empire" on the boundary line of the zone bordering the Panama Canal. Life here presents a novel aspect and it will surely bring its own consolation if I may judge from the bright future now unfolding itself before me. In the way of installation, from a material standpoint, a few hours sufficed for me to pitch my tent, as I found everything in shape of furniture and other necessary furnishings, provided free of charge by the Canal Company; whatever might be needed later on will come in due time. The house is comfortable, though rather small; it is sufficiently commodious for one tenant and when other confrères come—as will probably happen in a few months, we can easily secure a larger residence. One enjoys the privilege here to do just as one pleases, and this is to be appreciated in a Protestant center. How good is Divine Providence!

From a religious standpoint, my installation will require more extensive preparations; in fact, one must begin at the very beginning. Yet there is promise of success which I infer not so much from the marks of respect and esteem given me as a Catholic priest, but from the results already

1 Twenty kilometres from Panama. Population 6000.
2 North American Territory 60 by 20 kilometres. Canal Zone has a population of 60000.

Published by Via Sapientiae, 1909
obtained which are worth recording. There is an increase in the number of Communions, the attendance at the services of the Church grows larger each Sunday and this at the two Masses. Formerly the Church was too spacious for the congregation at the Sunday Mass; the contrast is most encouraging.

The feast of Pentecost is especially to be remembered of my first days here. At the two Masses there was a large number of Communions, the main altar was decorated with magnificent palms and other tropical plants, a new carpet had been donated by a lady from Martinique and the church presented an attractive appearance, while the singing in plain chant, was well rendered by our choir of Creoles and natives. The attendance was quite large including all the Knights of Columbus, practical American Catholics, seventy to eighty in number, who had come from different parts, and many of our own parishioners. At the solemn moment of Communion and after Mass, the Knights sang a hymn in which the whole congregation—whites and blacks—joined with so great an enthusiasm that it was a scene equal to those of our never-to-be-forgotten days of the mission work in the Madeira Islands. Father Binart who came here to celebrate the Mass, on leaving said to me: "Panama with its cathedral church could not have things better."

The reception of thirty members into the Association of the Knights of Columbus, the first held on the Isthmus, took place that day, and I was called upon like on Easter Sunday, to preach in English! I tried to recall the duties now incumbent on the new Knights both as to their title of Christian, follower of Christ, and that of "Knight," which make it an obligation for them to imitate the knights of old, those brave defenders of the Faith against the attacks of the infidels. The periodicals published by the Knights of Columbus furnished me with ample matter to expatiate on the points against our modern evils—ignorance, indif-

https://via.library.depaul.edu/annals_en/vol16/iss1/4
ference, etc., etc. Thus my study of the language during the few years I spent in England, proved most helpful.

On June 22nd, I was asked to perform the funeral service of an American soldier who died in the Elliot Camp, Bas Obsipo, half way between Empire and Gorgona. Thus providentially was I given entrance into this place where I had thought I would never be able to penetrate. It is a charming spot; there are many Catholics besides the four hundred soldiers in the camp. I was obliged to speak a few words befitting the occasion and all, Protestants as well as Catholics, listened to me with respectful attention. The garrison is now under our care and I expect to say Mass there at least once a month on some week day.

The increasing work makes me look forward to the arrival of some confrère as we could then begin to visit our parishioners, the initiative step in the care of a parish. Numberless are the marriages to be blessed among all classes of people who have been deprived of religious succor for a long time. This is the situation of our 4000 or 5000 souls here in Empire, and they are only a portion of the 60000 in the same condition. In our house of formation in Paris and in other parts, it would be advisable that students be prepared for this field falling gradually under the control of the Americans from the United States. For this part of the country Central America and Mexico, we need Missionaries who speak not only French, but English and Spanish as well.

In this section there are only North Americans with a reliable American police force. All doors and windows are protected with wire screens debarring mosquitoes. In fact open war is carried on against every species of insects and the administrative board keeps up a lively chase on streets against dogs and other animals. In other words the laws of hygiene are enforced with court-martial severity.

F. ALLOT.
SOUTH AMERICA
COLOMBIA

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


During the entire Lenten season we gave missions in Neiva where there is a population of 15,000 and only one pastor. Our mission band consisted of four Missionaries, Father Rojas, our Superior, Fathers Joachim Puyo, Louis Castillo and your humble servant. The people were well disposed. Neiva is the capital city and consequently the residence of the governor, and although there are several “liberals” among the citizens, they left us undisturbed. We gave a retreat for the boys, one for the girls and one for the beggars—196 in number; another for the prisoners and finally a last one, for the gentlemen of the parish. There were 7,000 confessions, 16,000 Communions; 1,600 confessions of men of whom 709 had not been practical for five years or more.

At Rio Blanco, the nearest station to Caqueta, that is in the immense district inhabited by cannibal Indians— the people have not the slightest idea of civilization; but woful ignorance is not the only existing evil. There is no resident priest in this vast wilderness and Satan has great power over the savage Redmen.

AUGUST CASTIAU
On November 30th we reached Paranagua the steamer as usual dropping anchor at a distance from the port and while we were complying with all customary formalities, skiffs and boats of all description crowded about the Imperuna. One of the boatmen succeeded in making his way to us. He was the bearer of a letter from Father Siriaco, informing us that Father Bayer had waited in vain for our arrival on Monday last and being a stranger in the place he had been obliged to leave and had returned to Thomas Coelho leaving a letter addressed to us with the Superior of the Franciscans here. He begged that we send him word of our arrival as soon as possible. It was thus we landed at Paranagua a small city with a Brazilian population of about ten thousand. There are only two Polish families. The city is laid out in a valley surrounded on all sides by mountain chains; being thus cut off from other parts of Parana the climate is altogether different from the rest of the State. Rice, coffee, and sugar cane are the staple products. From this place by railway within an hour we hoped to reach Curitiba, and having boarded the train gradually ascended to an elevation of 1000 meters the highest point in Parana. Traveling over these mountains is an indescribable pleasure; virgin forests in which the crystal waters of many streams leap in picturesque cascades may be seen, and as the rapid transit carries one along there are scenes of such unparalleled beauty and grandeur that few spots in Europe can boast.


Published by Via Sapientiae, 1909
of the like. Here all the beauties of nature are collectively lavished and rich clusters of luxuriant vegetation meet the eye on all sides.

At 6 P. M. our train rode into the Curitiba station where we were greeted by Mr. Bielecki, editor of the Gazete polonaise, and Father Rocha, a Lazarist of this city. Taking a street car we were soon with our confrères who direct both the preparatory and ecclesiastical seminaries. — The seminary built on Father Clavelin’s plan is very large and located at some distance outside the city. We were pleased to find here three Polish clerics of the ten now completing their course; one of these three, Father Rokosz, who was ordained lately, in addressing us spoke in our native tongue and we were agreeably surprised to learn it is spoken by all the personnel. The confrères in charge are, however, nearly all Frenchmen. They gave us a most cordial reception expressing their regret at our short stay for we were hurried away by a dispatch that announced the arrival of Father Bayer at Paranagua whence he was to conduct us to Thomas Coelho. We therefore bade adieu to the confrères that same evening and started by carriage for Thomas Coelho. We drove through a dusty road, but enjoyed the otherwise delightful ride in the beautiful moonlight. An hour and a half brought us to our journey’s end and we found ourselves among our dear Polish confrères of Thomas Coelho.

Thomas Coelho is one of the oldest as well as among the largest of the Polish settlements in Parana. It is advantageously situated near the central part of the State, about fifteen kilometers from the capital city, and has a population mostly of colonists. The railway line—160 kilometers in length—traverses the country from Curitiba to Rio Negro. The station at Thomas Coelho is near the center
of the town, three kilometers from the church. There are vast acres of land under cultivation; plowing and sowing are done with machinery, the country presenting fields of wheat, corn, potatoes—a charming sight! The houses are built of stone with tile roofs; there are also some frame buildings and all however simple are well kept. The Polish colonists are rich in herds of horses and extensive pasture lands.

The presbytery, residence of a Missionary, is of stone and rather large. The church constructed of the same material has two small belfries; it is dedicated to Saint Michael, Archangel; close by is the cemetery. Order and cleanliness are everywhere observable. At half an hour’s walk from this church is another not as large dedicated to the Mother of God. When the colonists decided to build a church, they could not agree as to its location and thus became divided into two parishes. Our confrères serve the small church and Father Bayer, the pastor, has also a parochial school under his superintendence.

