EUROPE

FRANCE

SAINT VINCENT DE PAUL

AND THE "SOCIETY OF THE BLESSED SACRAMENT"

For thirty years, from 1630 to 1660, there existed an association of zealous Catholics founded in Paris under the title of "Society of the Blessed Sacrament." Both its foundation and subsequent history were unknown until a few years ago, when papers revealing the fact were discovered.

A work already published and entitled: Annales de la Compagnie du Saint Sacrement informs us that the association exercised a certain influence over the works of charity undertaken at that period. Saint Vincent de Paul was one of its members and, for this reason, we deem it a duty to investigate the matter. Besides, our readers will doubtless take special interest in this scrutiny, as it has been asked whether, from the share ascribed to Saint Vincent in charitable works, a portion, if not the greater portion, should not be attributed to the Society of the Blessed Sacrament. This question is worthy of consideration and we believe it can be satisfactorily answered. The amount of good done at that period is so great that each party may have an ample share without robbing either of its just claims.

In an admirable essay, "La Compagnie du Saint Sacrement."

1. See Voyer d'Argenson, publiées par dom Beauchet-Filleau. In-8, Marseille 1900.

Published by Via Sapientiae, 1911
Son but; ses œuvres; ses historiens,” which appeared in the Correspondant of March 25, 1911, Mr. Geoffroy de Grandmaison sums up and fairly criticises all preceding works. While giving the history of that institution, he describes it in its true features. Following the general outline of this essay, of which we quote a few passages, we will now sketch the story of the foundation and workings of the association, adding thereto remarks that will help to show the part taken by Saint Vincent de Paul and the place he occupied among the men of faith and zeal who composed it.

The Society of the Blessed Sacrament was a pious and benevolent association. Its establishment, at least at the outset, was shrouded in mystery, for the statutes provided that all members were to be bound to secrecy. Begun in 1630, it ceased to exist some thirty years later, being suppressed by the government in 1660, the year that witnessed the death of Saint Vincent de Paul.

“Erected in Paris by a great lord, Henry de Levis, Duke of Ventadour, in concert with a Capuchin, the Rev. Philip d’Angoumois, and a Jesuit, the Rev. Father Suffren, the Society soon numbered among its members men of the highest rank in Church and State. Of the latter, we may note the Counts Voyer d’Argenson, father and son, the Duke of Liancourt, First President William de Lamoignon, the Marshals de Schombert and de la Meilleraye, Armand de Bourbon, Prince of Conti, etc. Of the former, there were Francis Fouquet, Bishop of Bayonne, later Archbishop of Narbonne; Alain de Solminihac, Bishop of Cahors; Godeau, Bishop of Vence; Louis Abelly, then of the clergy of Paris, but afterwards Bishop of Rodez; and Louis de Rochechouart, Abbé of Tournus. Saint Vincent de Paul also figures among them and it is supposed he was enrolled
about the year 1635." (Raoul Allier, *La Cabale des dévots*, p. 59.)

The chief end of the association was to honor the Blessed Sacrament, but it was also designed to promote all good works and, as a matter of fact, the new Society took an active part in the charitable undertakings which marked that period: visits to the prisons, contributions to the ruined provinces, evangelization through foreign missions, preservation of the Catholic faith in France.—Such was, in outline, the Society of the Blessed Sacrament.

But how did the Church and court view an association which, although endeavoring to remain unknown, could not fail to arouse suspicion and which would most likely have gladly secured the approbation of either power? It did not find all the support that was anticipated. The Archbishop of Paris, the Most Rev. John Francis de Gondi, could not be favorably impressed with an undertaking that was forming without his coöperation, and he refused to sanction it. Rome also stood aloof, and the two attempts made to establish it in the Eternal City, came to naught. As for the civil government, thanks to the influence of the Queen, Anne of Austria, it approved, but never openly, an association which later on it suppressed. The only information in our possession is to be found in a manuscript recently discovered, written by one of the members, René de Voyer d'Argenson. Following is the account given by Mr. de Grandmaison:

"The *Annales* of Mr. d’Argenson are today among the manuscripts of the Bibliothèque Nationale, *Fonds français no. 14489*. An unassuming and prudent scholar, Father Le Lasseur discovered, in 1865, the small quarto of 161 folios: it is written in a fine, close hand. He died without having expressed his opinion upon a subject which he had, however, made known to the editor of the *Mémoires du P. Rapin*, published at that time, then to another Jesuit, Father Clair, and to a Benedictine, dom Beauchet-Filleau. In 1888-1889, in the *Etudes*, Father Clair, published a series of articles, most reliable and edifying, which he entitled: "*Une page"
de la charité au xvii siècle.”—Ten years later, there appeared a work bearing this mysterious title: “Une société secrète catholique.” The author, Mr. Rabbe, was so ignorant that he did not know the name of Saint Vincent de Paul, whom he calls the Abbé Paul Vincent, nor that of the well-known Father de Rhodes, called by him Father Rodin, being doubtless haunted by his readings of Eugene Sue.

