MOTHER MARIE KIEFFER

On the occasion of the death of Mother Marie Kieffer, Superioress of the Daughters of Charity, the Superior General, Very Rev. A. Fiat, addressed the following letter to the different houses of their Community:

..."Truly had God favored us on the day whereon He presented us with the most worthy Sister KIEFFER as Superioress. Her rare qualifications both in the order of nature and of grace, together with a thorough acquaintance with the household of the Community and a long experience of its works, eminently fitted her for so extensive an administration, ensuring to her a corresponding capacity for great achievements. Indeed, what seemed most remarkable about her was that she never appeared in the slightest degree conscious of her own worth; always accessible to everyone, she preserved unaltered her amiable simplicity. Hers was a soul endowed with masculine energy: she was the valiant woman,—of a character, firm but softened by a truly christian readiness of compliance.

At the close of the generalship of each Superioress, we failed not to enumerate the large number of houses she had opened. In the case of our Most Honored Mother KIEFFER, we are constrained rather to make special mention of the houses that have been closed.

She had to pass through the epoch of laïcizations which swept from her two hundred six establishments, and suppressed the school department in four hundred others. This amazing accumulation of ruins did not dishearten her; weeping with the sad victims of the expulsions, sympathizing in their trials and distress, she encouraged them by her words replete with faith, then redoubled her efforts to assign to each a duty, or a much-needed rest in some house of retreat. With what anguish she beheld laid waste this dear Community which in great part she had formed, and
which hitherto had enjoyed a most notable prosperity! How overwhelming her solicitude to avert the ever menacing perils of new laïcizations, and what a martyrdom she must have endured from the dearth of vocations, powerless as she found herself, to provide for the urgent needs of countless houses in France and in foreign lands!

Amid multiplied sufferings and difficulties, by her christian resignation, her fortitude, her confidence in God, and even by her amiable gayety amid her surroundings, well has she deserved to be called admirable Mother. Here was a treasure. God who gave her has taken her away. Blessed be His holy Name!"

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**HISTORICAL NOTES**

**ON THE CONGREGATION OF THE MISSION SINCE THE PERIOD OF THE REVOLUTION**

Awaiting a more complete history of the generalship of each Superior General, we publish a short life-sketch of the Superiors General, similar to those of the Vicars General published in the preceding Number. From the year 1827 to the present time, the Congregation of the Mission was again governed by Superiors General, and the administration has been thus continued to the present time. Our Notes, therefore, extend from the election of Very Rev. P. J. Dewailly, to the death of Very Rev. E. Boré, the immediate predecessor of Very Rev. A. Fiat, the present Superior General. They are in great part taken from the *Circulaires des Supérieurs généraux*, Vols. II—III., published in 1879 and 1880.

**VERY REV. PETER JOSEPH DEWAİLLY**

Eleventh Superior General 1827-1828

Very Rev. P. J. Dewailly, was born January 25, 1729, at Vacqueriettes, diocese of Boulogne-sur-Mer, today of Arras. He followed his collegiate course at the University.

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of Douai, and entered the Congregation of the Mission, December 6, 1778. At that time this Community had charge of a great number of seminaries and several royal chapels, among others that of the king's at Versailles. Father Dewailly was sent to this last place, being attached to the Church of Saint Louis which is now the cathedral church of Versailles. Later on, he took part in the missions preached in the diocese of Amiens, and some time after, we find him professor of philosophy at the Seminary at Chartres and afterwards that of theology at Saint Brieuc. The Revolution of 1792, having broken out and the fury of the people being directed chiefly against priests and religious, Father Dewailly left France and took refuge in Germany. It was not without danger that he effected his escape, for all through life he preserved the scar of a sabre-thrust received at the hands of the revolutionists. He, however, did not long remain in exile, but shortly returned to his native country, called hither by Mgr. Asseline, Bishop of Arras, who although separated from his flock, continued to interest himself in its welfare. The bishop succeeded in sending several priests to visit the people especially those of the abandoned villages, to encourage and assist them during these troublesome times. For several years, Father Dewailly exercised his ministry at the peril of his life, going from place to place, trying to give spiritual help to the faithful. On one occasion while at Saint Georges, near Hesdin, he was discovered and thrown into a cavern by an armed body of men who thrust him into the place with the butt-end of their muskets. It was through the kindness of the people that he was at last rescued.

When the Consulate was proclaimed in France, the Bishop of Arras appointed Father Dewailly pastor of Saint Leu. But the life of a secular priest ill-accorded with his tastes and in 1806, he came to Amiens where he was made one of the directors of the ecclesiastical seminary, and in
1811, nominated its Superior. It was through Father Dewailly's zeal and activity that the Missionaries were once again put into possession of the establishment, built expressly for the Congregation, and which is one of the finest of the kind in France. He also opened the colleges of Montdidier and Roye, which have proved of such utility in the education of Catholic youth, and he organized a mission band which went about the country places evangelizing the people. Having besides his own private income, the command of some public funds, Father Dewailly was enabled to carry out his beneficent designs. He fostered many religious vocations by furnishing young men the necessary means to follow the inspirations of grace, and several priests of the diocese of Amiens only knew at the close of their studies, to whom they were indebted for the timely help given them. Father Dewailly took a great interest in the education of children and he not only provided some with the means to follow a finished course of study, but also assisted others to learn a trade when not especially gifted for the higher studies. His poor relatives and persons of limited means, whom he had known in his native village, were objects of his kind liberality. When the church of Vacqueriettes was renovated, Father Dewailly assumed a share of the expenses, and the bishop of Arras soon erected it into a dependent parish with its own pastor.

Since 1800, as already stated, the Congregation of the Mission was governed by vicars general appointed by the Holy See. Circumstances having now reestablished the Congregation in France on its former footing, the members dispersed in other countries, were unanimous in asking that all once more become united under one head. Making use of his supreme authority, the Holy Father, acquiescing to the desires of the Lazarists, nominated Father Dewailly Superior General. The Brief of His Holiness, Leo XII, conferring this title, is dated January 16, 1827. On the
following July, a royal ordinance permitted its publication, and Father Dewailly himself made it known to the Congregation by a Circular of July 6, 1827. "After a revolutionary period of thirty years' duration," he wrote, "the work of Saint Vincent has survived the general wreckage in France. The few Missionaries who have escaped the fury of the persecution and those who have not succumbed to the hardships of their exile, have raised it from its ruins and restored it to a standard that excites surprise and provokes admiration. Many are the establishments reconstructed, while the seminary is in a very promising condition. The mother house, thanks to the liberality of the most Christian king and of the faithful, has been enlarged. We have been furnished the necessary amount to build a new chapel to which we expect, in a short time, to transfer the relics of our holy Founder, Saint Vincent de Paul."

The chapel mentioned by Father Dewailly, is the same that is to be seen today with the exception of the side naves which were added at a later period. It was found indispensable for the construction of the chapel to purchase the adjoining residence, known as No. 93. The owner asked 200,000 francs, and Mgr. Frayssinous, then minister of public instruction, succeeded in collecting that sum. One-fourth was drawn from the private purse of King Charles X, and the remainder was taken either from the minister's own budget, or supplied by the minister of the navy and that of foreign affairs, the whole amount being given in recognition of the services already rendered the State by the Congregation, as well as those which it was likely to render by its Missions in foreign countries.

The purchase of the house being settled, it now remained to begin the building. The corner-stone was laid August 16, 1826, by Very Rev. Charles Boujard, then Vicar General of the Congregation. The work was pushed onward with great activity during the generalship of Father Dewailly,
and the chapel was solemnly consecrated on November 1, 1827, by His Grace, Mgr. de Quelen, Archbishop of Paris. These details are given by Father Etienne (Notice sur le rétablissement de la Congrégation de la Mission après la Révolution, Paris, 1870; p. 18). Referring to Archbishop de Quelen, he wrote: “This venerable prelate, who later on was to recall so vividly the memory of Mgr. de Gondy by his fatherly interest in the two families, showed in this circumstance his devotion towards Saint Vincent as well as his affection for his children. Having celebrated the first Mass said in our new chapel, he left in the sacristy as a remembrance of the occasion, the alb used by him that morning. A short time after he gave a new proof of his benevolence in our regard by becoming, not only a signal benefactor, but, it may be said, the restorer of our Company. That same year, 1827, there was held an Industrial Exposition in the city of Paris, and a silversmith, wishing to exhibit a religious specimen of his workmanship, consulted the archbishop on the selection of his subject. This prelate, knowing that it was proposed to transfer the relics of Saint Vincent to our chapel, judged the occasion most opportune for bringing forward the fame of the “Apostle of Charity” who for thirty years made Paris the scene of his marvelous works for the relief of the poor. The archbishop suggested the artist to make a silver shrine in which the relics of Saint Vincent could be enclosed. The design was artistically executed and elicited public admiration. It was afterwards purchased by the archbishop in the name of the diocese of Paris and presented to the Congregation of the Mission. Awaiting the date of translation, the shrine was kept at the archiepiscopal palace. This happy event occurred only three years later.”

Father Dewailly followed with close attention the progress of the works of the Congregation in foreign countries. On January 1, 1829, he wrote: “The blockade of Algiers
by the French, obliged our Missionaries in June 1827, to return to France. Our Mission in America, however, has a bright outlook and it promises to become one of the most fruitful Missions of the Congregation. All seems to foretell that our confrères there, will do great things for the salvation of souls and the glory of God. There are three of our seminarians here who are preparing to leave next spring for that Mission. That of China is at present the most needy, and I recommend it in a special manner to the prayers of the Community. Should any one feel inspired to devote himself to this work, I ask that he make it known to us. Traveling expenses will not be defrayed by the Community, but by the Mission itself which has sufficient resources to meet the demands.”

Father Dewailly also reorganized the general administration of the Congregation. On January 1, 1828, he wrote: “It is my duty to inform you that the Brief conferring on me the title of Superior General, has also empowered me to appoint my own admonitor and assistants. Having earnestly recommended this choice to our Lord in prayer, through the intercession of Saint Vincent, I have named Father Augustine Delgorgues, Admonitor, and Fathers Dominic Salhorgne, Joseph Mansuet Boullangier, and Peter Le Go, Assistants. Father John Baptist Etienne is our Secretary and Procurator. Wishing to conform to the custom established by one of the General Assemblies, which requires one of the Assistants of the Superior General to be an Italian confrère, I have as yet not been able to do this, but must await a favorable opportunity. It is not practicable just at present to call one from our Italian Provinces, owing to their pressing needs. When circumstance will permit, I shall fill the fourth vacancy.”

Thus the Congregation of the Mission, having at last overcome the difficulties into which it had been plunged for so many years by the Revolutionary storm, was now
regaining a normal existence and becoming prepared to resume its onward course. Father Dewailly died on Saturday, October 26, 1828, after an illness that had not at first appeared serious, but during which his faith and resignation to the will of God were made manifest. During his but too short term of generalship, he directed with wisdom and devotedness both the Congregation of the Priests of the Mission and that of the Daughters of Charity. L’Ami de la Religion when announcing the death of Father Dewailly, added: “Very Rev. Peter Joseph Dewailly occupies an honorable place among the sons and most worthy successors of Saint Vincent de Paul.”

**Very Rev. Dominic Salhorgne**

Twelfth Superior General 1829-1835

Very Rev. D. Salhorgne was born at Toul in 1756, of a truly Christian family. At sixteen years of age, having completed his humanities, he asked to be received into the Congregation of the Mission at Saint Lazare’s. He entered October 27, 1772, and made the Vows, October 28, 1775, not having as yet reached his nineteenth year.

It was soon discovered that the new member was a most promising subject, and as soon as he had passed through his course of theology, although still in minor orders, he was employed as professor. At first he was sent to the Seminary of Chartres to teach philosophy, as he himself wrote in a letter from Amiens dated 1832. He was ordained subdeacon at Chartres in 1779, and priest the following year, the necessary dispensation being granted. His after-life was a counterpart of the outset. From 1785, to 1796, Father Salhorgne occupied the chair of theology at Heidelberg in an establishment dependent on the University of that city. For the next three years he was employed in the same capacity at the Seminary of Saintes, and not-
withstanding his youth, was regarded as one thoroughly versed in ecclesiastical learning, and considered a model of priestly holiness by his edifying and retired life.

The storm of the Revolution having swept over the country, Father Salhorgne left France. So little did he speak about himself, that scarcely anything is known of this period of his life, except that he sojourned in Germany and received from the University of Heidelberg a certificate testifying to his having creditably discharged there for two years the duty of professor. He was, therefore, well qualified to teach, which he seems to have done in Saxony where he passed the greater part of his exile.

In 1802, after the adoption of the Concordat, Father Salhorgne returned to his native land and took up his residence in the diocese of Nancy and Toul, remaining there until the year 1809. Mgr. de Barral, Archbishop of Tours, having requested that he reestablish the ecclesiastical seminary of his diocese, Father Salhorgne until 1821, taught theology there with brilliant success. Made a canon by the archbishop, Father Salhorgne, while he accepted this honor, could never be induced to assume the direction of the seminary. The archbishop's successor also tried, but in vain, to promote him to the dignity of Titular Vicar General; hoping to see one day the restoration of the Congregation of the Mission, he persistently refused any position that might attach him permanently to the diocese, and only consented to be invested with the faculties of grand vicar.

Throughout the many vicissitudes of these troublesome times, Father Salhorgne was ever faithful to the Community to which he had vowed his life and energies, and amid the various duties which he fulfilled, he wore the habit of his Congregation and followed as exactly as possible all its rules. As soon as practicable, he entered into relations with the Vicars General and when the Brief of Pope Leo XII re-established the Congregation of the Mission and ap-
pointed a Superior General, he hastened to hand in his resigna­tion of his canonry and to come to solicit his re-admission into the Community. Neither the friendship of the archbishop, nor his advanced age, nor the separation from his friends and the sacrifice of the direction of the works under his care, could shake his purpose. It was in 1827, that we find him at Saint Lazare’s, giving to all his con­frères the edification of an exemplary life.

When Father Dewailly formed his Council, he named Father Salhorgne First Assistant and Director of the Daughters of Charity. The latter only accepted these charges through obedience, and when the Superior General was carried off by a violent malady the following year, October 28, 1828, his Assistant was obliged to fulfill the duties of Vicar General. It was in this capacity that Father Salhorgne presided in May 1829, at the first General Assembly held since 1788, and which despite his representations, elected him Superior General.

Father Salhorgne continued to lead a most regular and edifying life, being at all times a strict observer of the rules of his Community. When his confrères begged that he allow himself some mitigation on account of his infirmi­ties, he answered; “No, the Superior should always be at his post; if it were otherwise I should have to make use of my authority, and in Community this is limited unless upheld by example.” The short period of his generalship was marked by important events. Scarcely had a few months elapsed since the death of Father Dewailly, than the Congregation was threatened an almost overwhelming disaster. There was at that time in France a political party called the “Liberal Party,” and it violently attacked a religious congregation founded by the Abbé Rauzan and known as the “Missionaries of France.” The reason of the attack was as follows. The Missionaries, by a mistaken zeal, had for some time introduced into their preach-
ing their own political views, totally opposed to those of the Liberals, and the latter, consequently, believed that they were government agents trying to influence the people against them. A petition was drawn up and sent to the Chamber of Deputies, asking for the suppression of the Congregation. The author, under the false impression that the Congregation of the Mission was connected with the “Missionaries of France,” included it in the petition. Some time previous this same political party had succeeded in obtaining from the king, the ordinances of June 16, 1828, which suppressed the Society of Jesus in France. It was likely to obtain the same results with regard to the Priests of the Mission. Fortunately, the Count de Laborde, an influential deputy, had at one time traveled through the Far East. On his return he read an account of his travels before the French Academy, and described in glowing terms the works of the Lazarist Missions there. He now consented to take up the defense of the Congregation, and on March 7, 1829, after a prolonged and fierce debate, the deputy’s words carried their weight, and the cause was declared out of court.

The solemn translation of the relics of Saint Vincent de Paul took place on April 25, 1830, and it was an occasion of universal rejoicing. A magnificent procession was organized which started from the church of Notre Dame and proceeded to the chapel of the rue de Sèvres where the relics were deposited. A few days after, April 28th., King Charles X came to the chapel to venerate them. He was cordially received by Archbishop de Quelen and Father Salhorgne, the Superior General.

After the publication of the royal ordinances, dated July 26, 1830, the first of which suppressed the liberty of the press, the people revolted and Charles X was dethroned, Louis Philippe being proclaimed king. Once again the popular fury was directed against the clergy and the
VERY REV. JOHN-BAPTIST NOZO, C. M.
THIRTEENTH SUPERIOR GENERAL (1835-1842)
churches. This period of revolution continued until the middle of 1832. It was judged prudent to remove the relics of Saint Vincent and they were, therefore, carried to a safe place, Roy in Picardy, where the Congregation had a college.

On February 15, 1831, the archbishop’s residence in Paris was pillaged and things became so alarming that Father Salhorgne was induced by his assistants to leave the city. He withdrew to the ecclesiastical seminary at Amiens and only returned to Paris on May 23, 1832. Two years later, the relics of Saint Vincent were brought back to the shrine of the rue de Sèvres.

As early as 1834, Father Salhorgne had spoken of his intention to resign the generalship and, despite the entreaties of his confrères, he tendered it at the meeting changed by him from a Sexennial Assembly to a General Assembly, August 15, 1835. It was accepted.

Bent under the weight of years and infirmities and after intense sufferings borne by him with edifying patience and resignation, a few months later Father Salhorgne breathed his last. He died on May 25, 1836, aged eighty years and sixty-three of vocation. He governed the Congregation of the Mission six years and three months.

**VERY REV. JOHN BAPTIST NOZO**

Thirteenth Superior General 1835-1842

Very Rev. John Baptist Nozo, born January 4, 1796, at Ablaincourt, diocese of Amiens, was received into the Congregation of the Mission, May 17, 1820, and made the Vows, June 9, 1822.

Placed at the ecclesiastical seminary of Saint Flour, 1822-1823, he was withdrawn toward the close of the second term to be sent to the seminary of Cahors. In both
these establishments, Father Nozo gave great edification by his piety and regularity. Four years later he was recalled to Paris and appointed Director of the Intern Seminary. During the troubles of 1830, he remained at his post although the greater number of the seminarians were sent back to their homes.

In 1831, the cholera broke out in Paris and a hall of the mother house was prepared to receive the plague-stricken. Father Nozo in this circumstance displayed great zeal and devotedness; he was himself attacked with the malady but recovered. Towards the close of 1831, or perhaps in the beginning of 1832, he was sent as Superior to the ecclesiastical Seminary of Châlons, and afterwards made Visitor of the Province of France. It was in this capacity that he took part in the General Assembly of 1835, which elected him Superior General.

It was in consequence of the domestic difficulties into which the Congregation was involved, as Father Poussou tells us, and which unhappily acquired public notoriety, that on August 2, 1842, Father Nozo gave in his resignation of the generalship into the hands of the Holy Father, Gregory XVI. Very Rev. Marc Anthony Poussou, already Vicar General, was maintained in that office by the Sexennial Assembly of 1841, and with the sanction of the Holy See, governed the two families of Saint Vincent until the convening of a General Assembly. This event took place on August 1, 1843, and elected Rev. John Baptist Etienne, Superior General.

Father Nozo died on June 24, 1868.
VERY REV. JOHN-BAPTIST ETIENNE, C. M.
FOURTEENTH SUPERIOR GENERAL (1843-1874)
Very Rev. John Baptist Etienne

Fourteenth Superior General 1843-1874

Very Rev. John Baptist Etienne was born at Longeville-les-Metz, August 10, 1801, of a most Christian family. By a strange coincidence he received baptism from the hands of a Priest of the Mission.¹

His father, Charles Etienne, wishing to confide the education of his children only to strict Catholic teachers, sent him to the preparatory seminary which his eldest brother Louis had just left to enter upon his ecclesiastical studies. But in 1817, this brother, become the head of the family by the death of his father, returned home, and John Baptist replaced him in the ecclesiastical seminary.

Of frail and delicate health, the young seminarian was frequently obliged to go to the hospital for treatment, and here he was placed under the care of the Daughters of Charity. Being given to read the life of Saint Vincent de Paul by Collet, he became so filled with admiration for the Saint, that he resolved to join his Congregation. The following year, 1820, he succeeded in carrying out this plan, and although only nineteen years of age, went to Paris and asked admittance into a Community which had scarcely risen from its ruins and of which he was providentially destined to become the restorer.

The Missionaries dispersed during the Revolution were becoming reunited by degrees, and when Mr. Etienne entered the Congregation their number was still very small. Only three or four of the houses had been opened and the mother house itself, given by the government in 1817, could barely accommodate twelve persons. It was amidst these circumscribed conditions that Mr. Etienne became

¹ Rev. James Philip Morel who had been a member of the Congregation of the Mission, being attached to the house at Metz before the Revolution. He was then pastor of Saint Ruffine.
formed to the life of a Priest of the Mission under the directorship of the worthy Father Le Go. Having given a most promising guarantee of future usefulness, Mr. Etienne was admitted to the Vows. He made them in the chapel of the Daughters of Charity, October 18, 1822, and three years later, September 24, 1825, was ordained priest.

So great was the confidence placed in Father Etienne by his Superiors on account of his judgment and prudence, that they entrusted him with the direction of the Daughters of Charity to which were added the duties of Secretary and Procurator. Henceforward he rendered invaluable service to his Community in which nothing of importance was undertaken without his advice and cooperation.

The cholera of 1831, had left Paris in a most lamentable condition, and the destitution of the poor afforded an occasion of initiation into the works of Charity to Father Etienne, who was to give them later on such a marvelous impetus. Archbishop de Quelen, who had established asylums for the children, made orphans by the cholera, was happy to find in him a most willing and devoted co-laborer.

Thus thrown into relations with the world, Father Etienne very soon became a general favorite, and when the French troops had by their victories gained a steady foothold in Algiers, the government wishing to appoint a vicar apostolic for ecclesiastical affairs in that country, decided to confer the honor on a Priest of the Mission. Father Etienne’s name was at once suggested, but the Congregation contrived to overcome the decision of the Holy See and the French government, and to retain this most worthy confrère at Saint Lazare’s. A few years later, an honor of a different character was about to be thrust upon him. Queen Marie Amélie, expressed her desire of making him preceptor to the Count de Paris, her son. Father Etienne, however, represented so well to her that having joined the family of Saint Vincent to devote himself to more humble
duties he should be allowed to decline the honor, that she consented. Meanwhile grave difficulties having arisen concerning a convocation of a General Assembly, the Council decided to send two deputies to Rome to treat with the Sacred Congregation of Regulars. The Inter Nuncio selected Father Etienne as one of the two, and he with Father Aladel went to the Eternal City in the month of January 1843. The thorough business knowledge of Father Etienne, as well as his prudence and foresightedness, hastened the happy termination of negotiations and everything was satisfactorily settled. The two Missionaries returned home and reached Paris on March the 18th. The very next day, March the 19th. feast of Saint Joseph, the letters requesting an attendance to a General Assembly, were sent out. This Assembly which took place on August 4, 1843, elected Father Etienne Superior General.