The school work is one of paramount importance to the emigrant Pole and it is only when he sees a school attached to a church that he is content. There has been some difficulty here in carrying out this plan because of the want of funds to meet the necessary expenses. The schools are generally under the control of a board selected from among the most influential and practical men of the parish. There is a school board at Thomas Coelho and as the local authorities do not interfere with the private schools, leaving them under the immediate control of their own board of directors, we are perfectly free to adopt for our children whatever system of education we judge best. Only a few Polish families are as yet able to contribute to the school fund, consequently there are no professional teachers employed but the classes are taught by some willing colonists who possess some degree of education above the average mass.
and they receive a monthly stipend of one milreis from each child. The responsibility of the school work is really incumbent on the pastor who has ventured to open the school and he must by some means or other, provide for the schoolmaster. Some time since, the district court of Curitiba framed a law by which the teaching of the language of the country—Portuguese—is obligatory in all schools. The Poles rebel against this law.

There is a public school at Thomas Coelho besides our three schools. We were afforded the pleasure of assisting at the closing exercises of one of these, the school term being terminated on the 1st of December. Our sojourn in the colony gave us many moments of enjoyable relaxation among our compatriots, the greater number of whom are from Gorlia. Long were our talks about the fatherland, the old people, relatives and friends. How eagerly these good people inquired about this one or that one, now miles and miles away. We were invited to a dinner prepared according to a Polish bill of fare and served in one of our small schools. This was a delightful surprise. On our return home, we found a letter from Father Miesopust of Prudentopolis asking us to visit him and assist at the ceremony for the blessing of his new church. We will refer to this later on.

The next day being Sunday we witnessed proofs of the practical faith of our countrymen. From all parts, people arrived on horseback or in different sorts of vehicles, coming from mountain, hill and valley. How much at home we felt here! It was just like our own country churches in Poland on Sunday mornings, crowds flocking to Mass, and all animated with true Christian sentiments. The church itself is a fine edifice and it was most consoling to see it filled with devout Catholics. When holy Mass was over the people came to greet us at the presbytery and I was
sensibly touched on beholding the esteem and gratitude shown by all the colonists for our confrères.

On the Feast of the Immaculate Conception we went to the small church where we were happy to see the same eager throngs of people assisting at the services of the Church. After the chanting of the Gospel I made the announcement that I would impose the Miraculous Medal after Mass and briefly told the history of the apparition and the origin of the Medal. All came to receive it showing their appreciation for this favor.— The school attached to the church is very successful. The parishioners chiefly from Prussia are in general sociable; unfortunately there has been some agitation caused by a few troublesome persons who have succeeded in sowing discord among the friendly relations of the colonists.

Towards the close of our stay in Parana we visited the small settlement of Christina dependent on Thomas Coelho. The people were assembled in the church awaiting our arrival and many shed tears when I spoke a few words of encouragement, urging them to remain loyal to their Faith and their Fatherland. We were invited to partake of a luncheon by Mr. Sarneeki, a colonist, and afterwards visited the school which could boast of possessing a reading room.

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Second in importance is our Mission at Abranches. The confrères—as is already known—stayed here only temporarily awaiting our arrival. Three years ago Polish Daughters of Charity came to the mission to direct a school. We were happy to be present at the closing exercises on December 6th. The following 9th of December a special ceremony took place in the church—the blessing of the bells. Abranches it is claimed ranks first among
our Polish colonies and it is really so in point of location being of nearer proximity to Curitiba. The colonists are mostly from western Prussia. The church is a fine structure and the new belfry adds much to the beauty of the edifice. The presbytery is a large stone building. We were agreeably surprised to find a heater in the house because of the keen touch of winter already here in May and June something like our October days in Poland.

**  **

On the 10th of December we left for Lucena, the Polish colony most distant from the capital although second in chronological order. It lies on the Southern boundary line of Parana, 200 kilometers from Curitiba, which with European accommodations would not require extensive traveling but here on account of primitive conveyances, is an extraordinary journey. The railway to Rio Negro—one of the three lines of the Parana system—only runs during the day, twice a week and requires eight hours traveling from Curitiba. Having left this place at 8 A. M., we arrived at Rio Negro at 4 P. M. where we found Father Soltysik, our confrère, who had provided a carriage for the rest of the journey. We were very tired and drove to the house of the pastor where we spent the night, not a restful one on account of the mosquitoes. The pastor like the majority of the people, is German. There are a few Poles and some Brazilians. The church though small is pretty and in the school which is fitted up with modern improvements by donations from the mother-country, a portrait of the German emperor is conspicuously displayed.

Early next morning we started out for Lucena in our vehicle drawn by four horses and having for a driver a colonist by the name of Dabrowski. We rode through a country of diversified scenery and altogether wild; neither hand nor plow has touched these interminable forest tracts
and the rare places where some cultivation has been attempted, the process followed is most primitive—fire is set to the brushwood and on the space thus cleared, in the ground thick with ashes the seed is sown. After the first harvest has been gathered, another portion of the forest is burned down and converted into a field. We crossed immense forests, halting for a few moments near midday at a solitary inn. As we approached Lucena some of the colonists, apprised of our arrival, rode out to meet us and formed an escort to usher us into the town with honor. A visit to the church was first paid, then we drove to the presbytery a pretty house built of cedar. On the mountain side the people began to display fireworks as a public demonstration of welcome to their European guests.

At the Sunday Mass there was a large attendance and I noticed how deeply impressed all were by the few words I spoke after Mass. I expressed my happiness to find my countrymen here so prosperous and faithful to their religion and to their country. I encouraged them to persevere in these good dispositions and to maintain with patriotic loyalty the traditions of their forefathers. On leaving the church I was surrounded by the crowd, each one trying to express his own hearty welcome. These people are truly good and devoted to their pastor.

My next visit was to Irasema twenty-four kilometers from and dependent on Lucena, being the extreme limit of the colony. The surrounding country is thickly covered with forests inhabited by tribes of Indians and their sacred forest was pointed out to us on the summit of the mountain. There are many resident Russians who hold religious services in a wooden chapel built by the first colonists. A priest has been sent here by the bishop to help the pastor of Lucena. I was glad to see the harmony existing between the people of the two nationalities. In this remote corner of the world a spirit of contentment reigns and all
seem to be provided with the necessaries that make life a comfort. In the Russian school I observed a few Polish children who read their native language passably well. Everywhere it was a pleasure to see the thrifty, honest colonists and their inviolable attachment to their pastors. We returned to Lucena by a new road and regretted having undertaken the journey by carriage as the paths are very dangerous and there is imminent peril of being precipitated over the innumerable precipices that border the way. Horseback riding might have proved safer and more enjoyable.

There are two schools at Lucena—the one near the church was opened by Father Soltysik who teaches class, and the other farther off, was built and is kept up by Mr. Stroki, a colonist, originally from Sotonea. The course of instruction is followed more or less regularly by the children who are bright and show good training despite the difficulty they find in attending school on account of the distance.

* * *

By the 16th of December I was again on my tour, this time en route for PRUDENTOPOLIS our fourth Mission in Parana. It was with regret I left Lucena, this distant post on the very borders of civilization and surrounded by tribes of wild Indians. On leaving behind me Mount Fajol, the home of many of these poor, benighted savages who look with an envious eye on the encroachments of the white men and would fain tear down our little church of Saint Stanislaus, I prayed that through the intercession of this great Saint our Polish Missionaries succeed in converting them. Would to God the day may come when a church dedicated to Saint Stanislaus will be seen on the top of this mountain and the knowledge of the true God bring with it civilization among the untamed inhabitants of these forests!
The return journey to Rio Negro was not as unpleasant as our journey thither and the views are charmingly picturesque. On the way we came across a small church in a most dilapidated condition. It is a church with a Brazilian congregation under the care of our confrères. The parishioners are very headstrong about their own rights for a special church and they cannot tolerate the idea of the Poles at Lucena having a church of their own with a Polish pastor besides. Our Missionaries have in all these discussions simply followed the wishes of the bishop, and having charge of the church they try to fulfill their duty the best they can. I was accompanied by Father Kotodziej and on leaving the little church, we continued our journey reaching the forest when the shades of evening were beginning to gather. We decided to spend a few moments here. The occasion suggested the wildest fancies with the possibility and probability of a surprise from some wild beast or hostile Indian and the truth seemed stranger than fiction; but nothing of the kind happened. Both animal and savage kept at a respectable distance and after a restful sleep, we took some refreshment and then set out again. My traveling companion as unconcerned during these dark hours as in broad daylight, tried to lessen the tediousness of the way by relating stories of adventure and the like. The road along the mountain precipices was so rough and uneven that we were obliged to leave the carriage and travel on foot, having experienced one upset - fortunately without serious result. It was past midnight when we hailed Rio Negro.