Toward 1900, the question thus brought under discussion, soon gained notoriety. Dom Beauchet-Filleau published the integral text of the Annales of Mr. d’Argenson. His object was to cut short all fictitious tales and to furnish the best means at hand to historical writers. The first to take advantage of the Annales, Mr. Raoul Allier, possessed deep knowledge joined to eager activity, but because of his position, he was necessarily doomed to partiality; a professor of Protestant theology, he believed himself obliged to take up the defensive against those who had been the adversaries of his co-religionists in past years. As is well known, this was the style in those days. Mr. Allier displayed wonderful sagacity, made active and laborious researches, and of a work of 450 pages, compiled a pamphlet to which he gave the sensational title of La Cabale des devots, thus reviving the expression used by Mazarin but which, I believe, was not uttered by the Cardinal in the defamatory sense now implied. The headings of the different chapters were also startling, such as: A Secret League—The Plot Discovered—etc, etc. The reader was furnished with a real novel! Yet, it must be owned, that he was also supplied with precious and reliable information drawn from the very fountain head.

Otherwise impartial, Mr. Rébelliau, shortly after, in the Revue des Deux Mondes of July-September 1903, took up this subject which he believed distorted by religious prejudice. Strictly honest in his praises of the works accomplished by the Society, he is not the less so in his criticisms of a zeal which he declares indiscreet. Well acquainted with the inner life of the seventeenth century, he judges of it as a man of the nineteenth.

The Rev. Father de la Brière published a pamphlet for general circulation in 1905, to show what was la cabale des devots. He aimed at and reached a partiality that does him honor; his work shows unbounded sympathy with those men of action and he brings forward attenuating circumstances whenever he notes their zealous excesses which he does not try to conceal. Thus one is edified, at least if he so desire, about the workings of the Society of the Blessed Sacrament. Nothing more, apparently, will ever be known of the association, but enough has been related to form an opinion.” (Le Correspondant, March 25, 1911.)
II

And now what was the relative influence of Saint Vincent de Paul in this movement and what share did he take in realizing the works? Mr. de Grandmaison gives his opinion in the following terms: "The Society of the Blessed Sacrament naturally turned its attention toward everything connected with this great mystery, and the members were sent to take part in solemn processions. To the homage paid our Lord was united the care of His suffering members. Saint Vincent de Paul never had more active, more generous, or more devoted co-laborers. Still better, the truth is that this great Saint at times found in the Society of the Blessed Sacrament the initiative of his charities, and he was often rather the delegate than the promoter of his good works." (Pages 114, 115.)

None more than our good Saint Vincent would acquiesce in this statement, it being his rule never to put himself forward, "never to outstrip Providence," but "to walk by its side," as he expressed it, awaiting, as it were, its call to him. This is what his biographer, Abelly, tells us. Bishop Bourret of Rodez adds that, on the other hand, when Providence had indeed beckoned to him by circumstances, the Saint "knew how to keep pace with it."

Before going further, we may here remark that a delegate is not devoid of merit, comparing most favorably with an initiator whose task costs little and is more quickly done. The meetings held by the Society were probably like those

1. "More devoted co-laborers." Except however, it seems to us, his Missionaries and other priests, as well as his Daughters of Charity, who, after a resolution had been adopted by the meeting, carried it out. Thus after the Society had furnished money for the desolated Province of Lorraine, or for foreign missions, they went forward at the bidding of the Saint and personally distributed contributions, whether it be among the soldiers, or amidst the plague-stricken, and one after another they died, either of fever in Madagascar, or of the plague in Algiers.
held today by our conventions. Proceedings were no doubt similarly conducted, speeches delivered and members called upon to give their cooperation. Frequently indeed the burden rested upon the individual who now assumed the responsibility of carrying out the plans laid down. Many, perhaps, were his sleepless nights and anxious days in resolving means, collecting resources and finding suitable workers. In all this does not a delegate sometimes mean even more than a promoter? Thus, in the meetings of the Society of the Blessed Sacrament, eyes fell readily on Mr. Vincent to further undertakings planned and discussed by the other members.

We now quote from the *Annales* of Mr. Voyer d'Argenson the paragraphs in which mention is made of Saint Vincent de Paul.

"On January 4, 1635, information was brought to the Society that in several villages nearby, the people were grossly ignorant of the fundamental truths of faith. Several members were therefore commissioned to apprise the Archbishop of this disorder, that he might prohibit the pastors from conferring matrimony on such parties as were not properly instructed. The pastor of Saint Nicholas du Chardonnet promised to mention the subject to the Archbishop's Council, but as his efforts were fruitless, Mr. Vincent was afterwards asked to apply a remedy to this great evil and his charity provided for it by different missions. (P. 58.)