The news of the election was everywhere welcomed. All saw in it a harbinger of future prosperity and peace for the two families of Saint Vincent de Paul, subjected for half a century to untold trials. These hopes were fully realized. Under the fatherly and wise government of the new Superior General, the Community gradually awoke to a new life, while the marvelous development of its works justified the title conferred on Father Etienne of Second Founder of the Congregation of the Mission. His generalship, the longest and most prosperous since that of Saint Vincent, was marked, as stated above, by an increase in the works both of the Priests of the Mission and those of the Daughters of Charity. Long before his time and during two preceding centuries, the Congregation had had charge of important works, having the care of many seminaries and several parishes, as that of Versailles and of the Church of the Invalids in Paris, and it had besides established foreign Missions as those of Algiers and Madagascar. But nearly all these had been swept away during the Revolu-
tion. Under Father Etienne establishments no less honorable and useful to the Church, were confided to the Missionaries. Diocesan seminaries were once again offered to them as well at home as abroad, and there were opened by them other Missions in France, Italy, Spain, Poland, Ireland, Prussia and Austria. In foreign countries there was also a noted progress of their works. In Asia, as Father Etienne himself wrote, four Provinces had been erected by the Congregation in China alone, and there were others being formed in Persia and the Levant. The works in Algeria were once again resumed on a better drawn plan and they were, therefore, more fruitful than those formerly carried on in Barbary; Egypt and Abyssinia beheld Missionaries devoting themselves untiringly to their poor. Wonderful indeed were the harvests ripening under the activity of the Priests of the Mission and the Daughters of Charity! Both Communities had penetrated into North and South America and they had houses in the United States, Mexico, Brazil, Peru, Bolivia, Chili, Ecuador, the Argentine Republic, etc.

In 1843, when Father Etienne became the head of the Congregation of the Mission, this Community had only fourteen houses with a personnel of one hundred sixty-six Missionaries; in March 1874, when he was called to his reward, it had sixty-nine houses, with six hundred sixty Missionaries. Outside of France, ninety-eight houses were founded during his term of office.

Father Etienne died March 12, 1874, having reached seventy-three years of age and fifty-four of vocation. He governed the Priests of the Mission and the Daughters of Charity thirty-one years. His death was an occasion of universal regret and sorrow.
VERY REV. EUGENE BORÉ, C. M.
FIFTEENTH SUPERIOR GENERAL (1874-1878)
On August 15, 1809, Very Rev. Eugene Boré was born at Angers, of a Christian family which occupied a distinguished position in that city. His pious mother, being left a widow three years after the birth of Eugene, devoted herself entirely to the education of her five children of whom Eugene was the third eldest. His piety and talents were her greatest consolation. In October 1826, he went to Paris to finish his course of rhetoric at the College of Saint Stanislaus. Having passed to the class of philosophy, he achieved this course with brilliant success and carried off the highest honors at the general contest. He was then only eighteen years old. Without neglecting his other work, he at once began the study of law, after which he devoted himself to that of the different languages.

It was about this time that Mr. Boré met the celebrated Abbé de Lamennais and became one of his most ardent disciples. For several years he spent his vacations at la Chesnaie, happy to find himself under the direction of so gifted a master. The Abbé de Lamennais reciprocated the affection of his devoted pupil, and when absent would address him as “his beloved Eugene” giving him advice so filled with wisdom and piety that little could it have been then surmised of his lamentable fall. When the fame of this great writer began to wane and the brilliant lights that had gathered around him disappeared, one after another, Mr. Boré remained faithful to his old master, still venerating in him that genius which had seemed so great in defending Holy Church. He could not at first bring himself to believe that the Abbé de Lamennais erred, and it was only in 1851, that he gave up all hope of his return.

The persevering literary pursuits of Mr. Boré soon
brought him into public view. In 1833, he was received a member of the Société asiatique of Paris, and Mr. Guizot appointed him professor of Armenian. The articles published by Mr. Boré in the Journal asiatique won for him widespread fame. He was sent in 1835, on a literary mission to Venice, and taking advantage of this sojourn at the monastery of the Mechitarists there, he spent much time in scientific researches which being published later on, were greatly appreciated by the scientific world.

In 1837, he left France and after sojourning some time in Vienna, where he continued his investigations, he embarked at Trieste for Constantinople and once there engaged board at the home of an Armenian family, the better to learn the language of the countries he purposed to visit. Six month later, accompanied by a Lazarist Missionary of Constantinople, Rev. Father Scaffi, Mr. Boré set out for Erzerum, chief town of Armenia, whence he sent several accounts to the Académie des inscriptions et belles-lettres. He continued his work at Tauris and drew up several memoirs. In the meantime he opened a school which he directed with so great a success that the shah of Persia sent him a firman, as a grateful and congratulatory acknowledgment of his services. Many and full of interest were the letters written by Mr. Boré to his friends in France, and they appeared in print under the title Correspondance d'un voyageur en Orient. Mr. Boré was most anxious to see the Lazarist Missionaries established in this place. On April 14, 1841, he received a letter from Father Etienne announcing the realization of this project, the Rev. Fathers Darnis and Cluzel being chosen to begin the Mission of Persia.

It was at this time that the Académie des inscriptions et belles-lettres in recognition of the valuable memoirs sent by Mr. Boré to that institution, and of the eminent services he had rendered the French legation in Persia, petitioned
the government, on the suggestion of Mr. Guizot, for the
decoration of the Legion of Honor in his behalf. On the
other hand, the Propaganda in Rome at this same period
addressed him a congratulatory letter for the good effected
through his means in those distant lands, and soon after,
April 5, 1842, the Sovereign Pontiff, Gregory XVI, be­
stowed on him the title of Knight of the Golden Spur.

In 1843, after a trip to France and Italy, Mr. Bore re­
turned to Constantinople and took up his residence first at
Saint Benedict, then at Bebek, where he published in the
Turkish and Armenian languages, works that are not only
literary, but also religious productions. The important quest­
ion of the condition of the Holy Land, was at that time
greatly agitated and there were on all sides outcries against
the Russian encroachments. Mr. Bore was chosen for a
special commission by the French government, and towards
the latter part of 1847, he set out for Jerusalem. The pa­
pers addressed to the government and the different publi­
cations issued by him, notably his Question des Lieux saints,
revealed the true state of affairs.

For ten years Mr. Bore was leading amidst the Mis­
sionaries of Constantinople so exemplary a life, that it was
several times circulated he had embraced the ecclesi­
astical state. This news had even been made public in the
Moniteur of 1846. It was, however, only on January 28,
1849, that upon his application, he was admitted into the
Congregation of Saint Vincent de Paul, and on April 7,
1850, Quasimodo Sunday, he was raised to the priesthood.
A few days after his ordination, Father Bore left Constan­
tinople and came to Paris, entering on June the 8th, the
Intern Seminary of the Priests of the Mission. Here he
gave his younger confrères an admirable example of sim­
plicity and humility. On January 29, 1851, he made the
Vows, and shortly after left for Algeria with Father
Etienne, who was about to visit there the houses of the
Missionaries and Daughters of Charity. In May 1851, having returned to Constantinople, Father Boré assumed the direction of the College of Bebek, and on September the 6th, that same year, was made Visitor of the Province. For fifteen years, he devoted all his zeal and energy to the college of which he was Superior, as well as to the Province placed under his care.

In October 1866, he was appointed Secretary General of the Congregation of the Mission, Paris, and at the same time charged with the direction of some houses of Daughters of Charity. These duties occupied most of his time, and whatever leisure moments he could command were devoted to the study of Oriental languages.

Very Rev. J. B. Etienne, the Superior General, died March 12, 1874. The General Assembly of the following September the 11th., elected Father Boré to succeed him. The news of his election was received most joyfully, both by the Priests of the Mission and the Daughters of Charity, and it was also welcomed by the public on account of his many talents, his literary work and the high cast of character which he possessed.

Father Boré gave himself up to his new functions with that same devotedness and conscientious exactitude which he had heretofore displayed in the various charges entrusted to him. He was, however, to occupy his new position only four years. During this brief period he visited the different Provinces of the Congregation in order to take a personal account of their works, and he had two important collections compiled which have been of great utility to the Community. These are: The Acts of the Holy See in favor of the Congregation of the Mission, and a series of Circulaires des Supérieurs généraux depuis l'origine de la Compagnie. The first volume of this latter work appeared in 1877.

But while apparently enjoying robust health, unshaken
by frequent traveling, and which seemed to presage a long
term of office, suddenly on May 1, 1878, Father Bore fell
dangerously ill. The physicians, called in haste, exerted
the resources of their art, but all in vain. The hour marked
by Divine Providence had come, and on May the 3rd. at
10:30 P. M. Father Bore expired.

He had himself appointed to govern the Community un­
til the next General Assembly, Rev. Anthony Fiat, who was
subsequently elected Superior General on September 4, 1878.

LIST OF ESTABLISHMENTS
OF THE DAUGHTERS 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 1909.

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

1902  Nardo, Italy, O.
      Olkusz, Russian Poland, H.
      Pecs, Hungary, S.
      Puente del Arzobispo, Spain, H., S.
      Ragusa, Italy, Colegio.
      Rouen, France, H.
      Rugles, France, H.
      San-Andrés de Linares, Spain, S.
      San Gervasio, Italy, A.
      San Giovanni Bianco, Italy, A.
1902. San Pellegrino, Italy, A.
Santa Cruz, Tenerife, Canary Islands, S.
Santander, Colombia, S.
Santiago, Spain, Colegio.
Sessa Aurunca, Italy, H.
Seville, Spain, S, A.
Skiernienville, Russian Poland, H.
Sobremazas, Spain, S.
Sodupe, Spain, S.
Susteren, Holland, H. C.
Szegvar, Hungary, H. C.
Tavel, Switzerland, O.
Todi, Italy, O.
Venaria, Italy, M. H.
Vienna-Ottakring, Austria, Kaiser Jubiläums-Kinderspital
Villafranca, Spain, H. C.
Yao-tcheou, China.

1903. Adelsberg, Austria, H.
Aranda de Duero, Spain, Colegio.
Arronis, Spain, H., S.
Aversa, Italy, O.
Avila, Spain, A.
Beaza, Spain, S.
Bambois-les-Fossés, Belgium, H. C.
Belsenyer, Hungary, H. C.
Bertrich, Germany, H. C.
Birmingham, United States, A, O.
Blandain, Belgium, H. C.
Blandain, Belgium, Work of the Exiled Religious.
Bosost, Spain, H.
Boussie-les-Mons, Belgium, H. C.
Cartago, Costa Rica, H.
Casale, Monferrato, Italy, A.
Chiva, Spain, S.
Constantinople, H.
Czeladz, Russian Poland, H.
Darmstadt, Prussia, H.
Dosimo, Italy, O.
Edinburg, Scotland, O.
Estaimburg, Belgium, Saint Charles.
Flores, Argentine Republic, H.
Froyennes, Belgium, H. C.
Galdo, Spain, S.
Gijon, Spain, A.
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<th>Location</th>
<th>Description</th>
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<tr>
<td>Guanabacoa, Cuba</td>
<td>Colegio</td>
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<td>Guimies, Spain</td>
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<td>Herstal, Belgium</td>
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<td>Jambes-les-Namur, Belgium</td>
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<td>Jauja, Peru</td>
<td>H.</td>
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<td>La Carolina, Spain</td>
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<td>La Farga Ribas, Spain</td>
<td>H.</td>
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<td>La Maddalena, Italy</td>
<td>A.</td>
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<tr>
<td>Matera, Italy</td>
<td>S</td>
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<td>Micchon, Russian Poland</td>
<td>H.</td>
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<td>Mollendo, Peru</td>
<td>H.</td>
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<td>Momignies, Belgium</td>
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<td>Montceau-lez-Mines, France</td>
<td>H.</td>
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<td>Morrovalle, Italy</td>
<td>H.</td>
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<td>Mundt, Prussia, Kreis Julich</td>
<td>H.</td>
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<td>Pescia, Italy</td>
<td>H.</td>
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<td>Puiczchely, Hungary</td>
<td>S.</td>
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<td>Polanco, Spain</td>
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<td>Pontasscherchio, Italy</td>
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<td>Ponte Lambro, Italy</td>
<td>Weaving O.</td>
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<td>Quiévrain, Belgium</td>
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<td>Río Sucio, Colombia</td>
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<td>Rochetta Tanaro, Italy</td>
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<td>S.</td>
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<td>San Sebastian, Spain</td>
<td>Casatorno, Inclusa</td>
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<td>Sansevero, Italy</td>
<td>M. H.</td>
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<td>Seville, Spain</td>
<td>S., A.</td>
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<td>Sherman, Texas</td>
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<td>Torre Annunziata, Italy</td>
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<td>Turka, Leopol</td>
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<td>Vidiana, Spain</td>
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<td>Vienna, Austria</td>
<td>Protectoriate</td>
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<td>Vigo, Spain</td>
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<tr>
<td>Villabona, Spain</td>
<td>H. Casa central de Expositos</td>
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<td>Villa de Chiva, Spain</td>
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</table>
1903. Warsaw, Russian, Poland, H. for Children.
    Washington, D. C. A., M. H.
    Wildbad Gastein, Austria, H. O.

1904. Abranche, Brazil, S.
    Almaden, Spain, H.
    Aversa, Italy, I. A.
    Baltimore, Md., A., S.
    Barcelone, Spain, Prison for men.
    Beyrout, Syria, H Im. Con.
    Bruges, Belgium, H. C.
    Buzet, Belgium, H. St. V.
    Cadiz, Spain, H. of the H. F.
    Campanha, Brazil, H.
    Carden, Prussia, O.
    Castelfidardo, Italy, O.
    Castelfranco, Italy, H.
    Cerrito, Colombia, H., S.
    Circassia, Colombia, S.
    Damascus, Syria, H.
    Dison-Verviers, Belgium, Patronage.
    Djoula, Ispahan, Persia, H. C., S.
    Elsinore, Denmark, D.
    Gabia-la-Grande, Spain, A.
    Guayaquil, Ecuador, G. H.
    Hensies, Belgium, H. C.
    Ibarra, Ecuador, S.
    Issy-l’Evêque, France, H.
    Ingelmunster, Belgium, H Im Con
    Kirchstetten, Vienna, Austria.
    Kuliestedt, Prussia. H
    Larraga, Spain, H., S.
    Le Venezie, Italy, A.
    Louvain, Belgium, House of Retreat.
    Lucignano, Italy, Conservatorio.
    Madrid, Spain, Central House, French Sisters.
    Madrid, Spain, Home.
    Manilla Ermita, Philippines, S.
    Mollendo, Peru, A.
    Naples, Italy, C. H.
    Naples, Italy, S.
    Olzai, Italy, A., S.
    Orcq-les-Tournai, Belgium, H. C.
    Palermo, Sicily, Sanitarium.
    Palermo, Sicily, Sanitarium.
    Parede, Portugal, Sanitarium.
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    Monaco, B. A.
    Naples, Italy, Sanitarium
    Navarrenx, France, H.
    Paris, Clinic
    Pieve di Cento, Italy, Ricovero.
    Pilis-Csaba, Hungary, Central House.
    Portolongone, Italy, A.
    Pugliola, Italy, A
    Quiévrain, Belgium, H. C.
    Raspay, Spain, A
    Rawa, Russian Poland, H.
    Rome, N.
    Sabadell, Spain, H, S.
    Spezia, Italy, F A.
    Spittel, Lorraine, H. C.
    Tambo, Colombia, S.
    Tomaszow, Russian Poland, A.
    Tiesi, Sardinia, A.
    Tschâncz, Austrian Poland, H C.
    Uccle, Belgium, I A.
    Varzca, Brazil, O.
    Veldriel, Holland, H. C.
    Villanueva, Spain, H.
    Warsaw, Russian Poland, N, H. C
    Witlich, Germany, O.
    Zolkiew, Austrian Poland, H.

1906. Ageltoum, Syria, H.
    Alleur, Belgium, S.
    Astilleros, Spain, A.
    Aurillac, France, Clinic.
    Bagnères-de-Bigorre, France, H. C.
    Biala, Austria Poland, H.
    Birmingham, England, H. of St J
    Bucarest, Roumania, D.
    Buenos Ayres, Argentina, H of O. L. L.
    Cortona, Italy, H.
    Constantinople, H.
    Cracow, Austria Clinic.
    Cracow, Austria. Ophthalmic Clinic.
    Dundee, Scotland, H.
    Favara, Italy, H.
    Fuori Grotta, Naples, H. of the S. H
1906. Fermo, Italy, I. A.
Girlan, Austria, H. I.
Grandmont, France, S.
Greensboro, U. S. A., H.
Herrerias de Heredia, Spain, H.
Intra, Italy, O.
Konin, Austrian Poland, H.
Legnanello, Italy, H.
Lize-Seraing, Belgium, H. C.
Lorquin, Germany, H.
Lublin, Russian Poland, O.
Middlesbrough, England, H. C.
Milan, Italy, H.
Port Said, Egypt, H.
Rocida, Italy, O.
Rio de Janeiro, Brazil, H.
Rio de Janeiro, Brazil, O.
Rouen, France, D.
Scarnafigi, Italy, H.
Silvia, Colombia, S.
Spittal, Germany, H. St. V.
San Felice de Guixols, Spain, A.
Turate, Italy, M. H.
Ujo, Spain, Sanitarium, S.
Valladolid, Spain, F. A.
Warsaw, Russian Poland, Central House
Warsaw, Russian Poland, H.
Zamora, Spain, Colegio.
Zloczow, Austrian Poland, H

1907. Aix-la-Chapelle, Prussia, H. C.
Albi, France, D.
Almeria, Spain, Colegio.
Almeria, Spain, Soup Kitchen
Armilla, Spain, A.
Artafe, Spain, A.
Châlons-sur-Marne, France, M. H.
Circasia, Colombia, S.
Cisternino, Italy, II.
Colima, Chili, A.
Como, Italy, H. C.
Ferme Blanche, Algeria, H. C.
Fiume, Hungary, O.
Gerona, Spain, Prison.
1907. Graz, Austria, H. C.
Ilo-Ilo, Philippines, Schools.
Ljubljana, Austria, H. of Mary.
Lanhelin, France, H. C.
Lavagna, Italy, Weaving 0.
Leon, Spain, Soup Kitchen.
Liege, Belgium, H. C.
Logrono, Spain, N.
London, England, H. C.
Madrid, Spain, Prison.
Milan, Italy, H. C.
Nataga, Colombia, H.
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Ostuni, Italy, A.
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Piedmonte, Italy, Weaving O.
Prudentopolis, Brazil, S.
Revello, Italy, O.
Rivarolo-Fuori, Italy, A.
Rivoli, Italy, S.
Ronta, Italy, A.
Sassari, Italy, A.
Sextao, Spain, A.
Udine, Italy, H C.
Vitigudino, Spain, Colegio.
Victoria, Spain, A.

1908. Agde, France, O.
Benavente, Spain, S.
Buenaventura, Colombia, S
Carcagente, Spain, A., S.
Carranza, Spain, A., H.
Casale, Italy, Colegio.
Catania, Italy, Sanitarium.
Cingoli, Italy, A.
El Dueso, Spain, Prison.
Flores, Argentine Republic, H.
Genoa, Italy, I. A.
Gijon, Spain, A.
Gijon, Spain, Soup Kitchen.
1908
Hoboken, Belgium, O.
Iénidje-Vardar, Turkey, H. C.
Kirchstetten, Austria, H.
London, England, H. C.
Lublin, Russian Poland, H.
Lyons, France, H. C.
Mafferdol, Austria, H.
Mataro, Spain, Soup Kitchen.
Milanow, Russian Poland, H.
Moncalieri, Italy, H. C.
Montreuil-Haut, France, H. C.
Muno, Belgium, H. C.
Oviedo, Spain, Soup Kitchen.
Pincerow, Russian Poland, H.
Porto-Rico, H.
Potenza, Italy, H.
Reichenberg, Austria, N.
Rochefort, Belgium, O.
Rudka, Russian Poland, Sanitarium.
Shang-hai, China, H.
Strasburg, Prussia, Clinic.
San Remo, Italy, H. for Children.
Seville, Spain, Prison.
Suresnes, France, H. C.
Tomelloso, Spain, Schools.
Vernechia, Italy, H.
Wyrozbye, Russian Poland, H.

1909
Aíbar Spain, H., S.
Ancona, Italy, H.
Aosta, Italy, H. of St. V.
Badajoz, Spain, A.
Carabanchel, Spain, Colegio.
Casale Monferrato, Italy, Colegio.
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Guimerville, France, H.
Hull, England, O
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1909 Kansas City, U S. A., F. A.
Lima, Peru, Lazaretto.
Mahon, Spain, Lazaretto.
Malaga, Spain, A.
Mataro, Spain, A.
Moncalieri, Italy, O.
Naples, Italy, B. A.
Orvieto, Italy, H. C.
Pamplona, Spain, Prison.
Paris, H. of St. H. de Passy.
Redange, Germany, H.
Redondela, Spain, Lazaretto.
Santiago, Spain, Sanitarium.
Sienna, Italy, O. for Mutes.
San Lorenzo, Italy, Sanitarium.
San Roque, Spain, H.
Tuy, Spain, Soup Kitchen.
Valencia, Spain, Prison.
Venafro, Italy, S.
Vertheuil, France, H.
Vigo, Spain, Colegio.
Vitoria, Spain, Prison.
Zugarzamundi, Spain, H.
BOOK REVIEWS


This biography, the production of a gifted pen and profusely illustrated, will be of particular interest to those who have known Father Cornu. His life as a Lazarist was passed in great part in the Ecclesiastical Seminaries of La Rochelle, Cahors, Montpellier and Soissons, where he taught the different branches of ecclesiastical science, whilst the last and most important period was spent at Lille in the diocese of Cambrai.

In 1875, Catholics having obtained a license to open Universities, Lille was among the first of the French cities to make good this advantage, and it soon organized its own Catholic University. This institution, however, did not include a theological course, for the obvious reason that there already existed in the diocese of Cambrai an ecclesiastical seminary directed by the Congregation of the Mission. Its Superior General, Very Rev. E. Bore, wishing to show the interest he took in the University, contributed towards its erection the sum of 50,000 francs, sent in the name of the Priests of the Mission and the Daughters of Charity of the dioceses of Cambrai and of Arras.

It soon became evident that a diocesan seminary, attached to the institution, was a necessity, and it was, therefore, decided to open one for those students following the courses at the University. In 1880, Father Cornu was appointed Director.

A man distinguished alike for his learning and literary taste, Father Cornu found himself in the midst of congenial surroundings, being brought thus into relation with the most intellectual men of Lille. It is needless to say, he occupied an eminent position in this circle by whom his mental endowments were fully appreciated. A certain originality gave to his many qualities an indescribable charm that seemed to stamp his words and actions with an individuality all his own, and which is admirably brought out by Mr. Lesne, often quoted by his biographer. To these rare gifts were added those of a higher order, for Father Cornu was not only a man of talent, but also one of heart, and he exercised a marked influence over those around him. His was a kindness that had no after-sting, and we can say that having known him long and intimately, we are yet to hear of any one ever having experienced an injury from him, directly or indirectly. His friendship was sought because of the confidence and affection he inspired, and the most distinguished men held him in high esteem. When still young, being professor at La Rochelle, Mgr. Landriot, the bishop of that city, gave Father Cornu marks of special regard and favor. He was treated in
the same manner by Mgr. Thibaudier, when at Soissons, and that prelate
was delighted to find him at the head of his seminary. In February 1880, he wrote: "The worthy Father
Cornu knows full well how much I esteemed and loved him at Soissons. I
will indeed be most happy to find him at Lille."