At six A. M. we boarded the train for Ponta Grossa, reached Lerinha at 12 M. and at Curitiba Mr. Bieleczki, Polish editor, formed one of our party bound for Prudentopolis where the new church was to be dedicated as already mentioned. It was 5 P. M. when we arrived at the last station - Ponta Grossa. We had now to look forward
to two days of carriage ride through the country to reach our destination. We stopped at a hotel quite modern in its equipments and as we were to spend the night at this place we took advantage of the opportunity to visit the town.

Ponta Grossa is the largest city in Parana being sometimes taken for the capital. There are many fine public buildings and several new churches one of these being a Polish church. It was my privilege to offer holy Mass here next morning. The clergy at Ponta Grossa are "Priests of the Divine Word" and one of them fortunately speaks a little Polish as the Poles under his care are rather numerous.—A covered carriage drawn by six horses, was sent by Father Miesopust who wished to provide us with more convenient accommodations than the public coach— but to me this carriage was a mild reminder of the Babylonian furnace into which were precipitated the three young Jews. Imagine a closed carriage under a tropical sun that darted its scorching rays almost vertically over our heads and clouds of dust to blind our eyes when we turned to look out of the windows. At twelve o'clock we stopped at Conchas for dinner and were served a meal with an appetizing menu of Irish potatoes, rice and fruit. Our horses were refreshed with palm leaves. The river Tibagi in which diamonds were lately discovered, is in this neighborhood. It was night when Kuprin was reached and we were glad to seek a shelter from the thunder storm which however cooled the atmosphere rendering our journey somewhat tolerable. At midday we stopped at an inn six kilometers from Prudentopolis. Father Miesopust, our confrère, with a few gentlemen of the city rode out to meet us and that evening December 19th, we arrived safe at the Lazarist Mission.

An elaborate reception had been prepared at the presbytery; little children dressed in white carried flowers which they presented to us while a group of boys was stationed ready to shoot off fireworks on our appearance. We were
afterwards shown the new church erected at great cost by the Polish residents and which I was requested to bless on Christmas day. With heartfelt appreciation of the honor bestowed on me, I congratulated the people on their beautiful church. There is another smaller church which I may appropriately compare to the stable of Bethlehem. It is a parochial church with a mixed congregation of Brazilians, Germans and Poles. The Brazilians are not as devout as the others especially the Poles who finding the church overcrowded determined to build a church for themselves and to ask for a priest. The plan was successfully carried out but not without much difficulty in arranging matters satisfactorily. From the church I took a walk through the colony about ten kilometers in circumference and lying in a small plain surrounded by hills. It is of recent settlement being only twelve years in existence. There are many Russians and other priests had begun the work of evangelization before the arrival of the Polish Missionaries. A large church was built at that time. The Catholics, however, who adhered to the Latin rite attended from time to time the church at Guarapuacoa where a Brazilian priest was stationed. In the meantime many Poles were deprived of religious assistance. A Polish priest, Father Rymar, passed some time here and from his departure up to Easter 1906 when the confrères arrived, there was no other Catholic priest in the place.

The Polish emigrants in this part of the country are from Galicia, Jarostawa, Zbaraza and the north of Poland. At the last elections Mr. Durski da Silva who speaks the Polish language fluently was elected mayor. He is a Brazilian by birth but of Polish descent his father having emigrated here in 1863. Mr. Lobos, a druggist in the city is a brother of Mgr. Lobos whose death notice, I have just read in the _Gazette polonaise du Brésil_. This colony of Prudentopolis is becoming one of the most important in
Brazil. It is a center toward which the great emigration wave is more forcibly attracted and the growing activities of the country itself are especially directed. The day after our arrival we rode out to Saint John Falls four miles distant from the city. The river is precipitated over a cataract eighty meters in height and the surrounding rocks present a formidable aspect. It is a grand sight. These falls, however, are not as large as those of Rio dos Patos which we saw later on; the waters do not fall from so great a height but they are more voluminous and the scenery about more picturesque. Christmas night in Brazil produced a strange impression on us. Like in Poland we had a family gathering but how different it seemed in the oppressive heat. After supper we went on the porch and sang Christmas hymns. The next day was one of great rejoicing and special devotion by the blessing of the new church. At this time there was talk of opening a school—a project now realized as three Daughters of Charity have directed it for the last three months.—On account of the difficulty of sending the children to school, it was planned to make of this a boarding school. An excellent idea which I hope will be carried out and followed by our other colonies.

On the 27th of December I bade adieu to Prudentopolis and accompanied by several colonists, began my homeward journey. I may recall here that on my first arrival in Parana I paid my respects to the Bishop of Curitiba, Right Rev. Duardo da Silva. His Lordship is young—about forty years old—and succeeded Mgr. Camargo da Barros two years ago. The bishop is very zealous and he makes frequent visitations through his large diocese. He asked for more Missionaries and Daughters of Charity.

In Parana the Poles are contented finding their adopted country quite conducive to a quiet, peaceful life. As a general thing they said to me: "We are happy here without taxes or military service and we have all things necessary
in abundance; we wish for nothing more.” Besides they have now good priests to provide for their spiritual needs and how gratefully they thanked us for this favor! Unhappily there are a few colonies without a pastor, and schools for elementary instruction are wanting. This latter work ranks second in consideration—good teachers are indeed very hard to find.

On the 3rd of January, accompanied by Father Bayer, I took the train for Curitiba thence to Paranagua where I was to embark that same day. The Feast of the Epiphany was spent on board, and on the 7th we landed at Santos. Here I took the French steamer Amazanka bound for Europe. At Rio Janeiro and Bahia I again met our confrères and on the 14th reached Pernambuco the last port on the Brazilian coast. Our next stop was on the other side of the ocean at Dakar on the coast of Africa, and on January 19th I again set foot on European soil, disembarking at Lisbon. Two days in Paris and thence to Cracow where I arrived on the Feast of the Purification of the Blessed Virgin. I was able to offer a Mass of thanksgiving in our little church of Kleparz where I also thanked our Blessed Mother for her protection during my long journey.

Gaspar Slominski

In his Circular of January 1, 1909, the Superior General writes: “The Province of Poland is flourishing and it is now able to help the Polish Missions in America, up to this time left more or less to their own resources. Two houses in Brazil have just been opened by our Polish confrères: one at Orleans, Parana, the other at Rio Clara.”
76.—MANNER OF IMPOSING THE MIRACULOUS MEDAL WHEN MANY OF THE FAITHFUL RECEIVE IT. — Sacred Congregation of Rites, June 16, 1909; for ten years.

(Translation)

MOST HOLY FATHER.

Anthony Fiat, Superior General of the Congregation of the Mission and of the Daughters of Charity, prostrate at the feet of Your Holiness, humbly begs, in order to facilitate the imposing of the Miraculous Medal, that on the occasion of a Mission and when the Medal is to be imposed on many persons, the priest be dispensed from the obligation of imposing it on each one with his own hand, but that it suffice that the faithful hold the Medals in their hands while the priest blesses them, and afterwards impose them on themselves, while the priest pronounces in the plural the prescribed formula for the imposition.

CONGREGATION OF THE MISSION

The Sacred Congregation of Rites in virtue of the powers especially granted it by His Holiness, Pope Pius X, having examined the subject in question, has willingly granted that those who have obtained from the Superior General of the Congregation of the Mission the faculty to bless and impose the holy Medal of the Immaculate Virgin Mary, commonly called Miraculous Medal, may on the specified occasions and in the manner above mentioned, bless and impose this same Medal, in all else satisfying the other required conditions. The present rescript is valid for
ten years. All clauses to the contrary notwithstanding. —
June 16, 1909.
Place of Seal.

Fr. S. Card. Martinelli, Prefect.
D. Panici, Abp. of Leodicea, Secretary.

Beatiissimo Padre,
Antonio Fiat, Superiore Generale della Congregazione della Missione e
delle Figlie della Carità, prostrato ai piedi di Vostra Santità, per facilitare
l'imposizione della Medaglia miracolosa, unilmente implora, che, in occa-
sione di Missioni e ogniqualvolta la Medaglia deve imporsi a molti, il Sa-
cerdote sia dispensato dall' obbligo d'imporpor a ciascuno di propria mano,
ma basti che i fedeli tengano in mano le Medaglie nell' ato che il Sacerdote
le benedice, e poi ce le impongano da sé medesimi, mentre il Sacerdote dice
in plurale la formula prescritta nell' atto dell' imposizione.
Che della grazia, etc.