A report having been submitted to the Society, July 16th of the present year, 1637, to the effect that in several churches of Paris, notably at Notre Dame, a number of unworthy priests celebrated holy Mass, it deputed the Bishop of Bayonne (Francis Fouquet) and several other ecclesiastics to confer together about the means to be taken to repress this disorder. On the advice of Mr. Vincent and through the zeal of Mr. Perrochel, since Bishop of Boulogne, and of Mr. Renard, an exact investigation was made of all the priests of the city, and those whose lives were scandalous were suspended. There were at that time a number of priests, vagabonds and beggars, who disgraced their sacred character. And it was also reported that many were not priests at all, although they wore the cassock, while others went about in a monk's frock, that they might the more readily obtain alms. Mr. Féret, pastor of Saint
Nicholas du Chardonnet, was charged with warning the Archbishop's Council of the situation. A warrant was also issued against the delinquents, and Mr. Vincent was asked to harbor them at Saint Lazare's. He at first refused, but afterwards consented. Contributions for their support were provided by the Society (of the Blessed Sacrament) and several other charitable parties in Paris. These priests remained imprisoned at Saint Lazare's for over a year. But the amount collected, being exhausted, they were liberated on a promise of amendment." (Pages 74, 75.)

The foregoing gives us an inkling of what the meetings of the Society were. The first writers who mention the *Annales* are apparently startled by the questions discussed in the deliberations, as we are sometimes surprised at those brought under consideration in our own meetings. But resolutions, however loudly applauded, are frequently like those blossoms which fall to the ground before the fruit is formed. To give a proper estimate of merit, it is well to consider, on the one hand, the influence of the idea at the outset, and, on the other, the difficulties encountered in its realization. Take, for instance, the work of evangelization by means of foreign missions, which is mentioned in the meeting of Feb. 25, 1653. "There were discussed," Mr. d'Argenson tells us, "great projects and great enterprises of foreign missions in which the Society took a most lively interest." (Page 135.) This interest was doubtless helpful; it is very probable that the discussion bore reference to Father de Rhodes, a Jesuit, one of the organizers of the India Missions, and, also, to Saint Vincent de Paul, who perhaps consulted with Mr. de la Meilleraye, another member, about the Mission of Madagascar. We may thus form some idea of what glory redounds to the Society and to those men whose zeal made its work effective.

It is not to be supposed, however, that Mr. Vincent, despite his humility, did not at times form plans and entertain ideas quite at variance with those of the other members of the association. We quote two instances:
Among other questions, that of the reformation of the clergy was the one most difficult to settle. As already mentioned, there were some priests who disgraced their calling, and when it was proposed to imprison them at Saint Lazare's, Saint Vincent "at first refused, but afterwards consented." He did not believe in adopting severe measures in their regard, —as we may judge from a conversation between the Saint and the Bishop of Beauvais (Abelly, Liv. i, Chap. xxv) which took place about 1628.

"One day, this good prelate, having asked Mr. Vincent what could be done to remedy the disgraceful conduct of his clergy and make them what they should be, the wise and experienced Missionary replied that it was almost impossible to reform priests who had grown old in their vicious habits, and pastors whose ill-regulated lives were beyond amendment; but to make the work of reform fruitful, the root of the evil should be attacked, and since the old could be converted only with great difficulty, it was to the formation of the young that care should be applied. This might be done first, by a resolution never to admit to Holy Orders, applicants who did not possess the necessary knowledge and who gave no sign of a true vocation. Second, to give proper instruction to those admitted, that they may acquire the spirit of their state and prepare for parish work." This program of the Saint demanded more time than the plan adopted by the other members, and evidently, he did not share their opinion about the imprisonment of unworthy priests.

On another occasion, we see the views of the Saint clashing with those of the Society. From the narration of Mr. d'Argenson, the difficulties in which the Society was involved, at its decline, were caused by its attempt to influence the government against Protestantism. Saint Vincent was certainly not of the opinion that reformers should encroach upon the rights of Catholics, and when
the occasion required, he knew how to "claim the king's authority to stop their undertakings." (Abelly, Liv. ii, Chap. xiii), but he did not advocate external force in changing hearts and converting heretics. He wished their objections answered without bitterness, and they themselves treated with kindness. He used to tell his Missionaries: "If God has blessed our first missions, it is because our dealings with all classes of people were cordial, humble and straightforward; and if it has pleased God to make use of the most wretched person (he spoke of himself), for the conversion of several heretics, they themselves have acknowledged, it is because of the patience and kindness he had shown towards them." (Abelly, Liv. iii, Chap. 1).

To one of his disciples, a skillful surgeon, who was about to embark at La Rochelle for Madagascar, having as fellow-passengers both Catholics and Protestants, he traced out a line of conduct breathing nothing but forbearance and charity. Speaking of the Protestants, he said (Abelly, ibid): "You must carefully avoid disputes with them; show yourself patient and kind even when they happen to say something against you, or derogatory to our faith and practices. Virtue is so beautiful, so attractive that if you make it manifest in your conduct, they will be compelled to admire it. It is to be hoped that in the exercise of charity, you will make no exception of persons, treating both Catholics and Huguenots alike, that the latter may see that you love them in God."

The king having confided the care of the parish of Sedan to the Priests of the Congregation, Saint Vincent urged them also to great reserve, modesty and benevolence in their intercourse with the heretics, advising them to refrain from meddling in disputes about temporal matters between the Catholics and Protestants. Thus, in opposition to the too active zeal displayed by the Society of the Blessed Sacrament, Saint Vincent kept his own views, his
own personality, and while taking part in their works as a member of the association, he was not wholly absorbed by it. We might quote other instances besides the two given; but these suffice to show the spirit of the Society and that of Saint Vincent de Paul.