Piety which elevates man to a higher sphere and is the first of all
priestly virtues, was found in Father Cornu such as his enlightened mind
and deep knowledge would have us wish it — sincere and tender. "At
the altar," Mr. Lesne tells us, "Father Cornu had a noble bearing and a
simple, recollected manner. His head was slightly bent beneath the curly
locks that formed a kind of aureola, encircling his brow. That somewhat
brusque manner, peculiar to him, entirely disappeared, and when he held
the consecrated Host in his hands, it could be readily seen that he was
speaking to Jesus Himself, whom he beheld with the eyes of his soul."
This portrait is a true one.

Father Broutin has made use of all available information to make of
his biography a truthful narration. We believe he has succeeded in his
attempt, for as yet no one has brought forward any contradictory state­
ment. We think that there is not likely to be any. This is the best testi­
mony of the value of the work, for it is assuredly all important in the pub­
lication of a biography, that the life-sketch drawn should be so accurate
that it find no contradiction in a similar work written by another pen.

360—Vers les Sommets; lettres de la comtesse de Saint
Martial (Sœur Blanche, Fille de la Charité). Paris, Plon,

This edition is a second series of letters of a Daughter of Charity who
died at l'Hay, near Paris, in 1899. The first series appeared under the
title: En haut, as previously noted in the Annals (French ed., Vol. 69,
p. 144).

The first part of the introduction written by Mr. Leopold de Fisher,
gives an idea of the beauty of the work:

"Among contemporary women whose virtues have attracted our attention,
there are some more celebrated than the Countess Albert de Saint Martial,
in religion Sœur Blanche of the Daughters of Charity of Saint Vincent de
Paul; but few, perhaps, have left us a memory so deep, so helpful, and
so uplifting.

Ten years of happiness, ten years of sorrow...this is her whole life. Is
it the striking contrast of these two periods that excites the interest she
awakens within us? Or rather, is it not the elevation of that soul to high su­
pernatural order, by the sudden and violent shock which snatched from
her at one blow, all that was dear in life, and made her in the midst of her
grief, a queen, such as she had been in her pure and happy family life?
In the wonderful change which now took place, she remained calm, serene,
with her heart uplifted and united to God ... and ever joyful with that radiant joy, which reflected itself on those around her. We are filled with admiration when contemplating this beautiful character, always pliable and submissive beneath the most heart-rending trials. The picture is fascinating, instructive and most edifying. It sometimes happens, that when reading the lives of certain saints, the novice is disconcerted by the rude path traced out before him. Not so with that of Mme. de Saint Martial, who in her letters unconsciously betrays the secrets of a virtue that knew no bitterness..., in following in her footsteps we are able to measure our own, and to go forward under her guidance even to the summit of perfection, so great is the charm experienced when studying her, even amidst excruciating sorrows and sacrifices.

Four years ago the first publication of the first series met so great a success, that thirty editions have been issued, revealing to us the truth of the foregoing lines...While trying to retrace the moral portrait of Sister Blanche, and becoming the echo of her thoughts, our intention is to present a loving tribute to her memory, as a token of our affectionate remembrance. It is our desire to preserve in these pages the undying fragrance of a soul tender, strong and true. "Hers is an example that cannot remain concealed under a bushel, but should shed afar off the rays of its beneficent light."

361 —We have been asked information about a booklet (in-4 with illustrations but without author) bearing the title: Saint Vincent dans les fers. Drame en 3 actes. Paris, autographie de Saint-Lazare, 95, rue de Sévres. When the booklet reached us, we could not possibly answer the question proposed, being ignorant of the existence of the play. Since that time, it has happened that one of our confrères accidently found at a bookseller's a small book with the title: Vincent de Paule (sic) ou l'illustre galérien, mélo­drame historique en trois actes par M. Lemaire, représenté pour la première fois, sur le théâtre de la Gaîté, le 7 octobre 1815. This drama is the reproduction of an incident related of Saint Vincent de Paul by some historians, who pretend that the Saint took the place of an innocent galley slave when visiting the prisons of Marseilles.—The author given is H. Lemaire. According to the writer of La France littéraire, Mr. Quérard, "H. Lemaire is a novelist, playwriter and moralist, born at Nancy. He wrote a number of works, among others the following: Vie de saint Vincent de Paul, écrite en faveur de la jeunesse. Paris, 1825, in-18; Vincent de Paule ou l'illustre galérien...Paris, Barba, 1815, in-18, etc."

It is not likely that at the present time such melodramas from incidents in the life of Saint Vincent, or that of any other saint, are represented at the theatre de la Gaîté, Paris. But in 1815, these sort of pieces were put on the stage. When we peruse some of the dramas brought before the public in the beginning of the Restoration, we cannot help but find them sentimental and crude, possessing little or any literary or historical value.
being drawn, as they are, from incidents, the truth of which is questionable, as our readers are aware.

The booklet is, therefore, very probably a copy, almost entire, of the original melodrama of Lemaire. The characters represented are the same; namely, "Saint Vincent; Brusquant, keeper of the galley; Deslandes, the galley slave, etc."—Annette, the daughter of Deslandes, aged 16 or 17 years, is in the latter work replaced by "Emile, son of Deslandes," which plainly shows that the piece has been arranged to meet the requirements of a college play, and besides the last scene in which the marriage of Annette takes place, has been suppressed.

The written note in the copy at hand states: "It is supposed to be written by a Missionary before the Revolution." It is well that the one who wrote this note only "supposes" as we now see that his "supposition" is altogether a mistake.

362 — Lo Studio e la Vita (Study and Life); for young people. Periodical. Directed and published by the College of the Mission, Sarsana, Italy. Annual subscription 2 fr. 50.

The title shows the purpose of the periodical. The first issue bears this recommendation: Amerigo Cervia, responsible (Con permissione ecclesiastica) Rev. Amerigo Cervia is a Priest of the Mission.

We sincerely extend our good wishes to "Lo Studio e la Vita."


In his short introduction the author writes: "The ready welcome given the pamphlet Qu'est-ce que l'enfer? encourages me to publish a few meditations and instructions."—These meditations and instructions are those usually presented for consideration in a retreat. Introduction: Necessity of the retreat. First Day: The most important affair (salvation), etc.

364—In a work entitled: Le clergé du diocèse de Poitiers depuis le Concordat jusqu'à nos jours, by Béduchaud (in-8, Poitiers, Oudin, 1906), is found precious information relative to the diocese of Poitiers.

Among the hundreds of names of the priests that figure in the work are those of two Priests of the Mission: Rev. Pierre Laumond and Rev. Armand Joseph Patte, both of whom we have often heard some of our older confrères speak. We, therefore, gladly quote the details given of them.

Rev. Fidelis Armand Joseph Patte was Superior of the Ecclesiastical Seminary of Poitiers from 1806 to 1812. He was born at Arras, March 7, 1753, and entered the Congregation of the Mission in 1771, making the Vows in 1773. At the time of the Revolution he was Director of the Eccle-
siastical Seminary of La Rochelle, then in charge of the Lazarists. He re­
mained concealed at Poitiers in the Sainte Radegonde alley where his hid­
ing place is to be seen. Under the dress of a national guard, he discharg­
ed his sacred ministry and assisted the faithful who remained loyal to the
Church and refused to recognize those priests who had taken the oath. On
February 9, 1803, when the clergy had been reorganized by the Concordat
of 1801, he received from Mgr. Luke Bailly, Bishop of Poitiers, letters
that attached him to his diocese. In 1806, he was appointed Superior of
the Ecclesiastical Seminary then in the José house on Feuillants street.
In 1812, the Seminary was transferred to Montmorillon, but Father Patte
did not go thither. His position was filled by the Abbé Meschain, of the
diocese of Poitiers, who had publicly confessed his faith during the reign
of Terror. Father Patte was then made titular canon of the cathedral,
having received the title of honorary canon in 1814. He wrote that he
was, “since several years, member of the administrative Council of the dio­
cese, the episcopal See being vacant.” At the Restoration, he was re-ad­
mitted into the Congregation of the Mission, and appointed Director of the
Ecclesiastical Seminary of Soissons, remaining there only one year, 1816­
1817. Having once more returned to Poitiers in 1817, he withdrew the
following year to the mother house in Paris and died there in 1821, aged
68 years.

Rev. Pierre Laumond was a co-laborer of Father Patte at the Seminary
of Poitiers and like him a member of the Congregation of the Mission.
He was born in the diocese of Limoges in 1757. In 1806, he was made
professor of theology in the Ecclesiastical Seminary of Poitiers of which
Father Patte was the Director. For a long time Father Laumond was the
only professor at the Seminary, situated on Feuillants Street, from 1806 to
1811, and later at the Preparatory Seminary of Montmorillon, from 1812
to 1814, when that establishment occupied the house of the penitents on
Corne-du-Bouc Street (not existing today) from 1814. In 1806, he was
given the title of honorary canon of Poitiers.

In April 1816, Father Laumond petitioned Father Hanon, then head of
the Congregation of the Mission, for his re-admittance, and his request
being granted, he left the Ecclesiastical Seminary at Poitiers. From 1818
to 1827, the year of his death, he was successively Director of the Ecclesi­
astical Seminary at Soissons, professor of theology in the Ecclesiastical
Seminary of Saint Flour, and Director of the Ecclesiastical Seminary of
Cahors. Father Laumond taught with great success theology and philoso­
phy.

365.— Notice sur M. Pierre René Rogue, prêtre de la
Congregation de la Mission, professeur au grand Séminaire
de Vannes, mort confesseur de la foi, le 3 Mars 1796, par
Pamphlet, in-8, 29 pp. Price 0 fr. 15. This biographical sketch is sold to defray the expenses of the process of Beatification.

The Abbé Guesdon of the diocese of Vannes, died March 12, 1885; he was born August 24, 1804, at Vannes. While still a seminarian, and later on a priest, he lived in close acquaintance with several persons who had known Father Rogue; among others, Mr. Géanno, principal of the college of Vannes, Father Le Gal, C. M., Director of the Ecclesiastical Seminary of Vannes, before and after the Revolution, and the Abbé Videlo, pastor of Hennebont, who never left Vannes during these troublesome times.

Full of admiration for Father Rogue, the Abbé Guesdon having collected sufficient funds, raised the monument that marks the last resting-place of the Martyr —he himself drew up the plan and superintended the work. His pamphlet is a loving tribute paid to the memory of Father Rogue whom he held in great veneration.


It is with pleasure we mention this tenth edition of the book of the Abbé Maynard, which was published in 1864. The principles that guided Saint Vincent de Paul, as well as the examples of virtue he gave, are brought forward in bold relief. The author had already in a previous work, written in his usual unique and reliable style, shown the historical side of the life of the Saint. It is entitled: *Saint Vincent de Paul, sa vie, son temps, ses œuvres, son influence* (4 vol. in-12). This work also is well known to our readers.

367—In our Book Reviews of 1906, we gave a first list of the works printed at the Catholic Mission in Pekin. We now furnish another which shows the work accomplished by this printery and the invaluable services rendered by it, not only to the Church, but also to the foreign residents of China.

**Chronological List of the Principal Works Printed by the Lazarists in the Pei-t'ang at Peking (Continued).**


This guide has been published in English and Chinese for the General Administration of the Chinese Imperial Post Offices. 2500 copies have been printed.

As the title indicates, this book is written in Dutch and contains a large number of descriptive and historical notes on Russia, Persia and China, which Mr. Knobel has compiled during his long sojourn in these countries. Only 100 copies of this book have been printed and it is not for sale in the market.


This work, written entirely in Chinese characters and in elegant style although simple and easy, contains 99 lessons in dialogue form for the use of European students commencing to study the Chinese language. In 1908 a second edition was issued.

88. — *Tch'ao pué cheng t'i*, visits to the Blessed Sacrament and to the Blessed Virgin, by Saint Alphonsus Liguori, translated by Paul Ouang, C.M. One volume in-16, 85 Chinese pages. (One page of Chinese text is equivalent to two pages of European print.)


This protocol includes a number of *Imperial Edicts* in French and Chinese texts, promulgated by the dowager Empress and the Emperor Kuang-Shu from their residence, Sin-gan-fon, capital of the province of the Chan-si, and dated from Dec. 27, 1900 to July 24, 1901.


This book contains an account of the meetings of the diplomatic corps previous to the signing of the *Protocole final*, from Oct. 26, 1900 to Sept. 6, 1901; the correspondence exchanged between the diplomatic corps and the Chinese government, from Sept. 26, 1900 to Sept. 7, 1901, as well as the procès-verbaux of the reunions of the diplomatic corps after the signing of the *Protocole final*.

92 — *Règlements de police des Légations*. Printed by the Lazarists, Peking, and edited by the printery of the Pei-t'ang in six languages: French, English, German, Italian, Chinese and Japanese.

This work is divided into two parts: I.—Weitere Ergänzungen zu Giles' Dictionary; II.—Tibetische Ortsnamen. These observations on the exact meaning of the Chinese expressions are much appreciated by Chinese scholars.


95.—Règlement du Club de Pékin, 1902. Pamphlet in French and English, 40 pp.


97.—Facultates Vicariatus Apostolici Mongoliae Occ-merid. Printed at the Pei-t'ang, 1903. Pamphlet, 16 pp. in-16.

98.—Exercices de chinois parlé, with a vocabulary by Mgr. Favier, C. M. Edition revised and considerably enlarged by E. Dénus, C. M. Peking, printed by the Lazarists, 1903. One volume in-12, xii-340 pp.

This elementary course in "Chinese conversation" is of great use to the Missionaries and to the Europeans who desire to learn rapidly the Chinese language, and it responds perfectly to the requirements of beginners.


(To be continued.)
NOTES ON THE PRIESTS, CLERICS AND BROTHERS OF THE CONGREGATION OF THE MISSION

We are about to complete the first series of our important and edifying Notes. The first volumes have appeared in supplementary form, in the preceding issues of the Annals, but we have condensed the last volume in one book to be published shortly. We give here the Preface with a brief notice of the Priests of the Mission who perished during the Revolution.

PREFACE OF VOLUME V

With this volume the first series of our Notes or Short Biographical Sketches of the Priests, Clerics and Coadjutor Brothers of the Congregation of the Mission, is completed. It extends from the origin of the Company to the close of the Revolution, that is from 1625 to 1800. The principal end for which the custom of writing the lives of virtuous Missionaries has been established, is nothing else but edification. This practice exists in nearly all religious communities.

Following are the sources whence are drawn the biographies of this publication. 1. From the Circulars of the Superiors General, usually sent to the different houses of the Company at the beginning of the year. Occasionally in them mention is made of some Missionary lately deceased. These notes are, as may be readily inferred, of
special value. 2. From a collection of documents bearing the title "Obituary Notes," which were sent, in the course of time, to every house in the Community, even as far back as the year 1734. They appeared annually and sometimes more frequently; at first of a few pages only, later on in booklet form containing whatever appeared worthy of mention in the life of the deceased; the one at hand is of five hundred forty pages. These Notes written at Paris under the supervision of the general administration of the Community, are also most precious. 3. We have found a source of information in the manuscripts, preserved in each house, and especially in the central house of each Province, which contain biographical sketches of deceased members. These manuscripts were collected and translated by Rev. Gabriel Perboyre, C. M., when he compiled his Mémoires de la Congrégation de la Mission. Many of these lives were inserted by him in this work, as we may see by glancing over the Mémoires of Poland, Algeria, etc. These sketches, generally very short, are not as reliable as our aforementioned sources. We have left out some of these lives. Forced to make a choice from the abundance of matter at hand, we have selected those which appeared of more interest and which, besides, offered a greater security of truthful narration, as in some cases the facts recorded are contradictory to those given in more reliable statements. At times the Notes were written on the register ad hoc on the day of the decease, or that of the funeral, and under these circumstances, details are often overlooked that cannot be omitted when a life-story is told. We may not, therefore, attach to this last source, the importance which the first two undoubtedly possess.

As to the last period, embracing the close of the eighteenth century and especially the revolutionary times, when several of our Missionaries sealed their faith with their blood, we found no record of them in our own registers, the Con-
regation having then been dispersed. We have availed ourselves, however, of that preserved in public archives, the authenticity of which appears to us unquestionable.

** *

The publication of our Notes besides the edification they furnish, possess, it seems to us, a much to be appreciated historical value. This is the reason why in 1881, in the first volume edited by the Rev. John Baptist Pemartin, C. M., Secretary General of the Congregation, there appeared, following the Notes, a list of the establishments opened in the time of Saint Vincent, with a summary of the foundation and works of each, and the names of all the members received into the Community during his generalship.

As can be readily seen, this collection will be of great value as a work of reference, if the plan first adopted of classing the Notes according to the generalships of the various Superiors General, be so continued, especially at this time when historical researches are much in vogue and information is constantly asked about both the Priests of the Mission and their works.

As we are about to issue our last volume, we have judged it proper to make a slight deviation from the plan faithfully followed in the preceding volumes. The portrait of the Superior General appears in the frontispiece and the notes on his life and the lives of those Missionaries, who died during his term of office, are first given, followed by the list of the establishments and the general information about the foundation and works with the names of the Superiors, just as they are found in Vols. i and ii, published in 1881 and in 1885, and in Vols. iii and iv, published in 1898 and in 1903; but the list of the members received during each generalship has been omitted, as we judged it more convenient to condense all the different lists into a general one.
which is to be found at the end of the volume. This list forms the most important and considerable part of the present volume. An alphabetical table of the establishments from 1625 to 1800, appears after the biographical sketches, which will, we hope, add to the utility of the work.

II

THE PRIESTS OF THE MISSION WHO PERISHED DURING THE REVOLUTION IN FRANCE IN THE EIGHTEENTH CENTURY

The religious persecution in France at the close of the eighteenth century in which so many ecclesiastics perished, was grafted on a political revolution. This popular uprising was the outcome of the general oppression under which the people had no legal means to make known their grievances. It must be admitted that many of their claims were justly founded. Royalty had ceased to consult with the people's representatives; the States-General had not been convened since 1614:

Louis XVI yielding to the general pressure, called together the States-General composed of the representatives of the three estates,—the nobility, the clergy, and the commons.

On the 4th of May, 1789, they met at Versailles. The central power found itself facing a formidable opponent; the popular rights had been suppressed for more than a hundred years and the new ideas of liberty and equality were fermenting under the active influence of the philosophical principles of the eighteenth century. Louis XVI knew not how, nor did he possess the wisdom, to stem this current and to shape its course.

After many dissenting deliberations between the representatives of the three orders which the king's authority
was powerless to conciliate, on the 20th of June, 1789, the deputies of the commons, who were joined by deputies from the two other orders, declared themselves a National Assembly, and took the oath not to separate until they had framed a constitution for France. The Revolution, now organized, was about to move onward.

The king and his court resided at Versailles. On the 12th of July, 1789, Paris was startled by the news that Minister Necker and his friends had received their dismissal and were replaced by men, believed to be the enemies of all reform. The spark was put to the popular fury which quickly enkindled and burst forth in the capital. That day, the 12th, was one of terrible agitation. On the 13th, the mob pillaged Saint Lazare's, and on the 14th, the Bastille was stormed and taken.

The Constitutional Assembly, later on called the Legislative Assembly (October 1, 1792) changed the Constitution of France. We need not enter into details here. But this Assembly not only organized a new political regime, but it also ventured to regulate the religious condition of the kingdom. Thus was the Civil Constitution of the Clergy framed and voted by the Assembly, on the 12th of July, 1790. It was sanctioned by the king but afterwards condemned by the pope. The Assembly having made the oath obligatory on all priests (January 1791) there were henceforward two parties among the clergy, known as the "prêtres assermentés," or constitutionnels, and the "dissidents," or "prêtres non assermentés." The latter refused to take the oath as being schismatical and condemned by the Church. They were looked upon as enemies to the new order of things, and the revolutionists, then in power, included them among the upholders of the monarchy. The measures adopted to suppress them soon caused a bloody persecution. It may be divided into three periods classed as follows: 1. The September Massacre of 1792; 2. The
Persecution under the Reign of Terror in 1793; 3. The Persecution under the Directory in 1797.

I

The September Massacre of 1792 — A law voted in the Legislative Assembly on the 26th of August, 1792, decreed the following measure: "All priests subject to the oath of 1791, and who have not taken it, or who, having taken it, have since retracted, will be obliged to leave their department within eight days and the French territory within fifteen days."

A search was now begun against refractory priests. In the course of the year 1792, the monastery of the Carmelites, the Abbaye, the Seminary of Saint Firmin, in Paris, were filled with priests and other prisoners of every rank and condition, magistrates, military officers, and private citizens (Pisani, l'Église de Paris et la Révolution, t. 1, p. 302). The stake was ready; there was needed only a spark to enkindle the fire. It came. Toward the latter part of August, threatening news began to circulate: the frontier had been invaded by the Duke of Brunswick at the head of 80,000 men and the people of the capital were eager to go forward and oppose them. "Not so," wrote Marat, "by leaving Paris the Assembly will be left without defense. Let us rid ourselves of the enemies within and when we have placed these out of harm's way, we shall go to those without." On the 1st of September, the report came that the Prussians were at Verdun, and on the two following days, the 2nd and the 3rd, the massacre took place at the Carmelite monastery, the Abbaye, and the Seminary of Saint Firmin. It was noticed that it was because of their refusing to take the oath that the priests were both imprisoned and massacred in these places as there were no members of the constitutional clergy among them. (Pisani, ibid., p. 304.)
Two Priests of the Mission perished at the Seminary of Saint Firmin: Rev. Louis Joseph François, the Superior of the house, formerly known as le Séminaire des Bons Enfants, and Rev. Henry Gruyer. Shortly after, at Versailles, Rev. Paul Galoy, C. M., was included among the victims of a massacre which took place in the Queen’s stables, September 8th.¹

¹. The Notes on the Priests of the Mission who perished during the Revolution, in Vol. v, are written by Rev. P. Coste, C. M. In order that the lists already published in the Annals might be rectified and that the reason why some of the names mentioned in them, have been omitted by Father Coste, we have deemed it advisable to give here the following explanation: To the question, What Priests of the Mission fell victims to the religious persecution in France at the close of the eighteenth century?—it may be answered: In the Circulars of Father Cayla, Superior General and the Obituary Notes accompanying them, we find sixteen names which are also to be seen in the five columns of names on a slip of paper, kept at the mother house, Paris. Above the columns are the headings, guillotined, died in prison, died in France, died in a foreign land, returned to France. This list which was for certain drawn up previous to Father Cayla’s death, gives us twenty victims, four more than are mentioned in the Circulars and eighteen less. In the work entitled: Martyrs de la foi, the Abbé Guillon gives twenty-two. The author of Vol. ii of the Circulars gives their number as thirty-four. In this last list, two names were omitted: Alexius Julian Lucas and John Peter Fraysse. In another list, thirteen names are erroneously given; they are: John Joseph Avril, John Elias Bories, Peter Bonzé, Alexius John Collin, John Charles Caron, Matthew Caron, Stephen de Langre, Simon Fontaine, John Henry Grillet, Angel Lamourette, Claudius Leclerc, Francis Messin and Claudius Joseph Vaucleret. There were only two Priests of the Mission massacred at Saint Firmin’s: Rev. Louis Joseph François and Rev. Henry Gruyer; this is the authorized opinion adopted after long and fruitful researches and which Mgr. de Teil has felt justified in presenting when giving in his account before the commission charged to advance the cause of beatification of the martyrs of the September Massacre. Father Cayla himself knew no others, and in his Circular of January 1, 1794, to the names of Father François and Gruyer, he adds only that of Father Gallois who perished at Versailles. He wrote: “Fathers Francois, Gruyer and Gallois, had the honor to be associated with those worthy priests of Jesus Christ, who were massacred during the infamous days of September 2nd and 3rd. Others were arrested; they are still in prison, and their life is more than ever in peril.”