——

Sacra Rituum Congregatio, vigore facultatum sibi specialiter a Sanctissi-
mo Domino Nostro Pio Papa X tributatum attentis expositis, benigne in-
dulsit, ut a supradicto Superiore Generali Congregationis Missionis qui
subdelegatam obtinuerint potestatem benedicendi et imponendi sacrum nu-
numsa B. Marie Virginis Immaculatae, vulgo Medaglia miracolosa nuncu-
patum, in enunciatis casibus possint, supradescripto modo, ipsum numis-
ma benedicere atque imponere; servatis de cetero servandis. Valituro pra-
septi Rescripto ad proximum decennium. Contrariis non obstantibusqui-
Locus sigilli.

Fr. S. Card. Martinelli, prefectus.
D. Panici, archiep. Laodiceen secre.

77.—For the Province of Constantinople.—The
Wearing of the Miraculous Medal replaces that
of the Scapulars when these have been previously
received.—Pius X, May 25, 1909.

Very Rev. F. X. Lobry, Lazarist, Provincial Visitor
of the Province of Constantinople, writes:
Taking advantage of my sojourn in Rome, I addressed
the following petition to the Sovereign Pontiff. As Mgr.
Sardi, Delegate of the Holy See at Constantinople, had
composed the Office of the Miraculous Medal, and as he has
a great devotion to it, I asked him to present this petition.
I membri delle due famiglie di S. Vincenzo de Paoli, Lazzaristi et Figlie di Carità, supplicano la Santità Vostra che la Medaglia miracolosa possa supplire in essi all'obbligo di portare qualunque Scapolare, salvo il dovere di lasciarsi imporre nei modi prescritti gli stessi Scapolari.

(Translation: Most Holy Father, the members of the two Families of Saint Vincent de Paul, the Lazarists and the Daughters of Charity, beg Your Holiness to grant that the Miraculous Medal replace for them the obligation of wearing a scapular of what kind soever, provided it be imposed according to the rite prescribed for the said scapular).

The Sovereign Pontiff wrote below the petition: Juxta preces, pro Vicariatu Constantinopolitano.—Die 25 maii 1909.—Pius pp. X. (That is: We grant what is asked for the Vicariate of Constantinople.)

Wishing that the favor obtained be extended to the whole Province of Constantinople, I asked Mgr. Sardi to request this of the Holy Father in the next audience granted him. The Holy Father gave a favorable answer to this second petition and charged Mgr. Sardi with transmitting his answer. The Delegate did so in the following note:

Beatissimus Pater, in audientia mihi concessa die 28 maii 1909, declaravit facultatem predictam extendi ad integrum territorium subjectum Visitatori Provinciali Constantinopolitano.

Place of the Seal


(Translation: The Holy Father in the audience granted me on May 28, 1909, declared that the above said faculty extends to all the territory under the jurisdiction of the Provincial Visitor of Constantinople. — Vincent, Abp. Apostolic Delegate.)

Signed: "F.-X. Lobry."

Cor Jesu, fons vitae et sanctitatis, fac ut, fideles filii, sancti Vincentii patris nostri vestigia sequamur.

Indulgentiam centum dierum pie hanc invocationem recitantibus concedimus.

Die 25 Maii 1909.

Pius PP. X.

Ex Audientia Ss. mihi concessa die 28 maii 1909 testor eumdem Ss. Patrem declarasse praedictam Indulgentiam esse lucrabilem totes quoties.

Constantinopoli, die 8 junii 1909.

Locus sigilli.

Signed: Vincentius, archipus Dels Aps.

ASSOCIATION OF THE MIRACULOUS MEDAL

The Association of the Miraculous Medal has been organized, approved, and enriched with indulgences, by a Rescript of His Holiness Pius X, December 16, 1908. This Association is entirely distinct from the Association of the Children of Mary Immaculate. It is therefore possible to belong to both without incurring any extra obligation as the Association of the Miraculous Medal imposes no new obligation on its members (Statutes, Article 7).

This Association erected as a living and perpetual memorial of the supernatural origin of the holy Medal (Statutes, Article 1), has for its end to render due honor to Mary conceived without sin, by the twofold purpose of personal sanctification and general apostolate of which the Medal itself furnishes an instruction and a means (Statutes, Article 2).

Many indulgences are attached to the Association. These may be gained by a general intention without a detailed knowledge of the indulgences which are the same as those of the Scapular of the Immaculate Conception (commonly called Blue Scapular). — The plenary indulgences attached to the recitation of Six Paters, Aves, and Glorias in honor of the Most Holy Trinity, of Mary Immaculate, and for the intentions of the Sovereign Pontiff, are those most easily gained as the prayers may be said — not necessarily kneeling even without the obligation of receiving the Sacraments.

It is further to be remarked that this new concession of indulg-
ences by the Holy Father does not annul those previously granted by Pope Leo XIII, to the wearing of the Medal blessed and imposed according to the Rescript of April 19, 1895. All the indulgences of the two rescripts may be gained.

The only condition to be fulfilled for membership to the new Association is very simple: The Medal must be worn on the breast and suspended from the neck, having been blessed and imposed according to the approved rite by a priest empowered to do so (Statutes, Article 5).

The faculty granted by Pope Leo XIII, to all Priests of the Mission, may be given to other priests by the Superior General of the Congregation of the Mission and the Daughters of Charity, who is now appointed by His Holiness Pius X, Director of the Association of the Miraculous Medal. Making use of the faculties granted him, the Superior General extends the membership of the new Association (if they wish to avail themselves of the privilege) to all those who have already been invested in the Medal according to the rite approved by Pope Leo XIII, although granted prior to the Rescript of December 16, 1908. This privilege may also be enjoyed by those who have received the Medal since this last date and who belong to a parish in which the Association is not as yet erected. These persons may be said to come under the general direction of the Association.

There is no obligation to have one's name inscribed on the register, this formality being dispensed with in the Rescript of December 16, 1908.

**STATUTES**

**Article 1**

The Association of the Miraculous Medal in Honor of the Immaculate Conception has been established as a living and perpetual memorial of the Apparition of Mary Immaculate, which took place at the Chapel of the Daughters of Charity, Rue du Bac, Paris, in the year 1830, the feast of which is celebrated on November 27. At this Apparition the Blessed Virgin herself clearly indicated the design of the commemorative Medal that was to be struck. The devotion to the Medal spread and wrought wonders, and thus received from the faithful the title: "Miraculous."

**Article 2**

The end or aim of the Association is to render due honor to Mary Immaculate, first by sanctifying ourselves, and second by contributing to the sanctification of our neighbor by means of the Miraculous
Medal. The Medal is an efficacious symbol of this double sanctification, in virtue of the promises attached to it by Mary herself.

**ARTICLE 3**

The Association canonically erected in each diocese, is governed according to its own laws and usages, by diocesan directors, appointed by their respective bishops, but under the authority of one director general.

**ARTICLE 4**

By virtue of a Rescript of His Holiness Pius X, June 3, 1905, the same privileges and indulgences granted to the Association of the Scapular of the Immaculate Conception (Blue Scapular) have been extended to the Association of the Miraculous Medal.

**ARTICLE 5**

All the faithful of both sexes may become members of this Association and sharers in its privileges. The only condition is that they wear the Medal suspended from the neck on the breast, when the Medal has been blessed and imposed according to the rite approved by Leo XIII, by a priest delegated to do so. April 19, 1905.

**ARTICLE 6**

The principal feast of the Association is November 27—Feast of the Apparition of the Immaculate Virgin of the Miraculous Medal.

**ARTICLE 7**

The associates incur no new obligation. They are recommended to repeat frequently the invocation inscribed on the Medal: “O Mary, conceived without sin, pray for us who have recourse to thee.” The Superior General (pro tempore existens) of the Congregation of the Mission and of the Daughters of Charity, is the Director General of the Association.