We now present another consideration to those among our readers who may ask if the high reputation hitherto enjoyed by this great man will not be lowered by the recent discoveries made of the works promoted by the Society of the Blessed Sacrament. First, we may say with the Apostle: “But what then? So by all means, whether by occasion, or by truth, Christ be preached...?” There is, moreover, another remark to be made; before coming to any conclusion, dates should be compared, and we find that the great works of Saint Vincent de Paul were founded prior to the erection of the Society of the Blessed Sacrament. This took place in 1630, but even as far back as 1612 and 1617, Vincent de Paul had shown the full measure of his genius in the transformation of Clichy and Châtillon. As early as 1618, the Confraternities of Charity which he had planned and organized, were spreading rapidly.

According to Mr. d’Argenson, the Society in 1630 and 1634, purposed taking up the care of the galley slaves at Saint Bernard’s tower, Paris; but we should not forget that eleven years before, 1619, Saint Vincent was engaged in that good work, having received the patent of Chaplain General of the galleys of France. In 1622, he visited the galleys of Marseilles and Abelly relates the following (Liv. 1. chap. xiv): “Having returned to Paris, Mr. Vincent went to visit the criminals condemned to the galleys whom he found in a more pitiable condition than those he had left at Marseilles. They were kept in the dungeons of the Conciergerie and other prisons where they remained a long time covered with vermin, languishing in wretched-
ness, and entirely neglected both in soul and body. Having seen their miserable state, he apprised the General of the galleys, telling him that these poor men were under the care of His Lordship and, while awaiting the time of their transfer to the galleys, it became his duty to provide for them. At the same time, he proposed the means to be taken for their relief, which the General approved, giving him full liberty of action in the matter. Mr. Vincent then rented a house in the neighborhood of the church of Saint Roch, where the criminals could be lodged under proper keeping, and so actively did he push the work onward that in 1622, the house was ready and the men brought hither. On this occasion Mr. Vincent gave full scope to his charity, rendering all kinds of services to these poor wretches; he visited them frequently, instructed, consoled and prepared them to make general confessions, administering the Sacraments himself. Not content with thus providing for their spiritual needs, he took an interest in their temporal affairs, and sometimes remained among them to afford them greater consolation, doing this even when there were suspected cases among the sick; in his love for the galley slaves, he forgot his own safety to devote himself entirely to them. When obliged to absent himself on account of other business, he left there Mr. Portail and Mr. Belin. These two priests took up their residence in the hospital and celebrated holy Mass for the prisoners.” — All this occurred before the erection of the Society of the Blessed Sacrament. The biographer of the Saint in 1664, wrote: “This work of charity was so acceptable to God, that having been begun by Mr. Vincent, His Providence permitted it to subsist to our day, and the criminals who were transferred from the house of the faubourg Saint Honoré near the Saint Bernard’s gate, have continued to be cared for in their spiritual and corporal needs.” (Abelly, ibid.)

Mr. Raoul Allier, who was apprehensive lest the part
taken by Saint Vincent in the work of the galley slaves compare too favorably with that of the Society of the Blessed Sacrament, betrays also some inquietude when alluding to the missions among the country people. He shows (La Cabale des dévotes, p. 136) how the Society, in 1635, having received a communication that in several villages near Paris, the people were ignorant of the necessary truths of faith, decided to warn the archbishop, while it asked Mr. Vincent to apply a remedy to the crying evil—this he did by missions. Thus it was only in 1635, that the ignorance of the country people was made known to the Society. Surely Saint Vincent must have been surprised at the astonishment expressed, for nearly twenty years before, in 1617, he had commenced the work of the missions on the lands of Madam de Gondi. He had urged this lady to call on the Jesuit Fathers, then on the Fathers of the Oratory, but as she could not succeed in inducing any of them to carry out her plans, Saint Vincent himself undertook the work. In 1618, he gave missions in the environs of Paris, at Villepreux and in the surrounding villages in which “Messrs. Berger and Gontière, Councilors of the Parliament of Paris, Mr. Coqueret, Doctor of Divinity of the house of Navarre, and several other zealous priests joined him.” (Abelly, Liv. I, chap. x.)—“In the first part of this work,” writes his biographer (Liv. II chap. 1), “we have stated that even before he instituted his Congregation, Mr. Vincent, in 1617, began his first missions and continued them until 1625, not only in the suburbs and villages of several dioceses, but also in the hospital of the Petites Maisons, in that of the galley slaves, Paris, and at Bordeaux in the galleys in which he was assisted by several pious and learned ecclesiastics of distinguished rank. The number of missions given by him in person for seven or eight years is not known; but, it is certain that he gave them on nearly all the lands of the
house of de Gondi, as well as in many other places. From the birth of the Congregation of the Mission in 1625, until 1632, when it was established at Saint Lazare's, there had been given, either by the Saint or his priests, at least one hundred forty missions. And from 1632 up to the death of the Servant of God, the house of Saint Lazare alone gave by his order nearly seven hundred, in several of which he himself labored with much fruit.” There were also several other charitable works undertaken by Saint Vincent de Paul. In 1628, he established the exercises for the Ordinands, and in 1629, he gave rules to Mlle. Le Gras, and sent her to visit the Charities he had founded in several dioceses; these rules were afterwards to become those of the Community of Daughters of Charity. Hence, long before the Society of the Blessed Sacrament existed, Saint Vincent and his works were known, and he had already become the Saint Vincent de Paul of history.