After the massacre of September 1792, it was to the nation’s interest
II

The Reign of Terror. It was especially during this period of the Revolution that the greatest number of priests perished. To the Legislative Assembly succeeded the Convention (September 21, 1792—October 27, 1795). The new legislation was beset not only with foes without, but also with even more dangerous enemies within. Those men that the names of those who had fallen victims to the popular fury, as well as of those who had escaped, be known. A list was, therefore, drawn up by order of the government, bearing the title: \textit{Etat du nombre des prêtres réfractaires detenus à Saint-Firmin et peris le 3 Septembre 1792}, certified sincère et véritable, October 12, 1792, by the sans-culottes of the Jardin des Plantes, has besides the name of Stephen de Langre these words \textit{Sauvé le 3 octobre}. Father de Langre, in point of fact, as the Abbé Guillon tells us, escaped. We find his autograph affixed to a memoir addressed October 17, 1792, to the administration of public property. \textit{Arch. nat.}, S. 6850.

That the names of Rev. John Henry Gruyer and Rev. John Henry Grillet were mistaken one for the other, is not surprising. The latter was reported to have been killed at Saint Firmin, but this error was soon rectified. In 1797, the Abbé d'Auribeau wrote: "Father Grillet, Superior of the Seminary of Beauvais and Vicar General of that diocese, is not dead". (\textit{Mémoire pour servir à l'historique de la persécution}, etc. Rome, 1797. pages 39, 763.) He died in 1802, having directed the affairs of the diocese, amidst numberless difficulties, during the vacancy of the See, as we are told by the Abbé Humbert in his \textit{Histoire religieuse du diocèse de Beauvais et en particulier de l'église Saint-Etienne}.

Prior to the Revolution, when it was used as a prison, the Seminary of Saint Firmin received other priests as boarders besides the Priests of the Mission. Among the number were Rev. Peter Bouzé—pastor of Massy, Seine-et-Oise; Rev. George Jerome Giroust, vicar of Grenneviéliers; Rev. John Charles Caron, pastor of Collégien, Seine-et-Marne, and Rev. Nicholas Colin, pastor of Genevières, Haute-Marne. These last two had left the Congregation of the Mission in 1770, as is mentioned in the Catalogue of the personnel. Their admission at Saint Firmin's when they were driven out of their parishes by the constitutional clergy, and the title which was assumed by Father Colin, of Priest of the Mission, in the parochial acts and in his farewell speech to his parishioners in 1791, may lead to the belief that they were members of the Congregation, although belonging to the secular clergy. They had not been dismissed from the Community and had remained on friendly terms with the members when they of themselves withdrew. Having refused to take the oath, they were
of most daring character, who held the power, declared that terror should be spread among contending parties, hence the name “Terror” given to the regime framed by them. It is true, they did keep out the invading armies, but at home streams of blood continued to flow until the 9th Thermidor (July 27, 1794), when Robespierre who had sent so many innocent victims to their death, himself mounted the scaffold.

deprived of their parishes and thus sought a refuge at Saint Firmin’s where—and this is not a matter of surprise—the Superior received them as boarders. That Father Colin calls himself a Priest of the Mission, is another question. He was on the point of entering one of the houses of the Congregation and it may be with the intention of following the rules and of seeking his re-admission. Under these conditions the title he gives himself of Priest of the Mission, is justifiable; yet by the fact that Father Cayla did not place his name in the Obituary Notes, nor mention him in his Circular, although announcing the death of Fathers François and Gruyer, shows that Fathers Colin and Caron did not die members of the Congregation. The Abbé d’Auribeau who kept up relations with Father Cayla in Rome during the time of their exile, wrote: “As for the gentlemen of Saint Lazare’s...the report of the massacre of Father Gruyer, of the parish of Versailles, is confirmed, as well as that of Fathers Colin and Caron; these last had formerly belonged to the Congregation which has just experienced new losses and trials.” Mémoires, page 39. — Further on the Abbé states: “Father Leclerc...has sealed with his blood the sincerity of his repentance. Fathers François, Gruyer and Gallois were massacred in September 1792...Three other Missionaries, Fathers Julienne, Brochois and Bailli died in the prisons of Amiens.” (Ibid. p. 763). He does not mention Fathers Colin and Caron.

In the Obituary Notes of 1796, 1797, and 1798, the names of the Missionaries is usually followed by the words guillotined at..., died in prison at.... In that of January 1, 1796, we find the name of Rev. Claudius Joseph Vaucheret with these words, “Vaucheret, Superior of the Seminary of Mans, died in Saxe.” In that of January 1, 1797, the decease of Rev. Francis Messin is recorded: “Messin, died near Versailles” Evidently, Father Cayla did not believe they had perished in the popular uprising, and the fruitlessness of the researches made by historical writers, prove that he was right.

Father Cayla makes no mention of Rev. John Joseph Avril, Superior of the house of Saint Cloud, given in the supplement of the Circulars as having been killed on the 2nd of September, 1792, and his name is not to be found in lists of the diocese of Paris. The Abbé Guillon states that four
The Priests of the Mission, who perished during this period and whose lives are related in this volume are the following:

Rev. Louis Hayer, Niort, April 2, 1793;
— Victor James Julienne, Amiens, October 10, 1793;
— Nicholas Joseph Bailly, Amiens, November 16, 1793;
— Alexius Julian Lucas, Nantes, November 17, 1793;
— Nicholas Raymond Brochois, Amiens, December 12, 1793;
— Anthony Imbert, Feurs, Loire, towards the close of 1793;
— Louis Guinant, Lyons, January 16, 1794;
— John Guibaud, Mans, March 19, 1794;
— Nicholas Dodin, Poitiers, in April 1794;
— Andrew Portefaix-Borie, Mende, in May 1794;
— Francis Berгон, Cahors, May 17, 1794;
— Louis Janet, Rochefort-sur-Mer, September 10, 1794;
— Nicholas Parisot, Rochefort-sur-Mer, in October 1794;
— Louis Verne, Puy, in 1794;
— Andrew Chambovet (1794?).

III

Under the Directory.—The Convention was followed by the Directory (October 21, 1795) which was itself in turn overthrown on the 18th Brumaire (November 9, 1799) by the Consulate.

The period of the Directory was marked by many troubles and party factions against the government. Several aggressive measures were adopted by it and at times the reign of terror seemed to have revived. Deportation now replaced the guillotine, but the sojourn in the pontoons at the mouth of the Charente, or under the broiling sun of
Guiana, insured as sure and speedy a death as the knife of the guillotine. It was during these years of painful suspense that the following Missionaries fell victims to the persecution:

- Rev. John Peter Fraysse, Brouage, Charente-Inférieure, towards the close of 1795;
- Pierre René Rogue, Vannes, March 3, 1796;
- Francis Bernard Martelet, Besançon, February 9, 1798;
- Claude Francis Guin, Sinnamary, Guiana, January 3, 1799;
- César Augustus Rimbault, Sinnamary, Guiana, June 18, 1799;

In his biographical notes on the Priests of the Mission who perished during the Revolution, the author, Rev. P. Coste, C. M., gives at the end of each sketch the works or other sources whence he has drawn his information.

A. M.

LILLE

HOUSE OF THE DAUGHTERS OF CHARITY
16 BARRE STREET

The report of the general meeting of the Professional Syndicates for Women, was sent us by Sister Gallereux, Sister Servant of the house of Daughters of Charity in which the works are established. We gladly give the principal items of this interesting paper.

General Meeting of the Professional Syndicates for Women

Lille, July 31, 1910

The section of the Lille Syndicate for Women, was founded on the 1st of May, 1909. The Sister Servant, in concert with several of her companions, began to take the necessary steps for securing the foundation of a syndicate in
their house, 16 Barre Street. The first members were young girls, already under their care, who were variously employed, some being teachers, other seamstresses, or clerks; thus in the nucleus were to be found collected, representatives of the different sections. They were thirty in number. Immediately a suitable program was drawn up and resolutions were adopted to secure the means for the bettering of the condition of working women and to furnish them with the proper assistance to perfect themselves in their line of work by the different branches of the syndicate: intelligence office, meetings, and training courses.

The first organization furnished a detailed program for the courses to be followed by the new members, who were at once given an opportunity of acquiring not only the elements of education, but also a means of competing for an elementary diploma. Beginning with the middle of June, the classes were regularly followed during the whole course of the year. The courses most generally patronized were those of dactylography, stenography, and book-keeping, by the members employed in stores; tailoring, sewing and cooking classes by a large number of maids and housekeepers.

The syndical fund was formed from the monthly dues of fifty centimes per member. It was further increased by contributions and the receipts of a series of entertainments.

Today the Syndicate counts one hundred twenty-eight members; the first members were furnished by the housekeeping school. During the year, thirty-two positions were secured and they have proved satisfactory. In the business section, several members have been promoted, thanks to the lessons followed in the stenodactylography courses; six in the dressmaking line have experienced a beneficial result in their work. We cannot help mentioning the first academic success achieved by one of our faithful attendants at the school, who has just received a teacher's diplo-
ma. In the stenography course, eleven carried off diplo-
mas at the final contest and one received the highest pre-
mium at the Stenographers Union in a general contest of
the Lille and Paris classes. The five mentioned as the
most successful competitors, are members of our Syndicate.

The association h as, moreover, secured from thirty-five
business men, a reduction in purchases made by the mem-
bers and some of these are considerable and extend to va-
rious articles, as clothing, food, medicine, etc. The Syndi-
cate has truly become a large home wherein each one receives
her share of care and interest. We have had the consola-
tion to learn that, thanks to generous contributions, those
of our members, who may be in need of rest in the coun-
try or at the sea shore, will be furnished with the means
to do so. Already two are recruiting at Châtel-Saint-
Denis where while enjoying the unparalleled scenery of
Switzerland, they are regaining new strength to resume
their work.

Not being as yet numerous enough to provide a separate
fund for sick members, four hundred eighty francs have
been provisionally drawn from the common fund to meet
this year’s needs. It is, however, the intention of the Syn-
dicate to further increase this sum from the following re-
sources: first, appropriating to it one franc per fee; second,
one-fourth per cent of the profit of entertainments; third,
contributions that might be received for this end. It shall
thus constitute an entirely separate reserve from the com-
mon fund. The supplementary receipts in the course of the
year: new subscriptions, contributions, etc., will remain
untouched to form the foundation of a reserve fund for the
coming year.

All items with regard to sick members: name, date,
length of illness, assistance given, shall be faithfully kept
to serve in the forming of a mutual benevolent branch. At
the monthly meetings, the sick cases shall be submitted in
order that the assistance given by the mutual aids, might be examined and discussed; the members shall make a practical study of works of this kind. Members only are to be helped.

The general fund of one year's standing shows the following figures: receipts, 1628 francs; expenditures, 354 francs; cash in bank, 1274 francs.

The monthly meetings for the Business Employees and Dressmakers Sections have been regularly attended. Their work was carefully prepared. It is here we wish to establish professional and syndical discussions. The meetings also provided for the suitable relaxation of the members. Several entertainments were given during the year consisting of plays, social evenings, concerts, fire-works, etc. Three delegates of the sections are to visit the Exposition at Brussels.

The results, from a religious and moral point of view, are most gratifying; the members, thanks to excellent conferences, are beginning to be enlightened. The syndical idea with the principles it inculcates, has awakened an interest that grows stronger each day. There is a wide-awake feeling pervading all parties who question, observe, study and, best of all, work. Characters are developed and the good qualities brought forward through personal effort, general discussions and observations submitted at the meetings. Information furnished by *La Ruche syndicale* is always read with lively interest. Some of the members are becoming accustomed to speak at the meetings of the

1. We are sometimes asked where information on the subject may be obtained. The best review issued monthly, is to our knowledge, the *Chronique sociale de France, revue d'étude et d'action;* 16 Plat Street, Lyons, France. Annual subscription, five francs; foreign, six francs. For what relates to housekeeping schools and similar work, we recommend a semi-monthly journal in which are given accounts of meetings and hints to housekeepers, etc. It is entitled *l'Institut populaire,* 71 Descartes Street, Roubaix, Nord; annual subscription, one franc.
business and dressmaking sections; the former, especially have made considerable progress in this line.

Up to the present we have met no opposition; but we may say that we come daily in contact with rival associations. Should we fear defections? Oh, no; quite the contrary; emulation is a stimulant that will help to reach so noble an objective as our perfection, Christian, moral and professional.

Near the close of the report, we read these all-important and all-wise remarks:

The members of the Syndicate should be convinced that to direct properly a professional syndicate, to watch over the regular payment of fees, is to insure the life of the association and to safeguard its interests, while providing for future exigencies. In a word, the Syndicate should be absolutely independent, that is, self-supporting and acting only for the benefit of the members, neither relying on the assistance of friends, nor lending itself, because of their help, to the influence of those who might wish to divert it from its purpose.

SPAIN

MADRID

DEDICATION OF THE CHAPEL OF THE DAUGHTERS OF CHARITY. CENTRAL HOUSE OF THE SPANISH PROVINCE

Most solemn religious ceremonies were held in Madrid for the blessing of the chapel erected at the central house of the Daughters of Charity and dedicated to Mary Immaculate. This event took place on April 28, 1910; His Excellence, Mgr. Vico, Papal Nuncio at Madrid,
officiated. The ceremony beginning at 7:30 a.m., was terminated at 12:30 p.m.

On the following day, April 29th, a triduum was opened by Pontifical Mass at 9 o’clock. The Right Rev. Joseph Mary Salvador Barrera, Bishop of Madrid, was the celebrant. An eloquent sermon was given by the Rev. Remigius Grandasegui y Gorrochategui, Bishop of Ciudad Reale. In the afternoon at 5:30 p.m., after the recitation of the Rosary, Exposition of the Most Holy Sacrament, and a sermon by the Rev. Leo Burgos, C. M.; the day’s celebration was closed by Benediction given by His Lordship, the Right Rev. R. G. y Gorrochategui. On April 30th, the High Mass was celebrated by His Grace, the Most Rev. John Soldevilla Romero, Archbishop of Saragossa, the sermon being preached by Rev. Louis Calpena, Pastor of Saint Francis Church and Master of the Royal Chapel. At the evening service, the Rev. Raphael de la Iglesia, C. M., spoke and Benediction was given by His Lordship, Mgr. Gorrochategui. On the closing day of the triduum, May 1st, Mgr. Vico, Papal Nuncio, was celebrant. An eloquent sermon was delivered by His Lordship, Mgr. Cardona, Bishop of Sion, who spoke in his usual ardent and enthusiastic style. The evening sermon was preached by the Rev. John Madrid, C. M. The Te Deum was solemnly chanted, the Rev. E. Arnaiz, C. M., Visitor and Director of the Daughters of Charity, officiating. The Benediction was given by His Lordship, Mgr. Cardona.

The ceremonies were carried out with imposing solemnity and the musical program executed with becoming perfection. The large attendance added not a little to the splendor of the celebration.
CONSTANTINOPLE

ST. BENEDICT’S COLLEGE, CONDUCTED BY THE VINCENTIANS
CONSTANTINOPLE

In the Levant Herald, a French-English paper published in Constantinople, the following account of the closing exercises of the college directed by the Lazarists, appeared on July 11, 1910.

COLLEGE OF THE LAZARIST FATHERS
SAINT BENEDICT AND SAINT PULCHERIA SECTIONS

On Saturday took place the closing exercises of Saint Benedict and Saint Pulchera sections at the College of the Lazarist Fathers, Galata.

The occasion was one deserving of special mention on account of the distinguished and select assemblage present. Mr. Boppe, French Chargé d’Affaires at the Ottoman Porte, who was to preside, being prevented at the last moment, Mr. Siegfried, Secretary of the Embassy, replaced him.

After the Marseillaise and Turkish March had been executed by the orchestra and listened to by an appreciative audience standing, Mr. A. Cohen read an address to which the President responded, praising, in a few well-chosen words, both the faculty and students. The reading of the Palmares was followed by the conferring of honors and the awarding of premiums.

Several students of the senior class were absent on account of the examinations for the baccalaureate then taking place at the Union Française. Their names were read at the evening meeting as being among those whose success in composition will now permit them to enter oral debates.

Word has just reached us that these young men have passed the examinations and have received their first collegiate degrees. We sincerely congratulate Mr. Anastas-

1 Province of Prussia—In the Historical Notes published in the preceding Number, page 300, instead of some young ecclesiastics, not numbered, read—not the only ones numbered...and on page 301, instead of May 23, 1851, read—May 13, 1851.
siou who within a year has carried off two degrees in the collegiate and commercial courses.

A special committee was appointed by His Excellency, Mr. Bompard, the French Ambassador. It is composed of Mr. Cuinet, President, Second Dragoman of the French Embassy, Mr. Mille, Mr. Kohler, and the Count de Beau­fort.

The seven students who presented themselves to take the examinations drawn up according to the program adopted by the French schools, obtained a diploma for the commercial course. Following is the report of the Committee:

Mr. Constantine Anastasiou Very good
" James Marengo Good
" Henry Spadaro Right good
" Jules Thalasso " "
" Jules Toinetti Passable
" George Gumuchian "
" John Armao "

Address of Mr. A. Cohen to the Secretary

Honored Sir,

Each year amid like circumstances, we are happy to address a representative from France, and this, while a most pleasant task to us, is one which, at the same time, affords us a much appreciated encouragement. To encourage and to emulate to all that is noble and great, beautiful and good, is it not, in truth, the reason of your presence among us today? Is not this also, throughout the whole world, the recognized mission of the glorious country you represent, the civilizing mission of France?

After paying a grateful tribute to the faculty of the college and especially to those who had so devotedly directed his studies, the young student, turning towards the national flags of both the professors and students, closed his address with these words:

These three glorious colors, so harmoniously blended in the different parts of this establishment, with our own noble, national flag, recall to us at this moment the never-to-be-forgotten lessons of our teachers, all filled.
with a spirit of tolerance and liberty, of true equality and sweet fraternity. We shall not forget them, these strengthening, useful lessons. They shall be the inspiration of our conduct in the future, and we will at the same time preserve with respectful affection, the remembrance of that country from which we have received them since they have come to us from the best among the sons of France.

The Secretary, who presided at the reunion, was pleased to mention how well the program of the different studies, described by Mr. Cohen had been realized, “It is befitting,” he said, “to congratulate those who have secured these results by their training and their own moral and intellectual qualities, carrying out a work which is now beyond all praise. It is indeed becoming also to mention the honor which redounds to the two nations, which at this present time are reciprocally so strong and friendly in their mutual relations.”

The education of the masses as well as that of the individuals, while it is dependent, in a great measure, on the good will of those who seek improvement, claims the enlightened and untiring direction of the teachers.
ASIA

PERSIA

On August 28, 1910, took place at the mother house of the Lazarist Fathers, Paris, the consecration of Rev. James E. Sontag, promoted by the Holy See on July 13, 1910, Delegate Apostolic to Persia and Archbishop of Ispahan.

Mgr. Sontag, like his predecessor, the late Archbishop Lesnè, is a member of the Congregation of the Mission. The consecrating prelate was His Grace, the Most Rev. Louis Amette, Archbishop of Paris; the assistant bishops were the Right Rev. J. H. Montety, C. M., and the Right Rev. Bishop of Oran.

SYRIA

JERUSALEM

In the *Missions Catholiques* of August 19, 1910, the following article appeared:

The Rev. F. Bourzeix, Superior of the Lazarist Fathers in Jerusalem, on the 24th of May, 1910, communicated to us this letter:

Since October 1906, we have a small apostolic school in the Holy City. Our first four pupils came to us from Lebanon and in 1907 and 1908, the number rose to twelve boarders. Our house was too small to accommodate all who might present themselves and we were thus obliged to deliberate on the necessity of enlarging our quarters. But where find the indispensable amount for such an undertak-
ing? The country itself is miserably poor and scarcely can we obtain traveling expenses from our pupils. Fortunately, a generous benefactor came to our assistance, and in the spring of 1909, a second story rose above the first, affording us accommodation for forty pupils. At the opening of the term in October, we received twenty-five boys. Nearly all are from Lebanon, a most religious country. The children are bright, pious, and give fair promise of becoming good Missionaries. We may not hope that all will persevere; in a work so delicate and difficult we must expect many disappointments. We have already been obliged to send home several, either on account of poor health, or lack of aptitude and we shall, no doubt, have to make a choice among those remaining. But should difficulties and sacrifices dishearten us, when there is question of the salvation of souls, and the future of a country, the cradleland of our faith, and which today is a prey to schism, islamism, heresy and infidelity?

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**CHINA**

**CENTRAL CHILI**

In the *Missions Catholiques* of August 19, 1910, we read:

During his last trip to Europe, Mgr. Favier, having spoken in the Cathedral of Lyons of the horrors committed in his Vicariate by the Boxers and the ruins accumulated therein, concluded his discourse with these words: "We shall begin anew." The following report shows how both the bishop and his Missionaries have been true to their word; now a new branch has sprung forth from the great tree of the Pekin Mission. Under the jurisdiction of the newly appointed bishop and his auxiliaries, the Daughters of Charity, the future is secure, the harvest, a ripening one!

Paoting-fu, May 22, 1910

It has been an easy task for the reader, interested in the spread of the Gospel in China, to realize that the
number of Christians since 1900, has marvelously increased.
After the Boxer uprising there were 39,000; today the total is 150,000.

Relying on the promises of our Lord, urged on with apostolic zeal, and strengthened by a holy boldness, Mgr. Jarlin gave a strong impetus to the works and more especially to the one dearest to the missionary, that of the catechumens. The conversion of the infidels to the faith is indeed the end of all the efforts of him who possesses the heart of an apostle and is, in truth, a missionary of the Gospel; for, while doing all in his power to preserve the souls already gained, he burns with the desire to follow up his work and to add victory to victory. *In verbo tuo laxabo rete* and, as in the time of our Lord on the Lake of Genesareth, the nets enclosed a multitude of fishes. "And," the Gospel tells us, "they (the disciples) beckoned to their partners that were in the other ship, that they should come and help them." So also has the bishop of Pekin done. Seeing the ever-increasing number of his catechumens, he looked around for a pilot to guide and bring safely into port some of those newly elected souls, and he has now placed in trustworthy hands a portion of his overwhelming cares.