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**SUMMARY OF INDULGENCES AND PRIVILEGES OF THE CONFRATERNITY OF THE SCAPULAR OF THE IMMACULATE CONCEPTION EXTENDED TO THE ASSOCIATION OF THE MIRACULOUS MEDAL BY A RESCRIP T OF OUR HOLY FATHER, PIUS X, JUNE 3, 1905.**

**I. PLENARY INDULGENCES**

1. On day of reception.
2. On day of first Mass of a young priest.
3. At the hour of death.
4. During the exercises of a retreat, once a year.
5. On the first Sunday of each month.
6. On all the Saturdays of Lent.
7. On Passion Sunday and on following Friday.
8. On Wednesday, Thursday and Friday of Holy Week.
10. On feasts of Immaculate Conception, Nativity, Purification, Annunciation, and Assumption of the Blessed Virgin Mary.
12. On several other days of the year: The first and last days of Christmas novena. Once a year during the Forty Hours. April 12, Canonization of Saint Cajetan. Once at option.
13. The indulgences of the Roman Stations on days specified in Roman Missal on condition that one visit a church containing an altar of the Blessed Virgin and pray for the ordinary intentions. (If the Theatines have a church in the place that church is to be visited.—Pius IX, December 3, 1847).
14. The indulgences, of the seven Roman Basilicas twice a month (Conditions same as last above).
15. The indulgences granted those who visit the Holy Land and the Holy Sepulchre (Conditions as in 13).
16. All the indulgences granted those who visit the seven Roman Basilicas, the Portiuncula indulgence, the Jerusalem and the Saint James of Compostella indulgences, on condition that one recite six Paters, Ave, and Glorias, in honor of the Most Holy Trinity and of the Immaculate Mother of God, to obtain the exaltation of the Church, the extirpation of heresies and peace and union among Christian princes. By a decree of the Congregation of Indulgences March 31, 1859, the indulgences of the seven Roman Basilicas, of the Portiuncula, of Jerusalem and of Saint James of Compostella may be gained every time (toties quoties) that a member of the Confraternity of the Blue Scapular recites six Paters, Ave, and Glorias, anywhere, and in any posture, without adding any other prayers and even without receiving the Sacraments (the state of grace of course supposed). All these indulgences are applicable to the
souls in Purgatory. This decree of the Congregation was confirmed by Pius IX, April 14, 1856.

II. Partial Indulgences

1. Sixty years for those who make half an hour's meditation.

2. Twenty years for visiting the sick aiding them spiritually or corporally, or (if the visit be impossible) reciting for the intention of the sick, five Paters, Aves, and Glorias. This indulgence may be gained on the feasts of our Lord, and on those of the Saints of the Augustinian, Dominican, Carmelite, Trinitarian and Servite Orders.

3. Seven years and seven quarantines on the minor feasts of the Blessed Virgin Mary; and when one goes to confession and Communion, when one accompanies the Holy Viaticum, when one recites seven Paters, Aves, and Glorias for the sick who have just received Holy Communion. The same Indulgence is gained on all the feasts to which a plenary indulgence is attached for visiting a church containing an altar dedicated to the Blessed Virgin. Confession and Communion are not prescribed for this indulgence.

The same for the recitation of the Hail, Holy Queen, at Vespers, when one prays for the needs of the Church; daily from Septuagesima to Palm Sunday on condition that one receive Holy Communion and recite seven Paters, Aves, and Glorias, for the needs of the Church; on the feast of the Exaltation of the Holy Cross, if an alms be given according to one's means; on three Fridays of each month by receiving Holy Communion; seven days before Christmas; every Monday if one visit the Blessed Sacrament.

Five years and five quarantines, daily, if a visit be made to any church and five Paters, Aves, and Glorias, be recited. An indulgence of 300 days daily during the Octave of Pentecost, 200 days each time that one is present at a sermon, 60 days for each pious work, 50 days for piously invoking the holy Names of Jesus and Mary, or when one recites a Pater, Ave, and Gloria, in any church for the living and the dead.

Mass said at any altar for a deceased person who wore the Scapular of the Immaculate Conception (Blue Scapular) enjoys the spiritual advantage of a Mass said at a privileged altar.

(Extract from a catalogue approved by the Sacred Congregation, August 26, 1882. Authent. Rescript II. N. 57 Cf. Beringer.)

Imprimatur,

J. CARD. GIBBONS

Archbishop of Baltimore.

Oct. 18, 1909.
OUR DEAR DEPARTED

OUR MISSIONARIES

Brother Timothy O'Donnel, Ireland, May 1909; 71 years of age, 47 of vocation.
Brother Claude Marie Livet, Paris, June 4, 1909; 52 years of age, 17 of vocation.
Rev. Emmanuel Alcaide, Madrid, June 2, 1909; 41 years of age, 25 of vocation.
Rev. Casimir Arenzana, Badajoz, Spain, June 2, 1909; 45 years of age, 30 of vocation.
Rev. Louis Abbate, Naples, Italy, April 8, 1909; 66 years of age, 31 of vocation.
Rev. Denis Vitalis, Bahia, Brazil, June 8, 1909; 34 years of age, 16 of vocation.
Rev. Joseph Rubim, Petropolis, Brazil, June 1909; 32 years of age, 7 of vocation.
Brother Peter Joblot, Dax, France, June 15, 1909; 64 years of age, 45 of vocation.
Rev. Peter Santamaria, Nueva-Caceres, Philippines, May 8, 1909; 35 years of age, 20 of vocation.
Rev. Noel Villarejo, Madrid, Spain, July 6, 1909; 49 years of age, 31 of vocation.
Brother Michael MacFarlane, Blackrock, Ireland, July 16, 1909; 48 years of age, 29 of vocation.

OUR SISTERS

Sr. Annunziata Paoli, Rimini, Italy; 72 years of age, 52 of vocation.
" Mathilde Pierlot, Clermont-Ferrand, France; 82, 61.
" Maria Bernardi, Sienna, Italy; 78, 50.
" Marie Schoswender, Schwarzach, Austria; 69, 49.
" Catherine Tuninetti, Turin; 70, 46.
" Josephine Palon, Perpignan, France; 28, 9.
" Virginia Fortuné, Bayonne, France; 84, 55.
" Philomene Grunnes, Gratz, Austria; 61, 40.
" Marie Peënik, Gratz, Austria; 29, 8.
" Marie Schnedé, Saint Malo, France; 34, 11.
" Julia Bartalesi, Turin; 68, 50.
Sr. Hortense Cordes, Bergues, France; 59, 36.

Geneviève Chonvé, Saint Michel, Algeria; 71, 51.

Louise Piette, Béthune, France; 83, 65.

Marie Mathieu, Valenciennes, France; 72, 51.

Rosine Schwentner, Vienna, Austria; 68, 50.

Elizabeth Carroll, Birmingham, England; 37, 9.

Elizabeth Neubauer, Culm, Prussian Poland; 61, 36.

Anne Marguet, Dijon, France; 63, 43.

Jeanne Roche, Paris; 48, 29.

Elizabeth Seng, Shang Hai, China; 20, 2.

Marie Brun, Lyons, France; 65, 45.

Louise Merger, Clermont-Ferrand, France; 74, 26.

Louise Launay, Château-Gontier, France; 59, 39.

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Marie Résibois, Denain, France; 68, 45.

Marie Chiabrando, Turin; 59, 37.

Ignacia Gomez, Havana, Cuba; 82, 58.

Juana Anton, Grenada, Spain; 37, 11.

Catalina del Castillo; Valencia, Spain; 81, 50.

Martina de la Fuente, Seville, Spain; 49, 20.

Maria Martinez, Grenada, Spain; 26, 4.

Angela Iparraguirre, Seville, Spain; 37, 10.

Vicenta Ros, Valencia, Spain; 31, 4.

Josephine Galbit, Rio de Janeiro, Brazil; 74, 54.

Anne Parisot, Pau, France; 61, 41.

Elizabeth Albert, Gentilly, France; 96, 71.

Marie Imbert, Paris; 49, 25.

Walburga Kleinschuster, Vienna, Austria; 44, 23.

Constanza Chiavassa, Sienna; 67, 48.

Vittoria Dessanti, Sienna; 82, 44.

Laurence Henskin, Verviers, Belgium; 24, 1.

Marie Trouillet, Montolieu, France; 68, 49.

Marie Castor, Paris; 33, 11.

Madeleine Husson, Paris; 81, 62.

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Justine Garès, Montolieu, France; 79, 57.

Marguerite Halász, Gran, Hungary; 24, 2.

Adèle Mansart, Constantinople; 70, 49.

Anne Bidon, Fumel, France; 80, 60.

Victorine Falconi, Turin; 35, 14.

Concepcion Sugrañas, Madrid; 42, 20.

Flora Cardin, Valdemoro, Spain; 30, 7.

Concepcion Ciaurriz, Saint-Sébastien, Spain; 74, 50.

Jeanne Durand, Toulouse; 93, 66.

Maria Nuñez, Argentine Republic; 25, 3.
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R. I. P.

MISCELLANEA.