We may now add this third observation. Would it not be well, in order to decide the respective merit of the Saint and of the Society, to examine the work accomplished during the time in which he was a member of that association? To answer this question we may repeat what we have already stated, namely: a comparison of dates shows that Saint Vincent’s great works were founded prior to 1635, generally admitted to be the date of his entrance into the Society. One of the last — the institution of the Community of Daughters of Charity — was begun in 1633.

As for those works which might have been undertaken simultaneously by the Saint and the Society, we need an eye witness to clear up the situation, and him we find in the Rev. Louis Abelly, the Saint’s biographer, who, in those days, was pastor of one of the parishes of Paris, and later on became Bishop of Rodez. (Annales du Saint Sacrement, p. 170.) Father Abelly was on most intimate terms with Saint Vincent and well acquainted with all the
works of Saint Lazare, where he passed the last year of his life. He was, therefore, a competent judge, being moreover, a conscientious and learned man. His testimony certainly can be accepted as decisive.

Circumstances also favored its unbiased expression, for the Society had been dissolved, December 16, 1660, and Saint Vincent had died four years before the work of Father Abelly appeared. Nearly all the members of the Society were living, and it is not likely that he would have dared to advance anything so publicly which was not strictly true. His life of Saint Vincent entitled Vie du vénérable serviteur de Dieu, Vincent de Paul, was published in 1664 and dedicated to the Queen, Anne of Austria, who had known Saint Vincent personally and had also extended her patronage over the Society of the Blessed Sacrament. This life, as Mr. de Grandmaison tells us, is the "first and perhaps the best of all the histories of the great servant of God." We may, therefore, rely implicitly on Father Abelly's description which shows us the admirable character of our Saint, and the high rank he occupies in history.

III

Having related the beginnings of the Society of the Blessed Sacrament, we will now sketch its final dissolution. "The secrecy of the Society," writes Mr. de Grandmaison, "was its strength (?) it was also its weakness." (P. 117.) The latter statement is true; this feature was its weak point; it was "the flaw that causes the steel to break before it can be used." To assume mystery is to arouse suspicion even among the best-disposed, and secret societies, in or out of the Church, are always objectionable.

Mr. de Grandmaison, in his interesting essay, proposes to describe the Society of the Blessed Sacrament as a discreet, rather than a secret association, believing this substitution
of words will explain the situation. A change of words cannot possibly alter facts; evidently the men who composed the association were very discreet, but none the less they formed a secret society. Discretion is a quality which indicates prudence in one's manner of acting, directed by the clear vision of the mind — discretus venit a discernendo.— To be clear-sighted is a gift, and to be discreet in word, a virtue. But there is a difference between a group of discreet men and a group of men who bind themselves to secrecy. The words "discreet" and "secret" are not synonymous, and may not be used indiscriminately.

From another standpoint, secrecy became for the Society another cause of weakness. Carried away by unbridled zeal, it went too far — a fact that can scarcely be denied. Now to effect any good, self-restraint is always necessary and one of the best checks to over-eagerness is undoubtedly public opinion which is not parsimonious of its criticisms; secret associations deprive themselves of this most salutary monitor. They are gradually led into excesses and finally break up without producing any lasting good, either for society at large, or for the individual members. This is what subsequently happened to the Society of the Blessed Sacrament.

"To redress so many grievances," writes Mr. Grandmaison (p. 117), "to reform so many abuses, to restrain so many individuals, for thirty years and more, it was natural that there be excesses of zeal and lack of a proper balance. The Society had not escaped suspicion nor had it failed to excite jealousy and ill-feeling. Its secrecy became somewhat relaxed. In 1657, Councilors of the Parliament of Bordeaux, who fell under some of its attacks, were afterwards irritated by an act of severity of the Prince de Conti, governor of the Province, and knowing who were his friends, they cast the blame on the association, declaring that it had been the result of a decision taken by the Invisibles. The term was correct and implied a great deal. The "Invisibles" redoubled their measures of prudence; letters were more rarely interchanged and records enclosed in a box which was deposited in William de Lamoignon's residence; to prevent its being opened, it was carefully labelled as the property of the First President. At the same time,
a libel was circulated full of taunting jeers on the religious extravagances of five young men then in Caen, residing in a house belonging to a member of the Society, Mr. de Bernières-Louvigny, who had recently died. The relation of the fact to the cause does not appear to us very close, yet it sufficed to awaken attention and to provoke comment. Former members of the association excluded from it because of their tendency to Jansenism, soon entered into confidential communication with their new friends, and they began to criticise and expatiate. These revelations were further developed by the treachery of one of the correspondents of the Society, who gave up some of the records and a copy of the statutes.