In the five districts forming the Vicariate of Pekin, Paoting-fu has always been the most fruitful and the one which has most readily responded to the efforts of the Missionaries. During these last ten years, the scope of the work of conversion has considerably widened. In 1900, there were 10,000 Christians, today there are 70,000. It was this district of which Mgr. Jarlin decided to make a separate vicariate under the care of its Director. With the sanction of the Holy See, this measure has been carried out; the Vicariate of Central Chili is now erected, having for its Vicar Apostolic, the former Director, Right Rev. J. Fabrègues, C. M., Titular Bishop of Alala.
THE CATHEDRAL CHURCH OF SS. PETER AND PAUL
AT PAO-TING-FOU (CENTRAL CHIH-Lİ)
The consecration of the newly elected bishop, took place on Trinity Sunday, May 22, 1910, in the Church of Saint Peter and Saint Paul, Paoting-fu. This church was built by the Rev. P. Drumond, Director of the district, 1898-1905. His devotedness and kindness are still remembered both by the Missionaries and people.

The Right Rev. S. Jarlin, C. M., was the consecrating bishop and his assistants, the Right Rev. A. Coqset, C. M., Vicar Apostolic of Chengting-fu, and the Right Rev. F. Geurts, C. M., Vicar Apostolic of Yungping-fu.

The master of ceremonies was the Rev. John de Vienne, Superior of the Ecclesiastical Seminary, Pekin. The rubrics were carried out with due solemnity in presence of thousands of christians who had eagerly flocked to welcome their new bishop. The priests and seminarians acquitted themselves of their respective functions with becoming gravity and piety.

The musical program, executed by a choir composed of the students from the Preparatory Seminary of Pekin, under the leadership of the Rev. H. Verhaeren, C. M., gave a true rendition of the liturgical hymns in the ever beautiful rhythmical accents of the Gregorian chant.

The presence of His Excellency, Mr. de Margerie, French Minister to Pekin, Mr. Picot, First Secretary of the Embassy, and several Chinese dignitaries, Superior Mandarins, residents of Paoting-fu, the capital city, added its own tone of distinction to the celebration. The immense throng of faithful piously kneeling, was a sight most consoling to behold, and the emotion was general when the newly-consecrated bishop, crosier in hand, advanced from the altar step and walking down to the main entrance, blessed his flock. Spontaneously all hearts joined in praises to the
Most High and the hymn of thanksgiving: *Te Deum laudamus* rang through the vaults of the church.

And it was indeed like the echo of the united prayer of all present, when Mgr. J. Fabrègues said aloud these words which are henceforward to be engraven on his armorial bearings, *Deus det incrementum!* Lord, may the mustard seed germinate and grow, becoming a great tree that will spread afar its blossoming branches under which countless multitudes will find shelter and protection!

* * *

The mid-day banquet gathered eighty guests around the festive board. The refectory decorated for the occasion, presented an inviting appearance with its garlands of green and flowers, interspersed with shields and similar emblems painted by our confrère, Father Acosta.

The hours glided by but too rapidly in this enjoyable social reunion, while without, the christians were making glad the day by a display of national music and fire-works, filling the air with more noise than melody, but doing all in their power to show forth their hearts’ rejoicing.

Solemn Benediction of the Most Holy Sacrament closed this auspicious day. The blessing was given by His Lordship, the Right Rev. J. Fabrègues, C. M., assisted by two Chinese Lazarists. Raising on high the ostenso-rium, he blessed with the Sacred Host his Missionaries and people now become his joy and consolation on earth, awaiting the time when they shall be his crown in heaven.

J. B. Corset
THE CATHEDRAL OF YOUNG-PING-FOU
VICARIATE APOSTOLIC OF EASTERN CHIH-LÎ
EAST CHILI

BLESSING OF THE CATHEDRAL OF YUNG-PING-FU

On Tuesday June 7, 1910, the town of Yung-ping-fu, usually so quiet, presented an animated appearance. From early dawn, hundreds of Christians and pagans from all parts of the vicariate, flocked to the new cathedral. The Papal colors, intermingled with the Chinese, French and Dutch flags, floated above the belfry, while a profusion of fire-works proclaimed a festal day on the hill upon which stands the Catholic Mission. In China no celebration is complete without its special program of fire-works.

Mgr. Jarlin on account of indisposition was unable to attend. Towards seven o’clock Mgr. Geurts, accompanied by their Lordships, Bishops Vic, Coquet, Fabrègues, and the Visitor of the Lazarists besides about thirty European and Chinese priests, formed a most imposing cortege, the like of which was altogether novel for the population of Yung-ping-fu, that had never before seen a full display of the splendor which the Church assumes in her solemn religious ceremonies. The procession marched to the entrance of the church where the usual rites of the blessing were begun. While the aspersion was made by the bishop on the walls and columns, all hearts joined in prayer, begging that God accept this edifice as a testimony of the faith and love of the Missionaries and Christians.

The blessing of the church proper was followed by the consecration of the main altar, after which a solemn Pontifical Mass of thanksgiving was celebrated. The Gospel having been chanted, one of the Missionaries addressed the people, explaining to them the meaning of the ritual observed in the day’s ceremonies. Tasteful decorations ornamented the holy place; encircling the columns were long strips of red, yellow and blue silk, on which were printed in Chinese characters, texts expressive of the esteem for the
Catholic faith, entertained by the mandarins and other distinguished men of the city, who had donated them. Perfect order reigned throughout the ceremony although this was the first Pontifical Mass celebrated at Yung-ping-fu. The choir composed of seminarians, rendered the Gregorian chant as well, it may be said, as a practiced schola of European training. But the most enhancing feature of the occasion, was undoubtedly the immense concourse of Christians (many only of yesterday) come from the different parts of the vicariate. With wondering eyes they looked upon the splendor and glory of the house of God; their hearts were lifted up in unison with that of their bishop, and all praised in grateful accents, the Giver of all good things. Yes, this was truly a day of rejoicing for the whole vicariate.

The Mission of Yung-ping-fu counts scarcely ten years of existence, having been erected with about two or three thousand Christians. Their number has since considerably increased and the register of 1909-1910, will show the names of nearly 10,000 newly baptized. During that space of time about thirty churches and chapels have been built. There are three establishments of the Holy Childhood, a flourishing Seminary (the first student in philosophy has just been received into the Lazarist Intern Seminary), four colleges for boys, two permanent schools for girls, and during the winter season, over a hundred houses are opened to the catechumens and children, for religious instruction.

Thanks to Divine Providence and bountiful benefactors, the city of Yung-ping-fu has now its own church. The plan was drawn by Father de Moerloose, a Chinese Missionary, and the construction was carried on under his personal supervision.

May Mary Immaculate, the Patroness of our cathedral become our intercessor with Almighty God to safeguard the interests of East Chili and to beg His blessings for those who have helped us so generously in the work.
TCHENG-TING-FOU (SOUTH-WESTERN CHILI-LI)

THE CATHEDRAL
Looking forward to the future, we have full reason, even from a human standpoint, to feel confident of its prosperity. The people of Chili are peaceable and most favorably disposed towards the Catholic faith. The civil authorities are friendly: nearly all the mandarins of the city, officers both of the government and army, came to pay us a visit at the Mission. The celebration will long remain one to be remembered.

THE CATHEDRAL OF YUNG-PING-FU

The cathedral and the residence of the Missionaries are situated on an eminence dominating the city, at a distance of about eight meters. A large stairway leads up to the entrance of the church; it is eight meters wide and midway branches out into two stairways which gradually ascend by an inclined plane, in the form of a semicircle, to a square platform facing the main entrance. The hill itself is of soft rock and has furnished the foundations for the construction.

The plan was drawn in the shape of a Latin cross. A walk, encircling the presbytery, leads to the Chapel of the Most Holy Sacrament in the rear of the church. To the left is a large sacristy. Nearby are the Missionaries’ residence and the Seminary. The total length, the porch and Chapel of the Most Holy Sacrament included, is 47 meters; the width of the structure with the aisles 14 m. 50; the transept is 20 meters wide; there are two side doorways: one for the men, the other for the women; the main entrance is used only on solemn occasions and when baptism is administered. Fronting the church is a porch with a fair outlook embracing the whole city.

The cathedral compared with the immense basilicas of Europe, is very simple and small; but viewed from Yung-ping-fu it dominates all the other edifices and has an imposing appearance. This is due to the fact that Chinese res-
idences and public buildings are only of one story, consequently the cathedral built on an elevation, rises far above all other structures, and besides the clear atmosphere of Northern China seems to give to distant objects a certain prominence. It also possesses the advantage of comparison with the former cathedral—a plain Chinese residence—which is now completely thrown into the shade by the newly erected edifice.

NORTH CHILI

We have received the following letter from China addressed to a Missionary there. It is written by the late Bishop Barone, a former Missionary of that country.

Rome, 156 Via Urbana.

You may picture the emotion I experienced on the receipt of your letter of August 17, 1909. After forty-one years of silence, word came to me from a land where the most happy days of my life were spent; the Mission of China was indeed the object of my youthful longings and labors, and its Christians, the first flock confided to my care. Meng Kia-fen! Oh! how well I remember the place. It is there, as a young priest, I commenced my apostolic ministry; there I tasted the first joys of the apostolate. It was also at Meng Kia-Fen that I gave Extreme Unction for the first time, to a fellow student of my seminary and closed his eyes in death, amid the tears and lamentations of the people, who were so edified by the virtuous life of this holy priest that I am sure his memory is still held in benediction.

You tell me, Reverend Father, that the old Christians have not forgotten Pa-chen-fu' and are anxious to see his face once more. This news fills me with consolation and

PEKING. THE CATHEDRAL CHURCH OF PE-TANG (1910)
gratitude. Tell them that I also remember them; I have never forgotten them, and every day at holy Mass I pray for them, blessing them as the most cherished portion of my flock, each time I raise my hand to invoke the divine assistance. Since an incurable malady has withdrawn me from my dear Chinese, my life has known much anxiety, and my interests have been centered in many places; but I can assure you that the largest share has ever remained in the Mission where my first toils were given and my first pastoral cares, experienced.

Suen-hoa-fu, Meng-kia-fen, Pa-koa, Au-kia-tehoang, Chou-Lou, Leon-Kia-Choang, and so many others, the names of which escape my memory, but which I recall so vividly that at times I feel as though I were still there. Fathers Laureri, Fioritti, old Father Lü; Bishops Mouly, Anouil, Tagliabue, Guierry; Fathers d’Addosio, Thierry, Favier, Delemasure, Smorensburg, Chevrier; Brothers Marty and Chevrier; Pekin, Tien-tsin, Pao-ting-fu, Si-wantze, Tchen-ting-fu, the great wall, in other words, China, all are still visible to my mental vision; I see them once again like moving pictures, linking in undying memories, the days of my old age to those of my youth, and filling my heart with hymns of thanksgiving, both for the trials and the joys which are the portion of an apostolic calling.

And I cannot adequately thank you, Reverend Father, for having through your letter, revived these recollections, and to have given me the consoling report that my old Christians, not only remember, but also continue to pray for their Pa-chen-fu. As you are now aware, this poor Pa-chen-fu, now Pa-etchu-kiao (that is Father Pa now Bishop Pa) is physically very old, but you may assure the Christians that his sentiments are still the same, for his heart is as young and vigorous as when he worked among them. He loves them with the same love and confidently hopes...
to find them again in the arms of the Good Pastor, who came from heaven to seek us and to redeem us with His precious Blood.

Two years ago it was my privilege to meet the present Vicar Apostolic of Pekin; unfortunately, I did not have the opportunity of speaking to him as I would have liked, about my dear Mission. However, I trust that despite the terrible trials it has undergone, it will continue to flourish, and that especially those Christians, formerly under my care, shall ever remain steadfast in their faith and charity. It is with this wish, Reverend Father, that I rejoice with you to have been chosen as my successor, and that I sincerely share your paternal solicitude for the flock which we both love with the same love because of the like motives.

I congratulate you on the work you purpose to accomplish in order to preserve the history of the Missions as well as the memory of the Missionaries who have labored in them. This work will, no doubt, contribute most powerfully to insure the spiritual progress of the settlements, which will continue to prove, I presume to think, most consoling, thanks to the divine blessing and the protection of the Cheng Mou, that is, the Blessed Virgin, and also to the zeal of the Missionaries who give themselves to their work with untiring devotedness.

Relying on your kindness to transmit my cordial acknowledgment to all who may remember me, assuring them that in turn I do not forget them, I beg that you give me news of them from time to time. To hear from them is always a great pleasure for me.

In the meantime, embracing you in oculo sancto, and blessing you and the dear Christians with you, whom I still claim as my own—Are they not the first-born of my apostolate? — I beg to remain, etc.

Paul Marie,
Archbishop of Melitena.
On account of the increase in the number of Christians, Mgr. Reynaud, Vicar Apostolic of Chekiang, has asked of the Holy Father a division of his vicariate. His request was favorably received and by a Brief of May 10, 1910, from the Vicariate of Chekiang, a portion has been cut away to form what is now known as West Chekiang, the remaining portion being called East Chekiang.

The new vicariate is under the care of the Lazarist Fathers. One of their number, Rev. Paul Faveau, has been promoted to the title of Vicar Apostolic, having exercised the sacred ministry many years in the district.1

1. Dismembratio Vicariatus apostolici Tche-Kiang et erectio novi Vicariatus apostolici, qui dictur Tche-Kiang occidentalis et committitur Congregationi Missionis.—May 10, 1910.


Novæ autem huic Missioni hos, qui sequuntur fines præscribimus, id est ad Septentrionem Vicariatum Kian-Nan et lacum Tai-hou; ad Occidentem Vicariatum Kian-Nan et Vicariatum Kiam-Si orientalis; ad Meridiem Vicariatum Ce-kian orientalis et Vicariatum Fo-kien, denique ad Orientem Vicariatum Ce-kiam orientalis et mare Sinicum orientale, vel potius sinum
EAST KIANG SI


King-te-tcheng, East Kiang-Si, February 5, 1910.

The year 1909, has been especially blessed with heavenly favors. Since my sojourn at King-te-tcheng, it is the first which shows so great a number of catechumens and I shall, therefore, at the opening of the school term and the catechumenate instructions, have a record that will probably allow me to register five hundred baptisms. My own portion of the Master’s vineyard is beginning to experience the beneficial results realized throughout the whole extent of the vicariate.

Only fifteen years ago, a Missionary dared not appear in public; and I can remember, how on my arrival here in 1896, Father Gonon and the christians repeatedly warned us against venturing out imprudently, and only when accompanied by certain trustworthy men. In the city proper our presence, when discovered, produced no slight com-

Ham-tchou, eamdemque Missionem ita terminatam Apostolicis curis Sacerdotum et Congregatione S. Vincentii a Paulo propensa voluntate commitmentus, utpote qui de catholica religione ac pietate in ila remota loca latius provehendis optime mereantur.

Decernentes praesentes Nostras Litteras firmas, validas, efficaces semper existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in posterum spectabit in omnibus et per omnia plenissime suffragari, sicque in premissis per quoscumque judices ordinarios et delegatos judicari et definiri debere, atque irritum esse et inane, si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicæ regula de jure quosquidem non tollendo allisque Constitutionibus et Ordinationibus Apostolicis speciali licet atque individua mentione et derogatione dignis ceterisque contrariis quibuscumque.

Datum Romæ spud S. Petrum sub annulo Piscatoris die X mensis Maii MCMX, Pontificatus Nostri Anno Septimo.

(R. Card Merry del Val.

a Secretis Status)
Thirteen years before our coming, in 1883, Mr. Scherzer, the French consul at Hankow, wishing to see the porcelain factory, was obliged to assume the Chinese dress, and during the three weeks he passed in the city, could only go about in a chaise and under guard, so much was an uprising against foreigners dreaded. It is held by tradition that there was a time when the Missionary resided at the sub-prefect’s house and never left his place of concealment, except at night. Towards two o’clock, a.m., some christians came for him and conducted him through the deserted streets of the city, to the home of the catechist. Here he celebrated holy Mass, heard confessions and at the first dawn of day, returned to his quarters where the christians, then not very numerous, were granted full liberty to speak to him.

Times have changed. The Missionary enjoys the privilege of citizenship and there is no family in which he is not greeted as an acquaintance. The Catholic church is one of the chief public buildings of the town, while the people, heretofore so hostile to anything foreign, have recourse to the Missionary in their grievances and solicit his arbitration, and, what is better still, they are gradually becoming converted to the faith. The patrons and the laborers, the rich and the poor, all flock to the ark of salvation—Holy Mother Church; not that all come devoid of self-interest, but in general, the catechumens are well disposed. Fathers see in the religious training of their children a moral influence, and those ill-favored with the goods of this world, find in the Missionary a protection against the unjust graspings of wealthier neighbors, and in some cases subsequent events have shown that their confidence is not misplaced.

And yet, while I welcome, with open arms, the pagans who come to me, I have eliminated many. Thus, young
men with no family cares, or workmen who are employed here only six months in the year, in general give little ground of a sincere conversion. This is also the case for those engaged in a lawsuit; even if these should gain their cause there is scarcely any guarantee of their perseverance. Hence, in this last circumstance, I have made it a rule, which suffers no exception—not to receive a pagan as catechumen who is engaged in a lawsuit. It is only when all affairs have been definitely settled at court, that he is admitted to my class.

There are also other obstacles to be overcome in the city composed mostly of working people. Is it advisable, for instance, to receive or reject those held in bondage by the evil one more through fear than passion, and to whom might well be applied the words of our Lord to the Samaritan woman: Bene dixisti, quia non habes virum, quinque enim viros habuisti, et nunc, quem habes, non est tuus vir. To send them away, is it not to discourage them; to receive them on the other hand, is it not to assume the responsibility of bettering their condition? This question is a difficult problem which shall have to be solved sooner or later, as the Missionary cannot harden his heart against these many unfortunate creatures who, though degraded, appeal to religion to free them from their slavish bonds.

In the month of December last, I was able to purchase a plot of ground at the other extremity of the town. It is not very large, but sufficient for the building of a residence and a branch chapel. I will await the month of September to begin the work of construction. The movement of conversion seems to keep up steadily. I am in hopes of obtaining the assistance of a confrère for the new residence; however, should he not come, it is urgent that I duplicate on Sundays and festivals as it is to be feared that my christians will become relaxed unless given the means of complying with their duties.
This letter is rather lengthy. I have chatted perhaps too much about King-te-Cheng. You will pardon my intrusion, I feel assured, for these details about my porcelain makers will not fail to be of interest to you.

LOUIS CLERC RENAUD

On board the New Amsterdam, June 20, 1910

My journey through North America for the purpose of visiting our houses there, established for Polish emigrants, has been both enjoyable and gratifying. I carry away the most pleasant recollections and knowing that our joys are truly your joys, I have come to impart these to you.

The first day of my arrival in New York was marked by a special circumstance which made of it one of happy memory. On my reaching port, April 23rd, after a nine days' voyage on the America, I was cordially welcomed by Father Waszke, a confrère, who took me to Derby. Preparations were being made for the next day's celebration—the solemn blessing of the statues of Saint Vincent de Paul and Blessed John Gabriel Perboyre. The statues were already on the pedestals prepared for them on either side of the main altar.

Derby is in the State of Connecticut, in the north-eastern part of the United States. It is 12 kilometers west of New Haven and has a population from eight to ten thousand. We arrived here at eight o'clock, p.m. and in the church there were many persons waiting to go to confession. Our other confrère, Father Kołodziej was then absent, having left two weeks previous with Fathers Mazurkiewicz and Trawniczek to give a mission at Schenectady.
The following day was one of solemn festivity. Some moments before the beginning of High Mass, two groups of children, one of little girls in white and the other little boys, marched up the main aisle, the former carrying garlands of white roses, the latter, of red roses, and filing up to right and left, took up their respective positions before the statues holding up the white garland before Saint Vincent and the red before Blessed Perboyre. The church was packed. After the ceremony of the blessing, I spoke to our brave countrymen, adapting my sermon to the occasion. The Poles, having come to seek their fortune in America, work very hard, especially in factories, and while their labors are lucrative and they are able to provide themselves with the comforts of life, this in itself, is a temptation, for they are thereby exposed to indulge in luxuries and make an abuse of the benefits they enjoy. I, therefore, spoke to them of Saint Vincent, presenting him as a model and protector, and now that his statue is among them, this will vividly recall to them that this Saint, the friend of the people, is constantly appealing to them in the words of our Lord Himself, saying: “Come to me all you that labour, and are burdened, and I will refresh you.” Blessed Perboyre should also be a stimulus, urging them onward in the practice of those Christian virtues which he so well exemplified in his own life. “If any man will come after me, let him deny himself, take up his cross, and follow me.” I then celebrated High Mass, and so delighted was I to contribute a small share in the celebration of this glorious day in honor of our Saints, now become the patrons of our Poles in the city of Derby, that I felt no fatigue. The statues, imported from Tyrol, are life-size and artistic, and especially that of Saint Vincent who is represented surrounded by poor children.

The little ones in Derby attracted my attention. They attend the parish school held in the basement of the
church and in charge of the Sisters of the Holy Family of Nazareth, who have come to Derby within the last year. In my visit, I questioned the children on Sacred History and Polish History, receiving very satisfactory answers. They entertained me with charming recitations and attractive songs.

There is also in the Mission a society of Children of Mary with a large membership of fervent and zealous associates. The exercises of the Month of Mary as well as the religious ceremonies on Sundays and festivals, were for me sources of untold consolation. On these occasions our churches were always crowded. In general, the Poles of America are edifying by their assiduity in attending religious services, but it seems to me they are particularly so in the parishes served by our confrères. Thus while in other churches the exercises for the Month of Mary took place only twice a week, in theirs, they are held daily and the attendance is as much as the capacity of the church will permit. The people usually return home from the factories at six o'clock and having finished supper, they are ready to come to church by seven-thirty, men as well as women, uniting in reciting the chaplet and chanting the litany. I was often deeply moved on beholding the altars dedicated to the Blessed Virgin surrounded by our Polish people, and I have sometimes queried, why they are so attracted to the holy place. True, we cannot complain of the lack of fervor among our country men at home, but abroad they seem to possess uncommon piety. After some reflection the reason is obvious. Deprived of other consolation, dear to the heart of a Pole, far away from loved ones, often a prey to home-sickness, and thrown amidst strangers, these poor people, overwhelmed and discouraged, come where they are no longer outcasts and where they can pray and sing just as they prayed and sang in the church of the fatherland. They kneel and look up to the same holy
Mother Mary, speaking to her in their own language and appeal to her in the touching words of the Sub tuum, their tears and supplications rising up to the vaults of the sacred temple.