THE FRENCH SEMINARIES BEFORE THE REVOLUTION
BY ABBE ANTOINE DEGERT

During the 18th century the general tendency was to lengthen the seminary time although in some dioceses, as in Avranches, the bishop (1777) only exacted four months for the subdeaconate and two months for the priesthood. With so short a time of probation, the seminaries were not, at least at the outset, permanent institutions, and it was not rare to see the directors close up their establishments and go about giving retreats in the intervals between the periods set for ordinations — Christmastide and the three months preceding the Feast of the Most Holy Trinity; in other places the director of a seminary was besides pastor of a church or principal of a college. Whatever was the custom of those days up to the time of the Revolution, the Seminary for the Ordinands, as it was then called, was the only one in which a limited term was rigorously enforced on the aspirants to Holy Orders. The bishop who

1 Continued. See preceding Number of Annals, English ed. p. 462.
A Lerosey, op. cit., p. 60
Lettres de saint Vincent de Paul, t. II, p. 57.
4 Lerosey, op. cit., p. 60.
had no seminary in his own diocese did nevertheless re-
quire that his subjects spend at least several months in the
seminary of a neighboring diocese. We see that Bossuet,
Bishop of Condom, in one of the articles of Ordinances
synodales 1671, expresses himself thus: "No ecclesiastic
shall be raised to Holy Orders, unless he hold certificates
of ecclesiastical training and knowledge suitable to his pro-
fession, and, moreover, that he has passed at least six
months in a seminary indicated by us from which he must
furnish a certificate signed by the Director. We finally re-
serve to ourself the right of subjecting him to a longer pro-
bation if we judge necessary."1

Three months and even six months of study before each
order was a short time for the acquisition of a general knowl-
edge of the ecclesiastical course. The work was necessarily
limited to vital points only concentrating all efforts on those
questions judged indispensable by wise eclectics for the
priests at that time. Many bishops were not so easily satis-
fied. Without alluding to the length of term required by the
seminaries, they contented themselves with inserting at the
entrance into the seminary, examinations that called for
a certain degree of theological learning. At Lisieux the
candidates to the subdeaconate were examined in "philoso-
phy and the functions and obligations of the order of sub-
deaconate, the Sacraments in general, Baptism and Confi-
mation in particular, and plain chant" and they were called
upon "to translate some Latin author."2 At Avranches they
were required "to have read at least the New Testament
and the principal Books of the Old Testament, as the Pen-
tateuch, Psalms, Books of Wisdom, and others...and that
they be capable of answering questions put to them on
these Books as well as on those matters explained in the
catechism of the Council of Trent."3 Had there been be-

1 A Plieux l'Episcopat de Bossuet a Condom (1669-1671), p. 22. Bor-
deaux, 1879
2 D. Bessin, op. cit., p. 571. — 3 Ibid., p. 331.
between these latter seminaries and those preceding them, only the difference of the entrance examinations, there would be no reason for a distinction between the two categories. As we see, Bossuet demanded a "certificate of scholarship." But in the seminaries where the plan of entrance examinations was adopted, it often happened that this was not the only trial which was transient and contingent. If these examinations were sufficient for the subdeaconate, it was necessary for the admission to the other orders to have a certificate of attendance for a certain period at some theological course. Thus at Lisieux, besides the above examinations, the candidates were obliged to present a certificate of attendance at the conferences of the dean. For the order of deaconate, it had to be proved that the aspirant had passed through "one year of theological study" and might answer satisfactorily "on the courses he had followed therein." At Séez, it was requisite to have accomplished one year of theological study to be admitted to the subdeaconate and "with regard to the orders of deaconate and priesthood, according to the synodal statutes of 1674, those only shall be received who have passed a course of several years in the study of theology." At Périgueux Bishop William Leboux admitted to his seminary only "those who had passed their course of philosophy and studied theology for two years." At Auch, no one was received into the seminary "unless he could certify to three years of earnest theological study." There were also required three years of ecclesiastical study to be admitted into the seminary of Bayonne. At Poitiers, from 1710, the course of philosophy was regulated. Admittance into the ecclesiastical state was generally not possible, unless the candidate had accomplished

1 Ibid., p. 571—2 Ibid., p. 571.—3 Ibid., p. 448
4 Bulletin de la Société historique du Périgord, 1874, p. 176
6 See Dubarat, le Missel de Bayonne de 1543, cccxliv. Pau, 1901.
his *quinquennium*, that is a two years' course of philosophy and a three years' course of theology; the last year of the *quinquennium* was made only in the seminary proper.¹

The seminaries of this kind did not aim to initiate clerics in the theological studies; they were especially devoted to those students who had already passed several years of study in those branches; the training followed in these establishments was to prepare clerics for Holy Orders, to form them to the virtues of their state, and to instruct them in the sacred functions of the ministry. Thus for instance at Amiens, the bishop recommended to the clerics who were pursuing their course under the Faculty of Theology to come to his seminary and there spend "the intervening time between the baccalaureate and the licentiate."²

What should be the degree of learning to be attained by the clerics graduated or instructed in the seminaries? This question is answered by the Most Reverend François de Montillet, Archbishop of Auch, who points it out with a clearness and precision not found elsewhere. "Study," he states in one of his *Instructions pastorales*, "should be the occupation of a student in the Seminary, not precisely the study of theological questions, it is not the time then — he should be already instructed therein, but those of the Holy Scriptures, the regulations of the Church for the administration of the Sacraments especially that of Penance, the ceremonies of the rubrics, the ritual, constitutions of the diocese, and above all the science of the saints, that science by excellence which teaches how to speak to God, to meditate, and embracing the study of morality, of the sentiments of the heart, the regulation of the language, of the interior and exterior demeanor of a priest worthy of his

¹ *Bulletin de la Société des antiquaires de l'Ouest* 4° serie 1844, p. 69.
calling in whatever condition Divine Providence may place him; the study finally of one's self, of one's likes and dislikes, inclinations, temptations, of the preventing means, precautions to be adopted and remedies to be used throughout one's lifetime.”¹ This instruction was written in 1770, that is at the period bordering on the decline of the old regime, but this sort of seminary had existed in France before the plan mentioned had been originated. It was the same carried out in those establishments referred to by Cardinal Richelieu in his Testament politique,² in which he recommends to Louis XIII to make choice of bishops among “those who after the completion of their course of study will have passed a considerable time in fulfilling the said functions in the seminaries which are established to teach them.”

There is another category of seminaries similar to the last named on this point that the teaching of theology was not included in the course. Closely connected like them, with colleges or to faculties, they were, however, distinguished from these establishments insomuch as they did not exact for admission the completion of a course of dogmatic theology. Here a help was given the students who were still applying themselves to their preparatory studies, by offering them a safe retreat and a manner of life more in harmony with their disposition and their vocation. Far from disclaiming the control of the academic course, it was in some measure assumed in these seminaries where every facility for pursuing and completing it was furnished the students; a series of conferences, treatises, debates, was inaugurated presided over by the professors themselves and it sometimes happened that the professors formed special courses for the benefit of certain clerics to

¹ Recueil cité, p. 42.
whom they inculcated with a practical knowledge suitable to their calling, that which is far above and not comprised in a collegiate course—a training to the virtues of the ecclesiastical state. In these seminaries, the moral and religious formation was not delayed; it went hand in hand with the theological course of instruction.

The seminaries seen today near our Catholic colleges recall the seminaries of that period which were numerous throughout France. In the dioceses possessing faculties of theology or colleges that included a preparatory theological course in their curriculum, there was no other kind. The Seminary of Saint Sulpice is the best known. But how many others were there either in Paris or in other parts, which offered facilities to those students eager to avail themselves of the opportunity for acquiring higher theological knowledge, or that which is only obligatory? The greater number of the seminaries directed by the Eudists, Oratorians, Fathers of the Christian Doctrine, and other religious, were attached to their colleges and so closely connected, as at Mende, Alais, Lavaur, Tarbes, etc., that the seminary and college formed but one institution under the same regulations, the same personnel and even enjoying the same privileges; a difference in the course of instruction and the exercises of piety being perhaps the only marked distinction between the student and the seminarian. When the Fathers of the Society of Jesus decided to take up the semi-

1. Toulouse, for instance, where there were five seminaries all were according to this plan. Cf [Vieuise]. Mémoires historiques et chroniques sur les séminaires établis dans la ville de Toulouse. Toulouse, 1852


3. Archives du Parlement de Toulouse, Édits, t. xx, f° 385 r°; t. xxii, f° 104; t. xxiv, f° 291; t. xxv, f° 275.

4. Ibid. t. xxviii, f° 113; t. L, f° 180 r°.

5. Ibid. t. xxxv, f° 21.

6. Abbé Dantin, François de Gains de Montaignac. Tarbes, 1908, p. 25 and following.
nary work in 1683, they followed in the same lines and in all their establishments two or three religious, called directors, are placed in the seminary; the students are given spiritual direction and they follow a four years' course of theology in the college. This is carried out at La Flèche, Pont-à-Mousson, Rouen, Toulouse, Lyons, Albi, Carcassonne, Perpignan and Rodez.