Denunciations were being made secretly and they soon reached the higher authorities; the informant was a pastor in Paris, excited by jealousy. A person of greater importance then appeared on the scene; this was the Archbishop of Rouen, Francis du Harlay de Champvallon. These "devout to excess" appeared to him important and their reformation of society an indiscreet severity and almost a personal attack. It may be that this prelate, more suspicious than well-informed, feared that although the Society counted among its members a number of bishops, there might be some danger of the laymen encroaching upon the rights of ecclesiastical authority. Mr. d'Argenson, relating this attack against his dear Society, compares it with the Passion of our Lord and, alluding to Bishop de Harlay, writes: 'The jealousy of the chief priests drove him before Pontius Pilate.' By Pontius Pilate is here meant Mazarin.

... A large and enthusiastic secret meeting was held on Monday, September 20th. The thought of seeing so many good works paralyzed filled all hearts with sad forebodings. Prayers as well as alms were redoubled. No less than eight secretaries were appointed to hasten the business then pending; Benigne Bossuet was one of them. The meeting came to a close, and while taking leave of one another, each firmly resolved to carry out individually the undertakings which could no longer be managed in common. As a matter of fact, word was brought that Parliament had by order of the court, issued a warrant on the 13th of December, "forbidding any person to hold meetings of what kind soever without an express permission from the king." Rather vague, yet it was too clear to be misconstrued by those who wished to obey. The First President, Mr. de Lamoignon, had exerted all his influence in drawing up the warrant in the most general terms, that no one might be compromised. Using all possible precautions, "the board" held a few meetings and the last pennies in the contribution box were distributed among the prisoners.
Here, properly speaking, ended a Society, which, although effecting much good, was ready to obey the reigning powers."

Such was the Society of the Blessed Sacrament and the rank it occupied among other Catholic works which flourished in France during the first part of the seventeenth century, but which continued to flourish without meeting the same opposition. Simultaneously with it, was established the Association of Ladies of Charity, numbering among its members Madam Goussaut, Madam de Miramion, Louise Marie de Gonzaga, later Queen of Poland, and "at a certain period, two hundred ladies of the highest rank." They performed the same works undertaken by the Society of the Blessed Sacrament. They visited the poor at the Hotel Dieu, collected alms for the provinces desolated by war, and for the suburbs of Paris, ruined by the troubles of the Fronde, and provided for the most pressing needs of the Missions. Saint Vincent assisted at the meetings of both corporations, seeming quite at home with the latter; the outlines of some of his instructions are still preserved. Publicly erected, and acting under the influence of a more lenient rule than the Society of the Blessed Sacrament, the Association of Ladies of Charity offended no one and continued to survive it.

At this same period, besides these two associations, composed in greater part of laymen who did much good, we behold the introduction of a number of religious Communities. Mr. de Bérulle, with his Oratory, Mr. Olier and his Congregation of Saint Sulpice; the Ursulines, the Carmelites, and the Visitandines; Saint Vincent de Paul, with his Congregations of Priests of the Mission and of Daughters of Charity. This period was indeed one of the grandest and the most fruitful of the Church in France. National and religious unity, cemented under Henry IV and Louis XIII, was favorable to the development of the undertakings above mentioned.
There is no man entirely independent of his surroundings; he is like an oak the branches of which show how deeply the roots have struck into the earth, yet it is the sap itself which makes of it the king of the forest. Doubtless, Bossuet's eloquence found a support in the willing attention of the court and king, and Napoleon's genius was backed by the voice of the people still ringing with the cry of liberty. However, despite the help of circumstances, both these great men are recognized as such because of their personal talents. Saint Vincent de Paul, also, we must admit found a ready cooperation in the approval of Louis XIII and Anne of Austria, and he lived at a period of marvelous enthusiasm and zeal, still he stands prominent among the great men of his time; his personal character remains in bold relief, typifying what is highest and best in religion and charity.

Alfred Milon

VERSAILLES

SOCIETY OF THE CHILDREN OF MARY

STUDY CIRCLE

The following information is sent from Versailles.

On Sunday, January 29, 1911, a Study Circle was established for the Children of Mary at the house of the Sisters of Charity, No. 2 Bourdonnais Street, Versailles. The first vicar of the cathedral was appointed president.

At the opening meeting, the Director sketched the plan of the new work, the end of which is to afford a course of extensive study for the members. They will be given ample opportunity to increase their knowledge of religion and thus be prepared to answer any question proposed. Every third Sunday there will be a lecture by one of the
members, after which various topics will be discussed. It is hoped that this interchange of ideas may become productive of beneficial results; the faith of the members being strengthened, their piety thereby enlightened will become a source of zealous endeavor in extending the truths of our holy faith. The Circle is placed under the protection of Saint Catherine, patroness of Christian philosophers, adopting for its motto the word, VERITAS.

The membership now reaches twenty-two. The first lecture on “The Affair of the Chevalier de la Barre,” clearly refuted the charge brought against the Church regarding his execution. The subject was cleverly handled, showing that the act was the outcome of a personal revenge, not of ecclesiastical censure. After the reading of the papers, a member was appointed to prepare another lecture which will have for its subject, “The Necessity of Instruction for Women.” — Their own personal advantage, their home duties, their social position, make this an obligation. The Circle will be a guide in this work, as subjects bearing on religion, literature, art, social life, etc., will be studied in turn; religion, however, holding the foremost rank.