And what generosity is displayed by these good people when there is question of their churches! Each father of a family and independent workman gives an annual contribution of six dollars to his parish church; the young working girls, half that amount, and on Sundays and festivals each one gives ten cents on entering the church, besides placing an optional offering in the collection plate. Thus above the regular payments, each Sunday a sum of one hundred twenty to one hundred forty dollars, is collected. Special donations are likewise made in the course of the year, securing a yearly revenue averaging from eight thousand to thirteen thousand dollars. Hence our confrères are given ample means to pay off all the debts contracted on the building of the churches, and to provide meanwhile a suitable support for the Missionaries and those employed by them. The churches are kept with even more than ordinary care, I may say, elegantly and richly furnished; they compare most favorably with other American churches. The Poles are willing to make sacrifices in order to provide for the support and repair of their churches, and this is also perhaps a reason why they are so attached to them and flock to them on every occasion. Frequently, has it occurred to me that man, by a sort of psychological instinct, clings to what he has acquired at some cost, but what comes to him gratuitously, is of little or no value in his eyes. He appreciates it less and takes scarcely any care of it, even when bound in conscience by the vow of poverty. This is very striking in America among the Poles especially, and even among Protestants and those professing another faith, with regard to their places of worship.
It is not to be concluded that all our Poles are perfect. Like every rich harvest, there is the cockle mingled with the good grain. These exceptions, however, are rare and the practical Poles blush for shame for those who are a disgrace to their nation and belief. I have, therefore, full reason to be consoled by the attendance of the Polish congregations at church, showing how our confrères’ efforts are crowned with success. Their life is a painful, irksome one on account of present conditions, and they spend long hours in the confessional, prolonging their vigils far into the night; they are also somewhat isolated, but the happy results of their labors repay them for all trouble. It was welcome news to hear that they have succeeded in inducing the people to more frequent confession and Communion, and the words of Holy Writ came back to my mind: *Euntes ibant et flebant, mittentes semina sua, venientes autem venient cum exultatione portantes manipulos suos.*

Another subject of consolation to me in Derby, was the work of the missions in which it was my privilege to take part for two weeks. The one of which I speak was truly a model mission, on account of the local conditions; therefore, I shall now enter into some minute details.

*(To be continued.)*
SOUTH AMERICA

BRAZIL

The Priests of the Mission and the Daughters of Charity, have, as we have already stated in previous narrations that appeared in our Annals, taken a lively share in the good done in Brazil especially within the last century. We are now publishing a general outline of religious events in that country, touching particularly on those which bear more immediate reference to our Communities and consequently of greater interest to our readers.

I

GENERAL INFORMATION

Brazil the most extensive of the South American States is shaped like a triangle, one point of which stretches inland to the west, whilst the two opposite lines extend, the one to the north-east the other to the south-east, from the Atlantic Ocean to Cape San Rogue, the extreme eastern point of America in the direction of the African coast. The total area of Brazil is eight millions square kilometers, but the population is only twenty millions, composed chiefly of indians, negroes and mixed races. The federal capital is Rio de Janeiro. This city contains eight hundred thousand inhabitants. Discovered in 1500, and explored the following year by Amerigo Vespucci, in the name of the King of Portugal, Brazil up to the 19th century continued to be a flourishing Portuguese colony. It is now divided into twenty states with the Federal District of Rio de Janeiro, the capital and its dependent districts.
II

THE CATHOLIC HIERARCHY IN BRAZIL

When Brazil was a Portuguese colony the Governors General resided at Bahia which for two centuries preserved the title and privileges of a capital city. The seat of government was finally transferred, in 1763, to the present capital, Rio de Janeiro. Naturally, the first See created was that of Bahia in 1551, and for more than a century it remained the only one existing in the country. When in 1676, three other Sees were erected, those of Rio de Janeiro, Pernambuco and Maranhão, the See of Bahia was made an archbishopric; subsequently others were raised to this title, but Bahia has ever continued to be the metropolitan See of Brazil, and its archbishop is the Primate of the Brazilian clergy.

Following is the present condition of the Brazilian hierarchy:

Two new metropolitan Sees have just been created in Brazil. The first, Pouso Alegre, formerly a diocese of the same name, is the resident See, situated on the Guahya, and contains over 120,000 souls; it is also the capital of the State of Rio Grande do Sul.

Three suffragan Sees were erected in the new See by the Pontifical Brief: Pelotas, Santa Maria and Urugayana. Pelotas, a rich and populous city is seventy meters distant from the sea coast, and is a center of French and German colonists. It is situated in the southern part of the State of Rio Grand do Sul. Urugayana is a city of 25,000 inhabitants. The suffragan See of Desterro, formerly attached to the metropolitan See of Rio de Janeiro, now belongs to that of Pouso Alegre.

The second, Cuyaba, is in the State of Matto Grossa. To the present See of Cuyaba, two other suffragan Sees are attached by the Holy Father: Corumba and San Luiz de Caceres; while other two are created, Acrey and Natal in the State of Rio Grande do Norte.

Brazil counts today seven metropolitan Sees successively created; the first that of Bahia in 1550; of Para, 1745; Rio de Janeiro, 1892; Parana and Marianna, 1906; there are thirty-five suffragan Sees. Semaine religieuse de Paris, April 16, 1910.
HISTORICAL PERIODS

The history of Brazil, into which are interwoven the religious events we have just recorded, embraces divers periods. First, the period of its colonization by the Portuguese; second, the period of its separation from the mother country when it became an empire, governed by the princes of the house of Braganza. (From a religious standpoint the Portuguese system continued to prevail and on August 29, 1825, the treaty by which Portugal recognized the independence of Brazil, was signed, putting an official end to a war virtually terminated the previous year); third, the period of contemporary events, marked by the separation of Church and State, the Republic being proclaimed in 1889.

We borrow a summary of the history of Brazil from a recently published work, *Le Brésil d’aujourd’hui*. Historical information, notes and statistics were collected in Brazil. Although Saint Vincent de Paul looked forward in his apostolic zeal, even to the Mission of Brazil, it was only in the 19th century that the Priests of the Congregation of the Mission landed on its shores. In a letter dated August 9, 1640, Saint Vincent wrote: “I am awaiting an answer relative to Pernambuco.”

Summary of general events of the history of Brazil:

In 1807, Portugal was invaded by the armies of Napoleon, and to avoid the fate of his next-door neighbor, Ferdinand VII, the King of Spain, that the heirs to the Portuguese throne (John VI, then Prince Regent, with his family) took refuge in Brazil.

Their flotilla composed of five ships, of which two were English vessels set sail from Lisbon, November 29, 1807. On January 1808, it was descried from Bahia. The following day it crossed the bar and was welcomed by the booming of cannon from Fort Sao Pedro. The coming of the royal family was unexpected, but the Portuguese colors floating from the ship’s mast attracted the attention of the Brazilians. The voyage had lasted fifty-six
days The royal refugees sojourned in Bahia five weeks; on February 26th, the flotilla again put to sea on its way to Rio de Janeiro.—Le Brésil, pp. 47, 49.

It was to be supposed that the presence of the royal family in Brazil (1808-1821) would appease all ill-feeling, dissipate all discontent and strengthen the bonds which united the colony to the mother country. But it was just the reverse. Although it furnished an occasion for the Brazilians to show their loyalty for the house of the Braganza, from the very first day, John VI could easily distinguish among the popular acclamations the voices that greeted the sovereign and those hostile to him. His first care was to bestow a new title on the reigning power, hoping to conciliate the people by this favor, and henceforward Brazil was called the United Kingdom of Portugal, Brazil and Algarve (1815).

Raised to the throne by the death of his mother and proclaimed king of Brazil, John VI completed the autonomy of Brazil by endowing the capital with several institutions up to that time reserved to the mother country. But all these measures proved ineffectual, and the following year an uprising broke out; once again it was squelched, and the clemency of the king did much to smooth out difficulties. The movement, however, was irresistible; John VI saw clearly how matters stood, and while he did his best to stem the current of popular sentiment—in his opinion a hopeless case—he did so only to uphold the Portuguese honor. Forced to return to Lisbon whither he was called by the Cortes and people, he left his son, Dom Pedro, heir to the Brazilian throne. It is related that when about to part from him, he said: “Pedro, Brazil will, without doubt, soon break away from Portugal; should this happen, do not hesitate to put the crown on your own head, rather than leave it to be usurped by some adventurer.”

The king departed from Brazil on April 26, 1821. On the following September 29th, a decree issued by the Portuguese government cemented by stronger links its foreign possession to the mother country and ordered the return of the prince royal to Portugal. This news created a great disturbance in Brazil, and the Senate of Rio de Janeiro represented to the prince that his departure would be a signal for revolution and anarchy. After a moment of hesitation Dom Pedro pronounced this prophetic word: Fico! (I remain).

This happened on the 9th of January, 1822. Before the close of that same year Dom Pedro I was proclaimed emperor.

John VI died in 1826, and Dom Pedro in order to safeguard his new empire, relinquished his right to the throne of Portugal in favor of his daughter, Dona Maria da Gloria. He was rather ill-repaid for his generosity; his reign was nothing else but a series of conflicts and quarrels with the
people's representatives. Both parties were being prepared for a constitutional regime; the emperor, on the one hand upheld the family traditions of absolute government, while on the other, the representatives still breathing the atmosphere of revolutionary ideas, could not agree among themselves. The storm that drove Charles X from France, had its counter effect in Brazil; relations between the emperor and Parliament became gradually more strained, and the discontented spirit of this body soon spread among the people. Dom Pedro was made to feel that his presence had become far from pleasant. In order to prevent greater evils, the young emperor—he was only thirty-three—abdicated in favor of his son, then only six years old, and retired to Europe where he died four years later.

The regency, at first confided to a triumvirate, was finally placed in the hands of a regent appointed by popular vote. This regent was the Rev. Antonio Feijo, who possessed some talent as a political man, but little of the kind which he was called upon to exercise. The increasing disputes of the factions made his task peculiarly difficult and finding it impossible to fulfil the conditions of his election, he succeeded in having the young prince declared of age. Dom Pedro II assumed the reigns of government in 1840; he was scarcely fifteen years old. His reign of nearly sixty years was to be the last of the Brazilian emperors.—Ibid, pp. 96, 99.

IV

THE CONGREGATION OF THE MISSION IN BRAZIL TOWARDS 1830

It was about the year 1810, that the Portuguese Lazarists left Lisbon and embarked for Brazil. We have scarcely any information relative to their departure or landing. The following article was published, in l'Ami de la Religion of March 28, 1833:

A letter of Rev. Gonsalvo de Macedo, Superior of the Portuguese Lazarist Mission in Brazil, appeared in the Tribune catholique. So little is known of that country that a few items relative to it will be of interest to our readers. We, therefore, reproduce this letter dated from Carassa, the 16th of last October:

"Brazil offers many consolations to the Missionaries; there is much good to be done here. We are, it is true, exposed to some vexations and oppositions as the revolution-
The condition of the country of which Father Macedo, was somewhat too trustful, soon became alarming. The Lazarists there having received a prohibition from the State,
to keep up relations with their Superiors in Europe, the houses of the Mission in Brazil were on the verge, either of being dissolved, or of falling away from the parent stem. An extract from the work already quoted gives us an outline of the condition of the country at that time:

When Brazil had made good her independence, all the rights of the patronage were claimed for the sovereign, it being alleged by a newly framed thesis, that in the official documents, this is an essential prerogative of the throne, consequently independent of all concession from the Holy See. Rome could not admit such a pretension and before granting the traditional rights to the new emperor, belonging to the king of Portugal, certain guarantees had to be obtained. The imperial government having refused to assume any obligation, the Holy See never recognized by an authentic act the Brazilian patronage; it was only tolerated to prevent greater evils. The affairs of the Church were so bound up by the State that nothing could be done without the permission of the government. The clergy on its side dared not offer any opposition. Imbued with the regal principles, most defiant towards Rome, it considered as privileges of the national Church the restrictions placed by the civic powers to the exercise of the Pope's authority. The first assembly under the empire was largely composed of priests; from a religious standpoint, no other has had such a baneful influence. Among the ecclesiastical representatives several were freemasons, and consequently, they were those who advocated with the greatest force the projected law of 1828, that prepared the way for the suppression of religious orders. The admission of members and even the very existence of these orders were subjected to conditions that placed them at the mercy of the State. On the other hand, they were prohibited from recognizing any Superior outside the limits of the country. Henceforward the Brazilian monasteries were exposed to those causes which inevitably bring about dissolution and ruin. When the law of 1855, appeared, it may be said to have been justifiable, so great were the disorders into which the religious institutions were plunged. Nothing had been spared to promote this sad condition of affairs and to render a reform impossible. This law was only a sanction to what was heretofore practiced and it only stamped with a legal seal the decree of death long enforced. Religious orders were forbidden to admit novices and to receive foreign members; they were thus left to die a natural death in the full enjoyment of what they possessed, but at the demise of the last member all the property passed over to the State. — The agonizing condition of religious orders in Brazil was to last over thirty years. — P. 182.
VI

THE PRIESTS OF THE MISSION DURING THIS PERIOD

We have already mentioned how the Congregation of the Mission in Brazil during this time of trial, came near its dissolution. From 1847, however, the strain became relaxed and relations were resumed with Superiors in Europe, rather timidly at first, but later on more openly. In 1850, divers establishments of the Priests of the Mission were founded in Brazil, thanks to members from France. They were: Marianna 1852; Santa Casa in Rio de Janeiro, 1852; Campo Bello 1852; Bahia, 1853; Santa Catarina, 1856; Pernambuco, 1857; Rio de Janeiro, 1861; Fortaleza, 1864; Diamantina, 1867; Ecclesiastical and Preparatory Seminaries, Rio de Janeiro, 1869; Crato, 1875; Diamantina, 1881; Seminary, Bahia, 1888; Seminary, Cuyaba, 1888.

In 1889, a new political regime was about to be formed.

VII

NEW HISTORICAL PERIOD (1889)

A military uprising burst forth in the city of Rio de Janeiro, November 15, 1889, and that very day a republic was proclaimed. Two days later, Dom Pedro II with his family embarked on a warship bound for Lisbon. He survived this event only two years, and died at Paris, on the 5th of December, 1891.

The republic was proclaimed on the 15th of November, 1889, and on the 7th of January, 1890, the provisional government decreed the separation of Church and State. The Republican Constitution had not as yet been voted and it was not precisely known what regulation was to be adopted in place of the patronage: the liberty that was expected would it not be restricted, or perhaps shattered by an amendment? In the meantime, the yoke, so long burdensome, had become unbearable, and the first impression felt was one of relief. In an encyclical pastoral letter of the 19th of March, the Brazil-
ian Primacy boastingly declared that at last was broken "the oppression of the royal restrictions made by Minister Pombal and King Joseph I." The Revolution which overturned the empire was, with the same blow, to sever the bonds of the clergy.— P. 189.

The religious orders and divers communities took advantage of the general liberty granted the Church, and their cooperation did much to further its progress in Brazil.

VIII

RELIGIOUS OUTLOOK IN BRAZIL—THE SEMINARIES

The three works to which the two families of Saint Vincent de Paul devote themselves in Brazil are worthy of consideration. They are: the missions, educational and charitable works.

1. The Missions.—Reports of this excellent work have appeared many times in the Annals. In a mission, apostolic zeal has the largest field, for the Missionary is conscious of his work and reaps while he sows, the fruits of his efforts. The Lazarists have six houses for this special work; namely, Bahia, Diamantina, Caraça, Corityba, Petropolis, Victoria. Many are the confessions, Communions, and marriages blessed, during the course of these missions. The report for 1909, may be found in the preceding Number, page 377.

2. Charitable Works.—The Daughters of Charity who are in charge of these works, fulfil at the same time, a mission of charity and an apostolate of immeasurable good. See the account given of them in our preceding Number and of which we give a continuation in this issue.

3. Educational Works.—There is also the training of youth which is the main factor in securing a nation's future welfare. As this subject has scarcely been touched, we will enter into more details. There are both colleges and seminaries under the direction of the Priests of the Mission; the latter work especially is most important. From
a religious standpoint the people are, as a general rule, what their clergy is, and it is to be expected that its members be in the way of knowledge, morality and zeal, just what has been imparted to them during their seminary term. What other means of religious reformation are more productive of lasting results? The most beautiful works of evangelization, without priests fitted to carry on the work, as Saint Vincent de Paul tells us, are like the brilliant victories of those generals who would take a citadel by storm and withdraw, leaving no garrison to protect it. Educational establishments and more especially those of clerical training, are the sources of the spiritual life of the people. "Tene fontem," said a monk of the Middle Ages, "et omnia habes" (Hugh of Saint Victor, Eruditiones didasc). This program may fit all times. In the work on Brazil, already quoted by us, these principles are applied to that country. We read:

The first indication of the religious vitality of a country, is, assuredly to be looked for in the condition of its clergy and pastoral ministry. From that point of view, the regime of the patronage left much to be desired. "While the United States, as we read in the Centenary Book, acquired within a century eighty-four bishoprics with 8,000 priests, Brazil, after two centuries, had only seven bishoprics; at the end of three hundred years it had ten, and twelve since 1854." Under the liberal regime, this number has been almost doubled.

The total of the parishioners corresponds still less than that of the dioceses to the population. Besides, it would not be prudent to increase the number of parishes when there are no priests to take charge of them. The scarcity of priests — this is the less equivocal sign of the state of languor in which a Church may be, whilst at the same time, it is an irresistible cause of its decline. This is the evil which at present afflicts Brazil.

For instance, in an official document relative to the diocese of Bahia, we find the following statement: "In the year 1907, the diocese counts 230 parishes, of which 196 are in the State of Bahia, and 34 in that of Sergipe. There are 214 priests, besides the titular conegos (canons) who are 198 in number. The population is nearly three millions, thus there is an average of one priest for 15,000 souls. In the United States there are 15,000 priests and 13 millions of souls, that is one priest per 867 souls."—To obtain a more exact comparison, it would be necessary to add the clergy of Bahia about fifty priests belonging to divers religious orders.
Brazil is thus perhaps the country, unique on the face of the globe, pos-
sessing a population so entirely imbued with the Catholic faith and attached
to its traditions, yet so destitute of a native clergy. The danger of this situ-
ation could not escape the solicitude of the Sovereign Pontiff. On several
occasions, Pope Leo XIII urged the Brazilian bishops to spare nothing in
order to foster the work of their Seminaries.—P. 197.

The Priests of the Mission actually direct six seminaries
in Brazil.

* * *

The historical sketch of the general condition of the
Church in Brazil appeared to us of some utility. When
reading the accounts published from time to time in the
Annals, the share taken by the Priests of the Mission and
the Daughters of Charity may more readily be seen.

A. M.

NOTES OF JOURNEYS

IN CENTRAL AND SOUTH AMERICA

October 24, 1905 — April 15, 1908

Account of Sister Pinat, Visitatrix,
to the Most Honored Mother Kieffer, Paris

BRAZIL

Our return from Diamantina was more easily effected;
we were not traveling in unknown regions and we gladly
welcomed the familiar sight of the many mountain ranges,
so admirably disposed, that the province of Minas is called
"The Switzerland of Brazil." Our route lay in the direc-
tion of Marianna and we consequently stopped over night
at Rudiadur, Papaguay, Corralin, Curulho, where we had

The other establishment of our sisters in the city of Barbacena, was founded in 1887, being then only an hospital under the patronage of Saint Anthony; in 1895, a magnificent building was erected well appointed and in which were organized a boarding school and a day school. It is admirably located, being surrounded with gardens, and the children are thus afforded not only the means of acquiring a solid and religious education, but also of enjoying fine recreation grounds.

The House of Saint Joa d'El Prey holds a special rank among the establishments of this part of Brazil, because of the activity of its works and the promise of future development. It was founded for orphans, and as their number has considerably increased there is a project on foot for erecting another building to be donated by a charitable lady. On the same side of the street is another establishment containing various works. They are: a day school for poor children, an hospital, an insane asylum, and a dispensary where seven to eight hundred prescriptions are filled monthly. In 1898, on the opposite side a fine college was constructed both for a boarding school and a day school where many young girls come to take a finishing course and to study art, music, etc. They are generally members of the Children of Mary Association and thus unite duty and pleasure.

The house of charity of Paralyba, which is reached by railway, is known as the House of Our Lady of Pity. It is beautifully situated on a mountain top and has the appearance of a small castle encircled by rich and luxuriant woodland. The interior corresponds to the exterior. In the hospital and orphanage a tasteful simplicity is everywhere noticeable. The hospital occupies provisionally the story destined for the orphans and there is serious talk about constructing a separate building. But resources are not very plentiful and as the sisters are anxious to help the
poor, they devise all kinds of means to afford them some assistance.

Campanha was our last station in this vicinity. After a day’s travel by rail we arrived there, and what a journey of beautiful sights at once full of variety and charm! As we rode through the mountain turns, we could see stretching far back, the route just passed, while occasional tunnels brought to us sudden surprises. Then the leaping waterfalls, the rushing torrents, the waters of which reflected myriads of light from the golden sunbeams darting upon them. As far as the eye could see, there were chains of mountain peaks, the background of rich forest lands. On some of them are dwellings jotted here and there from base to summit. It is useless to attempt a description of all these beauties; one may only gaze and become lost in admiration, but the impression remains engraven upon the heart, and we can but say, it is God who has created them for us, His children!

The house of Campanha is, I believe, the newest in the Brazilian Province. The sisters were asked for in 1905, for an hospital which from 1856 up to that time, was directed by laymen. The sisters found at first many difficulties to contend with; all are not as yet smoothed away and they have to put up with some privations, but it is only by degrees that things can be remedied. Patience, perseverance and devotedness will surely draw down the blessing of God upon their work.

After a long absence, we at last found ourselves once more at the central house of Rio de Janeiro, happy to be welcomed by those who received us with open arms and who listened with eager interest to the story of our journey. It was indeed an untold pleasure to be able to congratulate the Superiors of the good condition of the Province, thus giving them the sweetest consolation and repaying them, in some measure, for their zeal and devotedness. We passed
here the Feast of the Manifestation of the Miraculous Medal. The next day the Reverend Visitor began his retreat at the central house, and we went to the Santa Casa. The memory of Sister Mantel who directed the works for nineteen years, is still held here in benediction. The hospital accommodates from 1,300 to 1,400 patients. It is the largest establishment of those we visited. Although there are twenty-eight wards they are insufficient for all who present themselves and the large corridors are filled with beds. What a beautiful mission this is for those who unreservedly devote themselves to the care of the sick! They are indeed true soldiers who march onward from victory to victory, having but the one watchword—duty; ever keeping in mind the remembrance of the past so filled with good deeds and holy efforts, these brave workers continue from day to day, their noble task, encouraged by the example of one another.

The Santa Casa includes also a boys' orphanage, and one for girls, those children whose parents died at the hospital. The pharmacy is very large, being a central station for all the works dependent on the Santa Casa; eight sisters are employed in this department. All through the morning, patients flock to the free consultations, and prescriptions are filled, averaging fifteen to sixteen thousand per month. The Lazarist Missionaries have free access to the wards and they may be seen at all hours visiting the sick and bringing the glad tidings of peace to many a straying soul. The grace of God seems to work marvels here and those who through ignorance or forgetfulness have been negligent, are readily brought back to a sense of duty. The Missionaries, therefore, in this immense establishment consecrated to God and the poor, pass along as did their blessed Father, Saint Vincent de Paul, “in doing good.”

We celebrated the Feast of the Immaculate Conception at the central house. The Reverend Visitor offered holy
Mass and he spoke in his usual fervent and practical style on the mystery of the day. In the evening, after Benediction, a procession was organized, which must have been pleasing to our Blessed Mother. The sight of her pious children marching under her banner, singing the litany and hymns in her honor, must surely have attracted her maternal blessing.