In the cities where there were several courses of theology, the students were free to attend whichever they chose. In Paris the Sorbonne or the Navarre were both patronized, and at Poitiers the students of the Saint Charles Seminary frequented either the course taught by the Dominican Fathers in their monastery, or that of the secular priests at the college. There were some bishops who were very lenient on this point, as for instance Bishop Nicolas Colbert at Rouen, who left his clerics "free to be instructed either by the Jesuit Fathers, or the professors of the Seminary."


3. Manuscrit Legrand, preserved in the archives of Saint Sulpice. Reference to this manuscript may be found in Bertrand's *Bibliothèque salpicienne or Histoire littéraire de la Compagnie de Saint Sulpice*. Paris, 1900, t. I, p. 389. I am indebted for the communication of the manuscript to Mr. E. Lévesque, librarian of Saint Sulpice, editor of the *Revue Bossuet*.


5. Bessin, *op. cit.*, p. 626. It is true that the Jesuits as may be seen in a petition to the king, do not share the bishop's opinion on the subject.
BOOK REVIEWS


Mgr. Gibier, Bishop of Versailles, gives as a preface to the work, the following letter in which he highly recommends this publication of the Abbé Pagès.

Versailles, July 14, 1909.

Reverend and Dear Father,

Your work on l’histoire de saint Vincent de Paul dans l’arrondissement d’Etampes is very interesting and instructive. The result of your knowledge and deep researches is most surprising; no doubt, because of your having undertaken the task through obedience, your extraordinary success resembles somewhat the circumstance of the miraculous draught of fishes. God has bountifully blessed your persevering labor.

By a narration drawn from the purest historical sources, you explain and connect the numerous interesting documents, and while reading your work the 17th century is revived—one lives in the company of the amiable Saint Vincent de Paul, the Priests of the Mission, the Daughters of Charity, the inhabitants of Etampes and of the rural population of Valpuiseaux. Moreover, choice and abundant illustrations give to your work an irresistible charm.

We were inspired to have nominated you Secretary of the Commission named to prepare the religious feasts in honor of Saint Vincent de Paul at Bouville, Valpuiseaux, Orveau, Puiselet-le-Marais and Forêt-Sainte-Croix.

Receive, Reverend Father, my thanks and felicitations on your beautiful production calculated to interest and to edify all who will peruse its contents.

With sincere affection I bless the work and its author.

† CHARLES, Bishop of Versailles

Among other documents found in this interesting book, the author has mentioned the act of donation of the farm of Frenneville to the Congregation of the Mission. From this farm of Frenneville are dated several letters of Saint Vincent de Paul. Reference, p. 30.

341—We have mentioned from time to time, as a general guide in the direction of housekeeping schools, various publications which may be helpful to the sisters in charge of such works. We advertise with pleasure a new work: Causeries familières avec les jeunes filles de la campagne sur l’écono-

MM. de Lavaur has also published at Blond and Co., a series of practical conferences on l'Economie domestique, l'Hygiène, l'Éducation des enfants. For further information on these subjects we recommend a semi-monthly publication entitled: l'Institut populaire, Bulletin des œuvres d'éducation et de bienfaisance. Subscriptions are received at 171 rue Descartes, Roubaix (Nord) France.—Price 1 franc a year.


Under the above title a work is now given to the public which will doubtless be for the reader—what it has proved to us—a new, practical and exceptionally interesting book. It is in truth a new book, no other French-Latin-Greek-Dictionary to our knowledge having as yet been published in so handy a form and containing so comprehensive and skilful an arrangement of matter. Part First is helpful to the memory and to the understanding as well, showing an easy method of transition from the French to the Latin, thence to the corresponding Greek. A Latin-French index is next furnished followed by a Greek-French index; thus the student is familiarized with the three languages at one glance, being simultaneously presented with the three corresponding words—a quick and advantageous method.

The work is practical because of the happy results of the method indicated. We have had occasion to be convinced of this most important quality of the work and we are happy to state it here. In the palmes of Saint Vincent's Seminary at Wernhout, 1908-1909, it is stated: "Compositions are written without the help of text books. The use of the Greek-French lexicon has been temporarily permitted for the Greek theses, and the Latin-French lexicon for the Latin verses." Pupils who readily and successfully accomplish the tasks assigned them with the minimum of help—I may say minimum of impedimenta—are the best testimonial of the excellence of the method employed in their training. This statement compared with what I have said above about the new vocabulary seems paradoxical, as it would appear that a work of the kind is not altogether a desirable publication. But those indeed who are not afflicted with what Tacitus calls incuriosa eetas, etc., we must affirm that this work does not rank among the many vocabularies already published; it will become for the philologist, the scholar who
loves to study philosophy of words, a literary treat, by the observations in
the fourth column showing so clearly the relationship of expression and
thought concisely put in the three languages. From this text book the
teacher recalls what he may have forgotten, and the pupil is introduced to
ancient authors, writers on linguistics and historical philologists.

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We have lately in divers public papers, come across articles expressing a
regret of the gradual decline of the study of Latin in ecclesiastical estab­
ishments. In the Univers of August 13, 1909, it is stated, "that to reinstate
the study of Latin in its right place in the course of clerical instruction,
the method now followed should be thoroughly revised."

A doubt is even expressed of this reform being in the end, satisfactory.
This is certainly to look on the dark side of things which the Univers is
sometimes inclined to do as in the case of the anathemas pronounced by it
against the Esperanto. As afore-mentioned when there are found in a pre­
paratory seminary, students who readily translate classical authors "without
the help of text books" and write Latin correctly, what more is to be ex­
pected? Why should the whole system be reversed from "top to bottom"
as the Univers suggests? That Latin should be spoken in seminaries — a
question that it is not our province to discuss — and instructions given in
that language is an exigency which we do not doubt both professors and
students, if so required, would be prepared to meet. But why revive the
custom of writing all ecclesiastical essays in Latin as did Baronius and
Noël Alexandre on Church History, Bellarmine in his Controversias adver­
sus hujus temporis hereticos, and Estius’ dissertations on the Epistles of
Saint Paul: for today there is still expounded the theology of Saint Paul;
controversial discussions on the heretical principles of our own times are
carried on, while questions relative to Church History are continually aris­
ing. Should all these be written in Latin? — This is also a question we
do not wish to examine into. — We may, however, remark that if the stu­
dents at the close of their preparatory course, are able to write Latin read­
ily and correctly "without the help of text books," there does not appear
to be an urgent necessity to overturn the whole present system of methods.

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These observations are only brought forward to demonstrate the excel­
ence of the work just published, which shows by the results obtained, its
practical utility. The work reflects honor on its author, the Superior of
Saint Vincent de Paul Seminary, Wernhout, as well as on the professors
and the students who have been benefitted by its compilation.

A. Milon.
Mr. de Montmorand, author of a series of conferences on the *Psychologie des mystiques catholiques*, in the above mentioned conference gives a full analysis of the mind and ideas of Saint Vincent de Paul. He portrayed the Saint as we know him by “tradition” and at the same time the “modern Saint” whose genius was so active and fruitful in organization. He described him especially as “a great innovator.”

We quote a fragment of the first pages which have reference to the present tendency of “laicization.” The universal aversion for everything bearing a conventual or religious stamp, is to be regretted; but Saint Vincent de Paul himself found this stumbling block in his path, for he declared that it was “pitiful” to see such antipathy for religious. In this situation what was to be done? Saint Vincent in this as in many other circumstances modeled his conduct on that of the great Apostle, who tells us: “To the weak I became weak that I may gain the weak. I became all things to all men, that I might save all. And I do all things for the Gospel’s sake: that I may be made a partaker thereof.” “And thus,” continues Mr. Montmorand, “Saint Vincent de Paul laicized charity. Up to this time the exercise of charity had been exclusively restricted to religious orders, but the Saint placed laïcs in the front ranks of voluntary helpers devoted to the service of the poor. The members of his parish Associations of Charity were laïcs, those of his great charitable institutions, were laïcs, his Daughters of Charity, were laïcs and for them he wished no cloister, no special costume, warning them in many conferences and letters against the spirit of religious. “Woe to the one,” he says, “who would wish to make religious of you!” By the term “religious” we suppose he did not only mean that the sisters should not be inscribed on the ecclesiastical register as belonging to a religious Institute, he intended to imply more than this. When Saint Vincent realized the aversion shown then—today it is hostility—for religious communities, and aware that the new work he wished to inaugurate required not less virtue but a greater liberty of action than is permitted religious, he protested against what might induce people even to infer that the sisters were religious.