Those members wishing to follow a more extended course may apply for advice to the Director. We anticipate much good from the Circle and we are happy to state that the members are very faithful in attending the meetings, showing seriousness, ardor, and simplicity. The prayers said at the opening and closing will doubtless draw down abundant blessings upon the fair group of young girls united thus in Christian friendship.


1 The Chevalier de la Barre was executed on the charge of having refused to salute a procession.
The house of the Daughters of Charity, No. 1 Garenne Square, Vannes, Brittany, is a center of interesting works. We mention a few.

I THE PATRONAGE—This is one of the oldest and most useful works established and it is in a very flourishing condition.

II THE SCHOOL OF DOMESTIC ECONOMY—This work is not restricted to the children of the establishment, outsiders are also admitted to a special course. The following article published in La Ruche Syndicale of April 15, 1911, gives an idea of the work accomplished by this branch.

THE IMPRESSIONS OF A PUPIL OF THE SCHOOL OF DOMESTIC ECONOMY AT VANNES

In the beginning of January last, a course was opened under the patronage of the Archbishop at the Sisters' house, Vannes, and a few days after I sent in my application. I had at first hesitated about taking up the course, supposing it to imply only cooking and an ordinary training in housework. A conversation with the Directress dispelled all my prejudices, and I soon recognized that the proposed class was admirably fitted to prepare the pupils to become thorough housekeepers capable of managing a home.

Forty-nine pupils have been enrolled in the weekly branch, and we are nine in the special course—nine happy young girls who willingly devote a few hours each week to a useful apprenticeship. The morning is employed in cooking. Clothed in large gowns, we do our best to prepare the menu written on the blackboard by our teacher, and failures and mishaps, far from discouraging us, serve only to add merriment to our efforts, for we must recognize that we are not yet experts. Lessons in theory occupy the afternoon when the Directress gives us interesting talks on...
familiar and useful subjects, as hygiene, domestic economy, etc.

Our work has not been altogether restricted to our small circle. After a two months' practice, we were permitted to give a sample of our skill, and Saturday February 25th, having received full permission from Sister Margaret, we prepared breakfast for some of our friends. The table was tastefully decorated with bunches of mimosa, and our guests did full justice to the feast. It was indeed a most enjoyable social gathering and all were charmed. Those who had never seen the establishment, were thus given an opportunity of learning something of its works.

Time passes quickly amidst such duties, and I cannot regret the hours employed at the school. Each lesson brings with it a deeper sense of the utility of the course and of its necessity in the education of young girls. If family life is being disorganized, it is for woman to reconstruct it by the influence she should exercise around her.

Something more than lessons in household work is imparted at the school; we are taught to love our home and to realize the duties of good mothers. What young girl is there who does not dream of this ideal life, and who is not ready to respond generously to all that is expected of her?

ANNE MARIE DE LOUSTAL

For reference— L’Enseignement ménager. Quillet.— Le rôle de la femme dans la société contemporaine, Abbé Janot.— Le livre de la maîtresse de maison, P. Combès.— La jeune fille chrétienne. L’Institut populaire.—Simaris.

III THE PROTECTION OF YOUNG GIRLS—We read in the Catholic Bulletin of the International Association for the Protection of Young Girls (French Supplement, December 1910) the following article.

VANNES—In response to an invitation of Bishop Gouraud of Vannes, who reserved a special place at the
diocesan Congress of October 20th for this association as yet so little known in Brittany, Madam Henry Déglin was delegated by the national committee to attend and make known the services rendered by the Society. After a few preliminary remarks in reference to its organization and aim, attention was called to a noteworthy state of affairs existent in Brittany, caused by the steady emigration of the inhabitants which is numbered at half a million.

The results of this vast exodus, especially as far as destitute young girls are concerned, are only too often lamentable. In the great cities they fall victims to tuberculosis and, heaven grant, that their misery may not at times drive them to still greater evils. It is for this reason that by establishing itself in Brittany, the Catholic Association for the Protection of Young Girls will perform the most efficient services: first, by laboring to lessen this emigration; and second, by keeping track of these young women and providing them with suitable employment.

"The Protection" is located in the house of the Sisters of Saint Vincent de Paul at Vannes, which contains also an orphanage of seventy children, an industrial school for little girls of the neighborhood, and a patronage which every Sunday throws open its doors to a large number. In addition to all this, it receives during the summer months, many working girls who come to recuperate in the vivifying country air.
AUSTRIA

VIENNA

Vienna, in German Wien, in Latin, Vindobona, the capital of the Austro-Hungarian Monarchy, is situated near the right bank of the Danube. It is a Catholic Archdiocese and the seat of a university. Population, 1,400,000.

Originally settled by the Wends, it was only a village when Augustus conquered Pannonia; the Romans established there one of their most important military stations. In 1151, under Henry I, Marquis of Austria, it was incorporated into a town and in 1237, Frederick II, made it a free imperial city. In 1277, Rudolph of Hapsburg took possession of it and from that time on, it shared the fortunes of that house. Twice the city was besieged by the Turks; in 1529, by Solyman II, who was repulsed by Charles V; and in 1683, when on the point of capitulation, it was saved by John Sobieski, king of Poland. The political events in which Vienna was interested during the nineteenth century are already known to our readers.