On the 11th of December, we embarked for Bahia. Sister Chantrel in concert with Sister Treasurer had made all arrangements for our accommodation on the Magellan, a French steamer. They came to see us on board and only left when they felt assured we were provided with all possible comfort. Confused by so many delicate attentions, we were forced to admire the great spirit of faith of our dear sisters, who spared nothing to make all things pleasant to one sent in the name of our most honored Superiors.

The Magellan carried us northward where work awaited us, that was to last three months; it seems somewhat lengthy, but we were indeed happy to become better and better acquainted with our works in Brazil. On the very evening of our embarkation, the captain came to ask that we go to see a lady who had just died. We spent several hours by the remains and, through a letter of thanks received later on, we were informed of having exercised a charitable office in behalf of a niece of one of our benefactors at Tours. Our sea trip lasted only two days and nothing happened to mar its pleasure.

Bahia has a fine harbor of considerable extent. When after dark, the lights in the port as well as on the hills of the city are so arranged as to be perfectly distinct — the general effect is beautiful. But here “distance lends enchantment to the view” for a nearer approach reveals a city very old and ill-kept. First impressions are gradually effaced, however, when having taken the cable car one finds
himself on the look-out for an electric car; progress has found its way to Bahia.

There are many negroes in this city; the women especially are tall, handsome, and carry themselves with peculiar grace; they may be seen with baskets on their heads, or holding an open umbrella; those in better circumstances are decked out in brilliant colored dresses with a variety of necklaces and bracelets.

All the Sister Servants of the city had come to meet us, having secured a tug to take them to the steamer. It was a happy meeting and did not require much time to become acquainted.

There are six houses of our sisters at Bahia. Most cordial relations link them one to another and they are all like one family. The hospital, the largest establishment, is considered the finest in Bahia. It is nicely located with a large porch and a magnificent entrance. The avenue leading up to the building is lined principally with palms. Built only fourteen years ago, the edifice is practically new. The wards lately annexed and those actually under construction, give the whole structure a finished appearance.

The house for the foundlings, called Our Lady of Mercy, is surrounded on all sides with large gardens and orchards filled with delicious fruits. The front garden is very beautiful and the chapel which is in the forepart of the building is large and divided into two parts: the main division reserved for the externs, the other for the children and the sisters. It was formerly a college accommodating one hundred fifty boarders and today the foundlings are about that number. A day school attached to the work, has a fine Association of Children of Mary with a membership of over four hundred fifty. Provisions are distributed to the poor weekly. While in Bahia we made this asylum our stopping-place. Never can we forget the kindness of Sister Leconte and her companions.
The College of Providence is also an elegant building, well appointed for the divers works carried on: the boarding school of a hundred pupils, the orphanage and the three free day classes which are amply provided for. The general aspect is bright and cheerful; the grounds extend far up into the mountain, where an abundant harvest is gathered yearly. The chapel of recent construction and Gothic in style, is large and beautiful. The central figure is the statue of Mary Immaculate, and we cannot doubt that this good Mother blesses not only the works and the children, but also procures the choicest favors for those who direct them; for later on, these children in their pious associations and home circle continue the apostolate of charity.

The orphanage of Our Lady of La Salette, the smallest of our establishments in Bahia, reaps also its share of heavenly blessings. It has both boarders and day pupils and a large number of poor are assisted, despite the feeble resources. There is a weekly distribution of bread among the destitute.

The House of Charity, the most distant in Bahia, is built on the seacoast and presents a fine appearance. There are extensive grounds containing gardens and fields; two hundred fifty sick, men and women, are cared for. Here are colored wards in which we found a negro woman who is said to be one hundred twenty years old. This assemblage of mental and physical infirmities, calls for the full exercise of patience and devotedness. But we trust that God to whom all things are known, will surely give a proportionate reward.

Christmas day was spent by us at the Sacred Heart College, a magnificent building. The Midnight Mass, was a never-to-be-forgotten occasion. The large attendance, present, piously followed the beautiful ceremonies. Another Mass at a later hour was not less solemn. The
many Communions, singing of appropriate hymns, tasteful decorations and the lovely crib, will ever remain with us, a sweet and holy memory. This college is, in point of fact, an orphanage where children both white and black, are received. They number one hundred thirty.

All the Sister Servants met at the hospital to present their New Year's greeting for the opening of the year 1908. We left soon after; not, however, without deep regret as it was another separation from our dear sisters who had shown themselves most attentive and kind. We now set out for Pernambuco, intending to retrace our steps to Rio.

(To be continued)

COLOMBIA

THE SEMINARY OF POPAYAN

Letter of Rev. A. Castiau, Priest of the Mission

Ecclesiastical Seminary of Popayan, April 18, 1910.

Don Jose Beltran de Caycedo purchased from Don Juan Francisco de Eguizabal, governor of Popayan, vast lands in one of the suburbs of Popayan, intending to found there a Franciscan monastery. For some reason or other the Order refused to send subjects, and the offer was then presented to the religious of Saint Camillus. Their Superior General having asked from the king, Charles III, permission to establish a Spanish colony, it was given by "a royal charter granted on June 23, 1765, at Madrid." Don Jose Beltran de Caycedo, a priest, had donated 40,000 pesos for the foundation; and at his death 20,000 were taken from his estate to defray the traveling expenses of the religious. The Missionaries, Rev. Manuel Jose Castellanos, Superior,
arrived at Popayan on April 11, 1765. The priests immediately organized their charitable works and especially devoted themselves to the sick and dying at the hospital. They did incalculable good which was recognized by public deeds, still extant, and the names, age, nationality, and condition of the sick whom they attended or confessed, are to be found in manuscript books preserved by the Order.

The monastery was small and the chapel attached was in proportion. It contained five statues; one of Saint Camillus, and another of Our Lady of Mercy sculptured at Quito. They are still to be seen.

The monks were planning to build a large church when the Revolution of 1810, broke out and all, with the exception of two very old monks, were obliged to leave Popayan. Consequently, their plans were never carried out. No other religious from Spain came to the abandoned Mission, and in 1820, the last survivor, Rev. Pedro Antonio Gonzalez, who had retired to a Franciscan monastery, died there.

The government seized the property and gave it over to the University of the Province of Cauca. In 1837, the new attempt made by the Camillian Fathers to regain possession of their monastery, was a complete failure.

When the religious left in 1810, the monastery soon fell into a dilapidated condition and its total ruin became inevitable. Those cloistered walls which had sheltered so many holy lives, and had re-echoed only the pious conversations of the monks, now beheld a vastly different throng gathered beneath their secluded vaults. Under the liberals, barracks were installed in the monastery; thus the two extremes of society succeeded one another in the place—the pious monks and the idle, dissipated soldiery. The chapel, however, continued to be used for the divine services, which were attended by a certain class of poor. When we arrived here, the church was under the care of Mgr. Carlos Bermudez.
Created and proclaimed in the Consistory of March 13, 1868, Mgr. Bermudez was consecrated at Bogota, June 28th that same year and took possession of his See on March 11, 1869. He quickly recognized the needs of the diocese and realized the incomplete training of his seminarians. When, therefore, he journeyed to Rome to take part in the Vatican Council, he fully made up his mind to bring back with him members of those communities devoted to the direction of seminaries. Through the intervention of the Sovereign Pontiff, Pius IX, Father Etienne, the Superior General of the Priests of the Mission, accepted the direction of the Seminary of Popayan, and on February 2, 1871, it was opened with the Rev. G. Foing as Director. One hundred twenty-five students and eighteen boarding students, six of whom were ecclesiastical students, followed the course, this being, as may be seen, a mixed institution. It occupied the former college of the Jesuit Fathers who had been obliged to withdraw in 1850.

Mgr. Bermudez was anxious to separate the different branches of the Seminary, and in 1874, he proposed to purchase from the government the monastery of Saint Camillus. The contract was drawn up and signed. The most urgent repairs were immediately undertaken and the ecclesiastical students, thirty-five in number, took possession of their new quarters in the month of February 1875.

By one of those political changes, so frequent in America, the liberals came into power that same year. General Mosquera, a declared enemy of the Church, although a brother of the holy Archbishop of Bogota, gave orders for the imprisonment of the Bishop of Popayan on February 7, 1876. The hour of dispersion was about to strike for the directors of the Seminary. During the night of the 8th of February, a body of soldiers, entered the Seminary of Saint Camillus. Taken by surprise, the directors rushed to the Superior's room. A scene similar to that represented...
in the life of Saint Vincent, now took place. All the Mis­
sionaries kneeling around their Superior, received his bless­
ing and so great was the emotion, that, as one of the Mis­
missionaries afterwards related, this kind Father could not 
speak and he uttered only these words; “Adieu, or rather 
au revoir; we will meet again wherever God so wills it.” 
Conducted to prison, the Lazarists remained there three 
days, during which, though they had much to endure, 
they were blessed with heavenly comforts. Taken to the 
port of Buenaventura, they were put on board a merchant 
ship. What hardships they were made to undergo only 
those who have passed through a like trial can know! 
Lodged in the hold of the ship, during the ten days that 
the trip lasted, they passed through untold misery. When 
the ship landed in Panama they were exhausted. But it 
could be said of them: “Ibant gaudentes quia digni habiti 
sunt pro nomine Jesu contumeliam pati.” 
Their exile lasted five years. In 1881, they were per­
mitted to return and to resume the works so unexpectedly 
interrupted. The Rev. G. Foing was Superior of the two 
Seminaries, Director of the Daughters of Charity, who had 
just arrived, and also of the Ladies of Charity. 
The Right Rev. Carlos Bermudez died in 1886. The 
humility of Father Foing was fully displayed on this oc­
casion. His name having been presented to the Holy See 
by President Nunez to fill the vacant See, he wrote to the 
Superior General asking for his recall to Paris. Permis­
sion being granted, he returned to the mother house, where 
he was elected Assistant. He filled this office only a few 
years, for his health having failed he was again sent back 
to America. He remained a year in Ecuador, thence went 
to Colombia. He returned to Cali in 1893, where an 
apostolic school was founded. Among the students was 
the present Archbishop of Popayan, the Most Rev. Manuel 
Antonio Arboleda.
Father Foing remained in the Province until 1900. His health was then completely undermined, and he suffered very much from exaggerated fears and scruples. He returned once again to the mother house in Paris, where after he had given an edifying example of lively faith, resignation and piety, he expired on the 4th of May, 1904.

The Rev. Father Amourel in 1886, replaced Father Foing as Superior of the two seminaries of Popayan; in 1890, he was in turn succeeded by the Rev. J. B. Malézieux. In 1894, the seminaries were definitely separated, each having its director; the Rev. J. B. Malézieux remained as Director of the Preparatory Seminary, and the Rev. Leo Bouveret, Superior of the Ecclesiastical Seminary of Saint Camillus. Under his direction a fine altar of carved wood, seen today, was placed in the chapel. Father Bouveret resigned his office in 1897, and two years later died at Guayaquil.

The Rev. Joseph Pron (1897-1900) was then appointed and he did much towards furthering the work and giving to the structure that attractive appearance it now presents. He had a wing built which completes the plan and the whole structure is now in shape of a regular quadrilateral. The old buildings were strengthened and made solid enough to withstand the shocks of earthquakes.

The Rev. Claudius Lafay was at the head of the house from 1900 to 1901. He was succeeded by the Rev. W. Rojas (1901-1904) who, despite the difficulties of the times and the revolution that took place while the conservatives and liberals disputed the power, continued to preserve the discipline and regular course of study. Since 1904, the Rev. John Stappers is the Director of the Ecclesiastical Seminary. The confidence placed in him by his Superiors pointed him out for this important position.
The number of seminarians has diminished of late, owing to the divisions which were made in the vast diocese of Popayan. The new Sees of Pasto, Tolima and Manizales were created. The students now with us make up in good dispositions for the lack of numbers; they are promising subjects. We are scattering the seed—may our Lord Himself give the increase.

Augustus Castiau
On the studies of religious.—The decree Auctis admodum of November 4, 1893, had established certain measures relative to the studies of religious clerics; "besides the prescriptions of the common law, the Ordinaries should not admit to sacred orders the professed of simple or solemn vows unless they present a certificate relative to their theological studies, to wit: one year at the least for subdeaconship, two years at the least for deaconship, three years at the least for priesthood; and this after the completion of the regular course of preliminary studies."

These measures were further defined and completed by a decree of the S. C. of Religious, September 7, 1909. Following is the text:

DECLARATIONES CIRCA ARTICULUM SEXTUM DECRETI
AUCTIS ADMODUM, EDITI DIE IV NOVEMBRIS MDCCXCIII
(September 7, 1909)

In articulo sexto decreti Auctis admodum, editi, a sa. me. Leone XIII, inter alia, haec statuuntur: "Professi tum votorum solemnium tum simplicium ad Ordinariis locorum ad sacros Ordines non admittantur, nisi, praeter alia a jure statuta, testimoniales litteras exibebant, quod saltem per annum sacræ theologæ operam dederint, si agatur de subdiaconatu; ad minus per biennium, si de diaconatu; quoad presbyteratum saltem per triennium, praemissœ tamen regulari aliorum studiorum curriculo."

Porro circa genuinum sensum hujus articuli, varia dubia sacræ Congregationi, negotiis Religiosorum Sodalium præpositæ exhibita sunt, quæ ad sequentia capita reduci possunt:

1.— Utrum Superiores Ordinum vel Institutorum religiosorum praefatas testimoniales litteras licite dare, et Ordinarii seu Episcopi licite acceptare possint, si anni de quibus agitur non fuerint completi, seu non vere academicī vereque scholare, sed potius abbreviati, non quidem ex incuria,
sed quia vel omissae fuerunt vacationes, vel horas lectionibus in schola tradendis multiplicatae, vel alia quaecumque de causa?

II. — Utrum studentes, expleto unius, duorum vel trium respective annorum curriculo theologico, possint statim ad subdiaconatum vel diaconatum vel presbyteratum item respective promoveri, ideoque inceptis vacationibus, in fine anni scolastici dari solitis, quin circulum duodecim mensium completere teneantur?

III. — Utrum idem studentes, triennio theologico rite completo, teneantur adhuc per alium annum, seu per quartum annum scholasticum, theologici studiis in scholis incumbere?

IV. — Utrum verba ejusdem decreti Auctis admodum: "Praemisso tamen regulari aliorum studiorum curriculo" respiciant tantum philosophica seu lycealia studia, vel etiam gymnasialia seu humaniorum litterarum, imo primariam etiam institutionem?

V. — Utrum studia philosophica seu lycealia, humaniorum litterarum seu gymnasialia, et primaria necessario ante ingressum in novitiatum ex integro peragi debent?

VI. — Utrum praefata studia, non publice in scholis rite ordinatis, sed privatum peracta, valorem habebant legalem, seu qui sufficiat ad licite dan- das et licite acceptandas litteras testimoniales ad sacros Ordines?

VII. — Utrum ad valorem legalem studiorum theologiorum, philosophicorum seu lycealium, et humaniorum litterarum seu gymnasialium sufficiat disciplinarum principali seu theologiae, philosophiae et linguae latinae peritia, vel potius requiratur, ut in unaquaque schola tradatur etiam disciplinarum accessorium, juxta normam in bene ordinatis Seminariis regionis vigentem et saltem in substantialibus servandam?

VIII. — Utrum et quam ratione in litteris testimonialibus ad sacros Ordines authentice constare debat de peractis ex integro, tum curriculo seu curricula philosophici, tum philosophici seu lycealibus et humaniorum litterarum seu gymnasialibus studiis, ut praefata litterae licite dari possint a Superioribus, et licite acceptari ab Ordinis seu Epicopis?

— Et sacra eadem Congregatio, de speciali mandato sanctissimi Domini nostri divina providentia Pii Papae X, respondet prout sequitur:

Ad I. — Negative in omnibus; et quaelibet abbreviatio studiorum abusiva omnino habenda est, et penitus illica.

Ad II. — Affirmativa, dummodo tamen complexus trium hujusmodi annorum saltem triginta tres menses integros comprehendat.

Ad III — Affirmativa, ideoque complexus quadriennii theologici, computatis vacationibus seu feriis, quadraginta quinque menses integros comprehendere necesse est.

Ad IV — Respiciunt et philosophica seu lycealia, et humaniorum litterarum seu gymnasialia, et primaria studia. Ideoque haud legalia habenda sunt theologica studia si alumnus cursum philosophicum seu lycealem rite non expleverit; neque legalia erunt philosophica seu lycealia studia, si alumnus humaniorum litterarum seu gymnasialium minime com-
ab omnibus moderatoribus generalibus elencho disciplinarum, quae singulis annis scholasticis seu academicis adsignatae sunt in respectiva religiosa Familia, una cum tabulis horariis singularum scholarum aliisque opportunitatis informationibus, Instructionem de studiis apud clericos Ordinum et Institutorum religiousorum rite et integre peragendis praeparet, in plenario Eminentissimorum Patrum ejusdem Congregationis coetu examinandam, et probante Summo Pontifice, publici juris faciendam.

Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Romae, e Secretaria ejusdem sacrae Congregationis, die 7 Septembris 1909.


L S..

D. L. Janssens, O. S. B., Secretarius.

88 — Business correspondence with the S. C. of the Propaganda

A leaflet of information sent by the Congregation of the Propaganda to all those who, by their office, have to correspond with this Congregation, contains the following advices:

The object is twofold: 1. To facilitate the work for the distribution of business letters in the Offices of the Propaganda; 2. To procure thereby a prompt expedition of business.

We reproduce the advices given to obtain this result as they may prove useful not only in the correspondence with the Propaganda, but also with other administrative offices:

1. That each business transaction be written on a separate page; 2. That it be written in Latin, Italian, or at least in French. Letters in other languages require translation, thus increasing the work of the clerks and retarding the expedition of business.
OUR DEAR DEPARTED
OUR MISSIONARIES

Rev. Peter Vital Dufau, June 4, 1910, Dax, France; 71 years of age, 47 of vocation.

Brother Louis Stumbersek, June 13, 1910, Graz, Austria; 44 years of age, 15 of vocation.

Rev. Charles Varela, June 27, 1910, Buenos-Ayres, Argentine Republic; 50 years of age, 29 of vocation.

Rev. Philip Valentini, July 2, 1910, Sienna, Italy; 68 years of age, 50 of vocation.

Brother Vincent Sardella, June 30, 1910, Naples, Italy; 87 years of age, 69 of vocation.

Rev. Paul Capocci, July 7, 1910, Rome, Italy; 70 years of age, 33 of vocation.

Brother Francis Vezza, July 8, 1910, Naples, Italy; 80 years of age, 58 of vocation.

Rev. Marien Restante, July 9, 1910, Rome, Italy; 71 years of age, 53 of vocation.

Brother Francis Fégus, July 7, 1910, Graz, Austria; 52 years of age, 24 of vocation.

Rev. Joseph Bernard De Stolberg, July 26, 1910, Kiu-Kiang, China; 32 years of age, 11 of vocation.

Rev. Anthony Azémard, July 29, 1910, Rio de Janeiro, Brazil; 67 years of age, 43 of vocation.

Rev. Thaddeus Nuien, August 1910, China; 45 years of age, 22 of vocation.

Rev. Elegius Macadré, July 30, 1910, Constantinople, Turkey; 72 years of age, 47 of vocation.

Rev. Frederick Klinkenberg, August 8, 1910, Nippes, Germany; 39 years of age, 20 of vocation.

Rev. Hermann Porkerth, August 14, 1910, Graz, Austria; 82 years of age, 45 of vocation.

Brother Peter Lavergne, August 17, 1910, La Teppe, France; 58 years of age, 26 of vocation.

Rev. Calcedonio Mancini, August 18, 1910, Rome, Italy; 67 years of age, 39 of vocation.

Rev. Joseph Dillange, August 19, 1910, Akbes, Syria; 45 years of age, 26 of vocation.
Rev. Joseph Brodtrager, August 22, 1910, Graz, Austria; 28 years of age, 10 of vocation.
Brother Louis Filiberti, August 22, 1910, Placentia, Italy; 71 years of age, 35 of vocation.

OUR SISTERS

Sr. Marie Vidal, Lafourguette, France; 29 years of age, 2 of vocation.
" Ludovica Olechowska, Pekin; 34, 13.
" Marie Brown, Chillan, Chili; 37, 12.
" Marie Billot, Dijon; 69, 47.
" Antoinette Sartori, Turin; 50, 20.
" Marie Reynaud, l’Hay, France; 86, 66.
" Marie Martin, Monbran, France; 87, 64.
" Jeanne Lissat, Château-l’Évêque, France; 61, 35.
" Véronique Koch, Sulz-Cologne; 36, 10.
" Marthe Arancibia, Copiapo, Chili; 69, 50.
" Madeleine Bossi, Turin; 61, 41.
" Bärbe Kowalska, Warsaw; 79, 56.
" Marcelina Ferrando, Valdemono; 30, 13.
" Maria Arrondo, Madrid; 68, 45.
" Saturnina Escalona, Manila, Philippines; 68, 48.
" Maria Galluccio, Galatina, Italy; 71, 41.
" Marie Ranton, Paris; 77, 56.
" Marie Bâtard, Saint-Michel, Algiers; 31, 9.
" Rachel Benincasa, Naples; 65, 32.
" Emilia Pessina, Sienna; 70, 40.
" Violante Pellegrini, Bologna; 71, 45.
" Walburga Neumayr, Salzburg, Austria; 44, 17.
" Louise Leporati, Turin; 31, 11.
" Perpétue Mercier, Paris; 82, 58.
" Françoise Ferrandi, Placentia, Italy; 69, 36.
" Angélique Lavie, Montolieu, France; 74, 45.
" Elisabeth Brousse, Paris; 78, 56.
" Maria Fallery, Thiers, France; 84, 62.
" Marguerite Sora, Acqui, Italy; 57, 37.
" Maria Hernandez, Las Palmas, Canary Islands; 59, 31.
" Valérie Pochel, Cracow; 25, 2.
" Simona Madaoz, Madrid; 31, 11.
" Rosa Sas, Madrid; 63, 45.
" Ana Gorosabel, Guernica, Spain; 69, 43.
" Anne Boch, Alais, France; 30, 6.
" Elisabeth Chancel, Naples; 72, 51.
" Marie Castelain, Shunthehfu, China; 54, 34.
" Pélagie Privat, Shunthehfu, China; 63, 41.
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R. I. P.
MISCELLANAE

ICONOGRAPHY OF SAINT VINCENT DE PAUL

We have already given portraits of Saint Vincent de Paul with the history attached thereto. The principal events in the life of our Saint have also been the subject of many paintings.

I

As in a biography, the author presents his subject, chapter after chapter, and unfolds before the eyes of his readers, the divers stages of the life he is writing; so also the artist sketches for beholders the same events, giving life-like pictures corresponding to the mental images drawn by the author. Thus, while we can study the life of Saint Bruno such as it is told by his biographers, we can also retrace these same events in the series of masterpieces painted by Le Sueur, which form today one of the finest collections of the museum of the Louvre, Paris, known as the Galerie de Saint Bruno. These have been further reproduced by engravings found in many collections. The life of Saint Vincent de Paul has also been reproduced by the painter's brush.

II

When mentioning the celebration in honor of the Canonization of Saint Vincent de Paul (1737) held at the house of Saint Lazare, Paris, Maynard in his life of Saint Vincent de Paul, gives the following description: "The church where the remains of the Saint were interred, was soon made ready. The chapel, though small, had its walls covered with eleven large paintings representing the principal events in the life of Saint Vincent de Paul, a most precious
decoration and which more eloquently proclaimed his glory than the richest tapestries."