We may also quote another passage of the work relative to the nature of these charitable works. It reads as follows: “Not only has Saint Vincent de Paul laicized charity but he established a distinction—hitherto unknown—between the poor man and the beggar. The poor man is our unfortunate brother lying on the wayside who may be raised by the smallest help, and who has besides a claim to our charitable assistance. The profes-

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sional beggar is a parasite who lives at the expense of the poor man, unjustly robbing him of a portion of the sympathy and succor that are solely his. This distinction between the poor man and the beggar is productive of wonderful results. If the professional beggar is a parasite, avaricious and hurtful to society, our aim must be to cut him off; if the poor man on the other hand, has a right to our assistance and we should strive not by alms alone—for alms often miss their purpose and become demoralizing—but rather by assuring him a remunerative work to reinstate him a social position only temporarily forfeited. The distinction of poor man and professional beggar carries with it two ideas which are the leading principles of our modern works of charity, the suppression of mendicity and the helpful assistance to the poor by means of work." (Page 7.)—The author refers the reader for further detail to the Life of Saint Vincent de Paul by M. Emmanuel Broglie, one of the best written lives of the Saint and of which mention was made in the Annals.
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; I. 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.

1885. Agen, France, I. A.
Alicante, Spain, A.
Ambato, Ecuador, H.
Amiens, France, H. C.
Armentieres, France, H. D.
Artena, Italy, A.
Ascea, Italy, Ambulance.
Astorga, Spain, H.
Beyroot, Syria, H.
Bientina, Italy, S.
Bordeaux, France, H. C.
Bribiesca, Spain, H. C.
Broumana, Syria, F. A.
Buggeru, Italy H.
Burgos, Spain, A.
Busto-Garolfo, Italy, A.
Cadiz, Spain, A.
Calatafimi, Italy, O.
Carcare, Italy, A.
Carrion de los Condes, Spain, H.
Casamassima, Italy, O.
Castelsarrasin, France, S.
Cholet, France, Crolche.
Constantine, Algeria, C. H.
Cosenza, Italy, O.
1885

Couchouch, Turkey, H. C.
Douai, France, Manufactory.
Dover, England, H C.
Ehrnau, Austria, H.
Esztergom, Hungary, H.
Frasso-Talesino, Italy, H.
Fresnoy-le-Grand, France, Home for the Aged.
Gran, Hungary, O.
Gratz, Austria, H.
Gyongyos, Hungary, O.
Ibarra, Ecuador, H., S.
Kirchbuel, Austria, H. C.
La Serena, Chili, O.
Latacunga, Ecuador, H.
Lille, France, Crèche.
Manilla, Philippines, A.
Messina, Sicily, M. H.
Milan, Italy, O.
Mill-Hill, England, H. C.
Monsampietrangeli, Italy, S.
Moron, Spain, H.
Nagy-Kanisza, Hungary, G. N.
Naples, Italy, H.
Newcastle, England, O.
Pecs, Hungary, H.
Philadelphia, United States, F. A., M.
Pontassieve, Italy, A.
Proßedi, Italy, A.
Rakos-Palota, Hungary, O.
Revello, Italy, A.
Rome, Italy, Crèche
Saint-Gilles, France, S.
Saint Jean-de-Luz, France, H. C.
San-Baudilio di Llobregat, Spain, I. A.
Saragossa, Spain, O.
Schwoich, via Kufstein, Austria, S.
Specchia Preti, Italy, H.
Szob, via Pest, Hungary, S.
Torre Santa Suzanna, Italy, A.
Trapani, Sicily, O.
Trencsen, Hungary, H.
Treviglio, Italy, Ricovero.
Valdemoro, Spain, A.
Warsaw, Poland, H.
Vic-sur-Seille, France, O.
1885. Wolfstahl, Austria, A.
  Wongrowitz, Prussian Poland, H.
  Zogno, Italy, A.

1886. Autun, France, A.
  Barbacena, Brazil, H.
  Biarritz, France, H. C.
  Billom, France, A.
  Cagliari, Italy, H. C.
  Carbonaro, Italy, H. C.
  Catania, Sicily, O.
  Cavite, Philippines, H.
  Cerreto-Sannita, Italy, A.
  Concepcion, Chili, H. C,
  Corinaldo, Italy, H.
  Dronero, Italy, O.
  Epernay, France, H. C.
  Fermo, Italy, H. C.
  Figueras, Spain, A
  Fossanova, Italy, A.
  Genoa, Italy, H C.
  Gratz, Austria, H., Sanitarium
  Gyöngyös, Hungary, H. C.
  Havana, Cuba, Colegio
  Iglesias, Italy, H.
  Illiers, France, B. A.
  Jerusalem, Palestine, H. C.
  Kiou-Kiang, China, O.
  Lequeitio, Spain, H.
  Leghorn, Italy, H. C.
  Lugano, Switzerland, O.
  Madrid, Spain, A.
  Maglie, Italy, H.
  Monsummano, Italy, A.
  Montreuil sur-Mer, France, A.
  Nagyszombat, Hungary, O.
  Nagytapolcsany, Hungary, N. H.
  Nagyvarad, Hungary, H. C.
  Nogent-les-Vierges, France, O. H.
  Nyitra ou Neutra, Hungary, H. C., O.
  Orsay, France, O., A.
  Palaiseau, France, H. C.
  Pecs or Fünfkirchen, Hungry, O.
  Quintana de Valdivielso, Spain, H.
  Rivarola-fuori, Italy, H.
  Rome, Italy, Hospital for Crippled Children

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1886. Saint Hippolyte-du-Gard, France, A.
Saint Mihiel, France, H. C.
San Francisco, United States, Technical School.
Santurce, Porto Rico, Sanitarium.
Shang-hai, China, H., H. C.
Tapolczany, Hungary, H.
Turin, Italy, O., H. C.
Tyrnau, Hungary, Boys' A.
Versalles, Cuba, H.
Vienna, Austria, H.
Villanueva, Spain, Infant A.
Villeneuve, France, Soup Kitchen.
York, England, H. C.

1887. Admont, Austria, O.
Agugliano, Italy, A.
Andelys, France, Military S.
Avize, " H.
Barcelona, Spain, A.
Bejucal, Cuba, H.
Berneo, Spain, H.
Bethlehem, Syria, H.
Budapest, Hungary, B. A.
Buenos-Ayres, Argentine Republic, O.
Butgenbach, Rhenish Prussia A.
Caffagiolo, Italy, A.
Cagliari, Italy, Ricovero.
Cartagena, Spain, S.
Castelvetro Piacentino, Italy, Ricovero.
Dummanway, Ireland, H. C.
Esztergom, Hungary, S.
Fermo, Italy, Home for the Aged.
Fojano della Chiana, Italy, H. C.
Fontenay-le-Comte, France, S.
Glasgow, Scotland, H. C.
Guatemala, Guatemala, H. C.
Hartberg, Austria, H. C.
Hazebruck, France, O.
Isernia, Italy, H.
La Boissière, France, O.
Lebrija, Spain, H.
Lille, France, Crèche.
Lisbon, Portugal, H. C.
Logrono, Spain, A., H. C., S.
Manchester, England, H. C.
Mihaly, Hungary, S.
1887. Mill Hill, England, S.
   Montegranaro, Italy, H.
   Montiglio, Italy, A.
   Nagytapecsany, Hungary, S.
   Naples Posilippo, Italy, A.
   Nice, France, H. C.
   Olivenza, Spain, H.
   Paredes de Nava, Spain, H. C.
   Pen-Bron, France, H.
   Peralta, Spain, H. C.
   Pieve di Cento, Italy, H. C.
   Pisa, Italy, O.
   Placentia, Italy, I. A.
   Portoviejo, Ecuador, S.
   Raincy, France, O.
   Recanati, Italy, H.
   Rego, Portugal, H. S.
   Reichenberg, Austria, A.
   Salzbourg-Maxglan, Austria, Infant A.
   San Francisco, United States, S.
   San Sebastian, Spain, H.
   Santiago de la Puebla, Spain, H.
   Segura, Spain, H. C., S., H.
   Setravezza, Italy, A.
   Sitzendorf, Austria, A.
   Tapolcsany, Hungary, S.
   Tenczynek, Austria, S.
   Toledo, Spain, H.
   Totana, Spain, H.
   Valparaiso, Chili, H.
   Vichy, France, H. C.
   Vienna, Austria, H.
   Villenoy, France, H. C.
   Waidhofen, Austria, H. C.
   Wardom, England, H. C.

1888. Anina, Hungary, H. C.
   Ance, France, H. C
   Bagnolo del Salento, Italy, A.
   Barbacena, Brazil, H. C.
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