The Superiors of the Congregation of the Mission not being able to employ the same artist for the reproduction of the scenes of the life of their holy Founder, had recourse to several well-known painters of the times. These artists are: De Troy, Galloche, Directors of the Academy of Painting, Brother André, and Restout.

Maynard enumerates the paintings placed in the chapel in the following order:

In the choir on either side are:

- **Saint Vincent at the Deathbed of Louis XIII**, Troy;
- **Saint Vincent at the Council of Conscience**, Troy;
- **Saint Vincent in a Country Mission**, Troy;
- **Saint Vincent and the Foundlings**, Galloche;
- **Saint Vincent and the Ecclesiastical Conferences**, Troy;
- **Saint Vincent and the Nuns of the Visitation**, Restout;
- **Saint Vincent at the Hospital of the Holy Name of Jesus**, André;
- **Saint Vincent and the Galleys**, Restout;
- **Saint Vincent with the Soldiers**, Baptiste;
- **Death of Saint Vincent**, Troy;

In the nave is the largest painting, the work of Brother André, it represents the Apotheosis of Saint Vincent.

There are two other paintings, of which we have engravings but no details. They are: *Saint Vincent having a vision during holy Mass after the death of Mme. de Chantal*, and the historical painting, *Miracles performed by Saint Vincent after death*, by Beaufort.
John Francis de Troy belonged to a family of painters. His father, Francis de Troy, born at Toulouse, 1645, died in Paris, 1730, was his first master. John Francis died in Rome in 1752, aged 76 years. He was director of the Academy of Painting in Paris, and later on director of the French Academy of Painting in Rome. By comparing the dates, we feel assured that John Francis de Troy is the artist to whom the paintings as enumerated above, are to be ascribed.

John Restout, painter in ordinary to the king, of the Academies of Caen, and of Rouen, his native city, was born in 1692. He died at Rouen in 1768. A man of enlightened and solid piety, he possessed, moreover, a cultured mind. His talent for painting, he inherited from both his father and an uncle, Jouvenet; but nature had endowed him with a greater genius. His drawing shows strength and refinement, and he had thoroughly seized the secret of those contrasts of light and shade, and of the grouping of subjects, so much studied by the masters. Critics find too much ochre in his coloring, a fault due, no doubt, to the training of Jouvenet whose pupil he was at one time.

Louis Galloche (1670-1761) was from Paris. A pupil of Louis de Boullogne, he afterwards became Rector and Chancellor of the Academy of Painting (1711). Some of his critics find little originality in his work; his coloring, however, is good, and the drawing well done. Having carried off the first prize in Rome he went to that city; on his return to Paris, he opened a school of art which became famous. He painted chiefly religious and mythological subjects, as well as landscapes.

John Andre, a Dominican (1662-1753) was born in Paris, and was a successful artist. His style lay principally in religious scenes. Several were executed for the churches of the metropolis, and they were justly appreciated.
We shall now give some details of those paintings which are still to be seen. There are four in the Church of Saint Marguerite, Paris.

**Saint Vincent de Paul Instituting the Work of the Foundlings.** — An oil painting on the left of the chapel

1. How did these paintings find their way to this church? We give extracts from some letters preserved in the archives of the Congregation of the Mission in Paris, and which later on might be completed. Father Dubois, Priest of the Mission, towards the close of the Revolution, accepted the pastorate of the parish of Saint Marguerite, Paris

I—Extract from a letter of Father Claude, Priest of the Mission, addressed to Father Boullangier, Procurator General of the Congregation of the Mission, No. 5 Petit Vaugirard Street, Paris. It is dated Bar-le-Duc, August 8, 1817.

"As well as I can remember, the paintings of Saint Vincent were sold to Father Dubois while Father Brunet was still living. He resided at the principal house of the sisters in Vieux Colombier Street. These paintings were for a long time on exposition in the parish church of Saint Nicolas du Chardonnet. I saw them there. Some were wanting and I was told that of the Apotheosis had been sent to Quebec. Those remaining were returned to us by order of the Emperor who had reestablished our Congregation...

I will now resume our chief subject. Father Brunet not knowing what to do with the paintings accepted the offer of Father Dubois, who called on him, and sold them to him on the condition that they be returned when we would have secured a house and church where they could be placed. I am ignorant of the amount paid by Father Dubois. If I knew it at the time, it has since escaped my memory. I always believed that it was to Father Dubois and not to the church wardens of his parish, that the sale was made. The price paid was furnished by Father Dubois, not by the fund of the Fabric of Saint Marguerite, and that when the Missionaries should have a church of their own, they would regain possession of them. The sale of these paintings could not be an absolute act (I even think that Father Dubois had promised to return them gratis). Although Superior General, Father Brunet did not have the right to dispose of these paintings. They were not framed...The gentlemen of the Fabric of Saint Marguerite probably bought frames, or had some made, and defrayed the expense from the church fund. This is the only expense they made and for which they may claim a reimbursement. There are two ways of finding out the truth about this statement. All expenses incurred by the Fabric are entered in a register and this rule is never overlooked. By consulting the register I feel assured that the entry will be found for the purchase..."
of the Blessed Virgin, right side of the transept. Height, 4 meters; width, 2m.90. Signed: Galloche, f. 1732.

Saint Vincent is represented standing, a berretta in his hand; he is speaking to two Ladies of Charity; Louise de Marillac and two of her Sisters may be seen behind them; on the left is a page, on the right are two figures, unknown. In the background are two groups of orphan children, boys and girls; on the left is a Sister of Charity holding an infant; on the other side is a priest baptizing. This painting used to be at old Saint Lazare’s.

Saint Vincent Preaching to the Poor at the Hospital of the Holy Name of Jesus.—An oil painting side by side with the foregoing. Height, 4m. 20; width, 3m. 50.

Wearing a surplice with a berretta on his head, the Saint is seated in an armchair; to the left near the altar, he of the frames and not for that of the paintings; and even if there should be an entry for that of the paintings, there must be a note giving the condition that they be returned to the Missionaries if the Congregation be re-established. The second means is to see Mr. Bronze, a friend of the late Father Dubois and last year a resident of the Picpus (a house belonging to Father Dubois), who at that time was one of the churchwardens and who I believe, occupied that same position when the paintings were transferred to the Church of Saint Marguerite. If he cannot remember the affair, he might look it up in the register and tell you.

A note was written near the heading of the letter by Father Boullangier.

"Seen Mr. Bruns about the paintings of Saint Vincent; he has no knowledge of what took place relative to the transfer. He had the frames made and the Fabric of Saint Marguerite paid for them. This is all he knows."

II. In a letter dated "Paris, August 4, 1817," written by Father Boullangier to Father Verbert, Vicar General, then visiting the houses in the south of France, we find these lines:

"We are very busy looking over old papers to find the one of which I heard Father Viguier speak by which Father Dubois engaged himself to have the Fabric of his parish return to our Congregation, on payment of 1 000 or 1 200 francs, the paintings illustrating the life of Saint Vincent, now in the Church of Saint Marguerite. This note was passed between Father Hanon and Father Dubois. Do you know anything about it?"

Father Dubois died July 11, 1817, and the Procurator General was at that time trying to settle his estate and collect whatever had been left by him to the Congregation of the Mission.
is speaking to a large audience of poor; in the foremost rank are Louise de Marillac and a Sister of Charity. In the background, in a gallery, are about ten distinguished personages, men and women; a gentleman is taking notes. Painted by the Dominican, Brother John André, towards the year 1732, this painting was likewise taken from Saint Lazare's.

*Saint Vincent de Paul Making an Offering of the Priests of His Congregation to God to Take Care of the Soldiers.*—An oil painting on the right of the said chapel of Saint Marguerite. Height, 3m. 50; width, 1m. 70. Signed: *Baptiste.* (Baptiste Féret, died 1737.)

Placed on the left, the Saint, wearing a surplice, is invoking the blessing of God on the Priests, Brothers and Sisters of Charity, who may be seen scattered about on the battlefield, assisting the sick and dying. This painting, formerly at old Saint Lazare's, was painted about 1732.

*Saint Vincent de Paul Given as Director to the Ladies of the Visitation by Saint Francis de Sales.*—An oil painting on the right of the said Chapel of Saint Marguerite. Height, 3m. 40; width, 1m. 70. Signed: *Restout 1732.*

In the presence of a noble lady, Saint Francis de Sales introduces Saint Vincent as Director of the Convent of the Visitation, founded in Saint Anthony Street, Paris. The two Saints in cassock and surplice, are standing; there are at least eight nuns, some standing, others kneeling; in the background is a church, and a large drapery falls over the upper right corner. This painting, with twenty-two others from Saint Lazare's, was carried to the storehouse of the Petits Augustins on the 30th of August 1792, and entered on the list as number 549. This painting, as the preceding one, was given in 1802, to Saint Nicolas du Chardonnet, to the Congregation in 1805, and shortly after sold to the Church of Saint Marguerite.

There is also another painting in this church of which
an illustration is found in the work of Arthur Loth, p. 163, with this inscription: “Saint Vincent Presenting the First Daughters of Charity to Queen Ann of Austria. Painted by Brother André. Height, 4m. 10; width, 3m. 20.” We do not believe that the sisters represented in the painting are the first Daughters of Charity. The artist was familiar with their habit and the three figures are represented wearing a costume which is very different from that of the sisters. He was also acquainted with the features of Mlle Le Gras and the nun represented holding a book of rules, is not a likeness of the Foundress of the Daughters of Charity.

There are today in the chapel of the Rue du Bac, Paris, in the gallery where the organ is placed, two paintings belonging to the series of paintings of Saint Vincent de Paul, and they appear to be originals. They are apparently about 1m. 80 in width and the height is considerably greater. The scenes represented are: Saint Vincent de Paul at the Council of Conscience and Saint Vincent de Paul at the Deathbed of Louis XIII. The first shows Ann of Austria, presiding at the Council, the young king, Louis XIV, beside her; on one side is Saint Vincent de Paul holding a paper, list of benefices, and near him is another priest; facing them is Cardinal Mazarin and a prince. The other painting represents Saint Vincent de Paul seated at the king’s bedside, his hand lifted heavenward. The Queen, Ann of Austria, is weeping, holding her son and another little prince in her arms; in the background, two noblemen are talking together, most probably discussing coming events. The engravings taken from the two original paintings, show that they were painted by Troy.

The history of the other paintings, relative to the life of Saint Vincent, is unknown except that of the largest and by far the most interesting, which is said to have been placed in the nave of the chapel of Saint Lazare’s during the celebration of the Saint’s canonization. It is the
FROM THE PICTORIAL LIFE OF SAINT VINCENT DE PAUL.
B. Vincentius Sacerdotis plurimos ad habendas inter se divinae colloquii, singulis hebdomade colligit.
Apotheosis of Saint Vincent painted by Brother André. It is to be seen at the parish church of Bourg-la-Reine, near Paris. The Abbé Maynard says it is 14 feet by 10. He further adds: “Saint Vincent gives his blessing to the kneeling Superiors General and to Mlle. Le Gras kneeling in front of the Daughters of Charity.” This is true. Angels surround the cloud upon which Saint Vincent is carried up triumphantly, an aureola encircling his head. The painting, unfortunately, has been roughly handled and whereas it is described as being 10 feet wide—that is over three meters—it is today only $2\frac{1}{2}$ m. wide. This was done no doubt, to make it fit the frame on the wall where it is seen today. The fact of a portion having been cut off is not to be denied, as on the side of the sisters there is an arm which belongs to none of the figures represented and that to which it was attached is not to be seen. The height has also been reduced and a portion at the base cut off, although none of the figures were thereby disfigured.

Besides its intrinsic value as a work of art, this painting possesses the great advantage of giving a true likeness of important personages. Mlle. Le Gras is perfectly recognizable and several of the Missionaries whose portraits have been preserved, among others Father Jolly. Most probably the several sisters represented, are likenesses of the first Superioresses. By the cutting off of the width, four figures on the sisters’ side have disappeared, and three on that of the Missionaries.

If the “ruins themselves have, in part, disappeared” faithful reproductions of these paintings have been preserved. Like to those of the Gallery of Saint Bruno, the paintings representing Saint Vincent de Paul were reproduced during the eighteenth century in steel engravings. Skilful engravers faithfully supplied the details lacking in the etchings. The


121—In the course of the year 1906, the Petang Printery published a number of pamphlets for the Imperial Railway Company.


126—Règlement général de la Compagnie des Chemins de fer impériaux chinois; Ligne de Pékin à Hankow. Pekin, 1907. One Volume in-4, 100 pp.


130—Aus den gedichten Po-Chü-I’s, von Dr. L. Woitsch, Interpreter of the Austria-Hungary Legation. Pekin, 1908. One vol. in-4, 80 pp


Livret des tarifs de la Compagnie des Chemins de fer impériaux chinois. One vol. in-4, 40 pp.

Chinese Braille or the Braille system of reading and writing for the blind, adapted to the official language, by E. F. Hillier, C. M. G. Pekin, 1908 (English text with Chinese translation)


Memorandum on the K’ai P’ing mining case. Pekin, 1908. One vol. in-12, 96 pp.


Regulations for the junior students of the Provincial House and Novitiate of the Little Brothers of Mary, by Brother Nizier, Master of Novices


164 — Iao li ouen la Ta-te. The four catechisms. Text, no explanation.


166 — Tsoung K'o ou Ko King Kien Iao. Mass hymns and other hymns for Benediction of the Most Holy Sacrament; according to the Vatican edition. One vol. in-8, 54 pp. 1910. This work contains a Chinese translation of Latin prayers.

Pekin, March 27, 1910.

Brother A. Maes, C. M.,
Director of the Printery.
368 — Catechismi od Istruzioni sui sacramenti della Penitenza e della Communione nel tempo di una missione, per Giovanni Morino, prete della Missione, Napoli, Festa, 1910. In-8, 202 pages.

Those who have followed the exercises of a mission, or of a retreat know of what practical use are conferences and advices on the Sacrament of Penance and on Holy Communion. A collection of these advices is presented by Father Morino in the above work, and they will be found of great help to those who are called to speak on these subjects.

369 — Compendio de la Grammatica latina con ejercicios practicos por J. F. S[tappers], sacerdote de la Mission. In-8, Popayan, 1909.

These practical exercises added to the summary of rules of the Latin Grammar for Spanish students are, we feel assured, much appreciated; they are written by an experienced teacher, Rev. John Stappers, Superior of the Seminary of Popayan, Colombia.

370 — A most useful work in the study of Church History is that of Father Gams, Benedictine, entitled: Series episcoporum Ecclesiae catholicae (in-folio, Ratisbon, Joseph Manz, 1873; and Supplement, ibid., 1886).

371 — Ranking foremost among the important and instructive works that have been lately published bearing on the history of the Church during the Revolutionary times, are those of the Abbe Pisani, entitled, the one, l’Eglise de Paris et la Révolution (2 Vols. in-12, 1908, 1909), the other, Répertoire biographique de l’Episcopat constitutionnel (in-8, Paris, Alph. Picard, 1907).

Although by its title the first work seems to be restricted to the diocese of Paris, general views as well as estimates on the situation of the Church in France, are to be found in it. These estimates concisely given, on the events of the times and on the conduct of the clergy, appear to us most just, and we have not heard that any contradictory comments were made since the publication of the work.

The Congregation of the Mission is mentioned several times. We reproduce these paragraphs: The Lazarists were represented in the Committee of twenty-five members, commissioned to draw up the report of the com-
plaints made by the clergy of Paris (I, 54); it is interesting to read the reforms, civic and religious, claimed by the clergy.

At Versailles on June 24, 1789, when the Archbishop of Paris, Mgr. de Juigné, was leaving the Assembly to repair to the house of the Lazarists, where he had taken up his residence, an uprising broke out against him and it was necessary to call in the militia to disperse the mob gathered around the house. This house was contiguous to the Church of Saint Louis, now a cathedral church, and it served as the archbishop's residence at that time (I, 91)

The elections of representatives for the diocese of Paris to the States General, took place in the months of April and May, 1789. Rev. Cayla de la Garde was elected as substitute of first deputy and it was in this capacity that he entered the Assembly when Father Veytard, pastor of Saint Gervais, withdrew on the 3rd of November, 1789 (I, 195).

Father Cayla spoke, but with no success, in the discussions that arose (February 11th, 12th, and 13th, 1790) on the abolition of religious vows. The law of February 13, 1790, declared that the French Constitution did not recognize them. Father Cayla left Paris after the 10th of August.

The author gives a brief account of the massacre in September 1792. He mentions the arrests which must have taken place in the month of August. Alluding to the Seminary of Saint Firmin (P. 289), he tells us: "The agents of the sections, after visiting the residence of the Priests of Saint Sulpice, went on the 11th of August to the Seminary of Saint Firmin, Saint Victor Street, some buildings of which may be seen today at the corner of the Rue des Ecoles and that of Cardinal Lemoine. This establishment had been founded by Saint Vincent de Paul under the name of Séminaire des Bons Enfants, and it had ever remained under the direction of the Lazarist Fathers. None had taken the oath in 1791, and the massacre was, as might be expected, in behalf of those who had become in a special manner the objects of the bitter hatred of the Jansenists. Since the refractory priests had been driven from their parishes, several had taken refuge in this Seminary where many had followed their course of study under professors by whose direction their priestly vocation had been developed." There follows a list of the priests imprisoned at Saint Firmin's (pp. 290, 291, and 299).

In Volume II, the Abbe Pisani gives some information about several Priests of the Mission, one of whom Rev. John James Dubois, towards the close of the Revolution, rendered praiseworthy services in the city of Paris; he afterwards became pastor of the Church of Saint Marguerite (pp. 352-354). Others, like Fathers Bassal (pp. 35, 152) and Gratien (pp. 187, 191), reflected no honor on their former Congregation.

In his second work above mentioned, the Abbe Pisani gives three names, the memory of which is one most painful to the Congregation; these are: Fathers Philibert, Gratien and Anthony Andrian Lamourette.
Following are the biographical sketches of the three constitutional bishops, given by the Abbé Pisani.

Page 163: Rev. John Bapt. William Gratien, or rather Graziani, was born at Crescentino, Piedmont, June 24, 1717. A member of the Congregation of the Mission, he was in 1789, Superior of the Seminary of Chartres. A staunch Gallican, he sided with the Civil Constitution, and not only did he take the oath, but made use of every means in his power, which was not small, to influence others to join the national clergy. The pastor of Saint Michel, Rev. Charles Bonnet, elected bishop, appointed him Vicar General. "Apart from his schismatical error, the Abbé Cochet, historian of Rouen, notes that Father Gratien was truly a well-informed, estimable man and in his conduct, irreproachable."

After the resignation of Bishop Charrier de la Roche, the electors of Rouen selected Father Gratien to succeed him. He was elected on February 26, 1792. Having accepted the dignity on the 19th, he was consecrated by Mgr Lindel, Bishop of Eure, in the Cathedral of Rouen on the 18th of March. Father Gratien died at Rouen June 4, 1799 (16 Prairial Year 7) in the small house, No. 10 Rue de la Croix, in which he resided.

Page 209: Rev. Nicholas Philbert was born at Sorcy, diocese of Toul, November 1, 1724. At the age of seventeen, he entered the Congregation of the Mission whither his brother had preceded him; having fulfilled divers employments on the 3rd of September, 1762, he was appointed Superior of the House at Sedan; the following year, he was named pastor of the parish of Saint Charles in this same city, by the Archbishop of Rheims, and he remained in this parish thirty years. The people held him in the highest esteem. He spoke well and convincingly, and in his relations with the Protestants, who were numerous and influential at Rouen, he acted with so much prudence that he always maintained a peaceful intercourse between them and the Catholics. The Cardinal de Périgord had such an exalted opinion of his character and talents that he made him the director of the Seminary of Philosophy, investing him with full powers to prepare students for the priesthood.

Great was the surprise of his confrères and of all the secular priests when Father Philbert took the oath. His example was followed not only by all the Lazarists of the city, but also by a great number of pastors from the neighboring country parishes. The Daughters of Charity followed their Director, and the Capuchins and Brothers of the Christian Schools were the only ones who separated themselves from him. It is not possible to attribute this conduct of Father Philbert to the ambition of old age nor to a religious spirit of temporization which determined a number of priests to take the oath in imitation of others. Father Philbert was truly convinced and disinterested; he was led away by a desire to remedy the evils then existing in the Church of France, by reforms which he judged, necessary, and he was decided to carry them out at any cost, even had he...
to sacrifice thereto, his peace of mind and dearest affections. He died at Villette, near Sedan, on June 22, 1797.

Page 279: Rev. Anthony Adrian Lamourette, was born at Frévent, in the Boulonnais, in 1724. A Lazarist, he had been Superior of the Seminary of Toul, then Director of the Retreats at Saint Lazare's, Paris. Having left the Congregation, he was named Vicar General by Mgr. de Conzié, Bishop of Arras. Father Lamourette was a well-instructed and pious man, but the influence of prevailing philosophical principles had weakened his faith, and his piety, but too sentimental, could not resist the prejudices of the times. He was dazzled by the Revolution, seeing therein great thoughts and utopian ideas. Like Fauchet, friend of Mirabeau who dominated by the prestige of his impetuous eloquence, Father Lamourette was carried away by the current and soon adopted all the new ideas lauded by this vigorous speaker; he received his share of the spoils when, although a stranger, he was named Bishop of Lyons. He was consecrated by Gobel on March 27, 1791. In the month of September following, he was elected member of the Legislative Assembly, and leaving the administration of his diocese to his vicars, he came to take his place in the Assembly. He ranked among the moderates, and is known for his appeal for union and brotherly peace which ended in the tearful comedy called the Kiss of Lamourette. After the session, he returned to Lyons. When that city was oppressed by the Proconsul Chalier, Lamourette took the defense of his parishioners. During the siege, in 1793, he remained in Lyons. He was arrested on September 29, 1793, sent to Paris and summoned to appear before the revolutionary tribunal. On the 22nd Nivôse, Year II (January 11, 1794), he was judged and condemned as being guilty of 'having committed revolutionary acts.' He was executed the same day.

Eighteen months later, a paper was published entitled: Authentic declaration of Adrian Lamourette. It was a true retraction, in which we read the following passage: "I declare that I repent with all my heart of all that I have said, done and written which tended to support those principles by which the changes so fatal to religion, were made in France...I beg pardon of God to have received the episcopal consecration of which I was unworthy..., and to the Church to have filled a See that was not vacant..., violated the holy laws of discipline and disregarded the authority and superior right of the Sovereign Pontiff and of the Holy See." This act is dated from the Conciergerie, January 7, 1794. It had been left in the hands of Father Emery who, we are aware, was also at the Conciergerie. The constitutionalists, knowing how much the publication of this act would undermine their cause, at once declared that it was forged. The Abbé Pisani adds that having studied manuscripts concerning this affair, "he could find no proof of forgery." Page 279.

In his l'Episcopat constitutionel, the Abbé Pisani mentions the Abbé Fauchet of the Saint Roch's parish, Paris, as "a former Lazarist" (p. 23). This, is possibly some mistake as we find no Lazarist of that name on our register.
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