In the Annals of 1903 and 1904 the story of the establishments of the Congregation of the Mission in Austria was published. That of the houses in Vienna was then related. We will therefore add only a few notes for which we are indebted to our confrère, Father Herman Kroboth, Superior of the Mission in Vienna.

The house of the Congregation, No. 7 Kaiser Street, Neubau, was opened in 1856 at the request of Cardinal Rauscher, Archbishop of Vienna, and with his assistance. Adjoining the dwelling is a very fine church, dedicated to Mary Immaculate, which holds four thousand persons and which is much frequented. Ten Priests of the Mission are stationed here; they also give missions to the country people with great zeal and success. Externs, priests and laymen, make their spiritual retreats here, and the Missionaries attached to the house hear confessions at the diocesan preparatory seminary. They also attend a hos-
pital and a prison. A "Society of the Blessed Virgin" for men, an "Archeconfraternity of the Holy Ghost," the center of which is located at their residence, a public library, under the patronage of Saint Vincent de Paul, and a society of ladies who make vestments for poor country churches, are all under the direction of these Fathers. Thirteen brothers are attached to the house.

The establishment located at No. 16 Pouthongasse, is an apostolic school with fifty students; in addition to their work of teaching, the three priests here also attend the adjoining church of Saint Anthony and an asylum of the same name, under the care of twenty-four Daughters of Charity. Two hundred helpless, infirm women are lodged in this asylum. A school of two hundred fifty children, not yet entered on the public school records, is kept by these same Sisters.—An Association of Saint Vincent de Paul for men, whose object is the relief of the needy poor, is annexed to the apostolic school.

The house of the Priests of the Mission, No. 3 Vincenzgasse, Währing, has attached to it a large church dedicated to Saint Severin, the apostle of Austria. It numbers a corps of five priests and six brothers. The priests journey through the rural districts giving missions, or else conduct retreats at home and abroad. Three give religious instructions in the public schools. Moreover, they direct a "Confraternity of the Queen of Angels," which meets at their house, an "Association of the Child of Mary" and a Saint Vincent de Paul society established in behalf of the poor. In each of these Missions the priests are appointed to hear the confessions in a certain number of the houses of the Daughters of Charity in Vienna. We add a few words about some of these houses.

A military hospital, No. 25 Währinger Street, was founded in 1784 by Emperor Joseph II. In 1900 the
Daughters of Charity were placed in charge; the number of patients varies from eighty to one hundred.—In 1868 the first Visitor of the Austrian Province, the Rev. Dominick Schlick, opened the school, No. 72 Antonigasse, and a chapel dedicated to Saint Ann. Here twenty Sisters are teaching seven public school classes, averaging from four to five hundred girls. They also conduct a technical school and care for one hundred sixty little ones not yet able to attend class; they visit the poor and direct an association of three hundred Children of Mary. On the opposite side of the street is a charitable institution for incurables. At present these number five hundred. In 1875, the Confraternity of the Holy Trinity started this philanthropic work. The sick are received gratuitously and as contributions made by the interested public provide everything necessary, nothing is wanting to their comfort. The Wilhemina Hospital, No. 1 Montleart Street, founded in 1891 by Princess Wilhemina of Montleart, accommodates from three to four hundred patients. In 1892, the Kellerman endowment extended this work by an annex for one hundred fifty children; and in 1908, another donation enabled the Sisters to open a nursery. Separated from this building by a garden, is the Children’s Hospital, commemorating the jubilee of Emperor Francis Joseph. It was organized by the Vienna corporation for children attacked with contagious diseases. Ordinarily one finds from two to three hundred patients on record.

The Marianum, No. 57 Hetzendorfer Street, was opened in 1875 by the Rev. F. Meditz, C. M., for young girls who finished the course of the elementary schools. They receive here a training which enables them to obtain situations as domestics in good families. As a rule the attendance ranges from forty to fifty under the management of seven Sisters. There is also an association of
Children of Mary. In the house is a beautiful chapel dedicated to Saint Joachim and Saint Ann.

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**SPAIN**

**MADRID**

We have stated in foregoing Annals that the Daughters of Charity display the greatest ardor and zeal in the interest of the work of the Protection for Young Girls. Not only France, Italy, Switzerland, etc. have been the fields of their activity, but Spain likewise, and in the Bulletin of the work, December 15, 1910, mention is made of one of these centers where homeless young women are afforded protection from the many dangers to which they would otherwise be exposed. We speak of the Hospederia in Madrid, managed by the French Sisters of Charity of Saint Vincent de Paul. The following is a copy of the article.

The Hospederia del Patrocinio de Maria in Madrid has become helpful in the work of Protection for Young Girls not only by procuring situations for a number, but also by providing a home for those unemployed; others are given work in the industrial of the establishment.

The Home was founded in 1902. Similar to other good works, the institution did not lack trials at the outset, and although it is entirely supported by private contributions, it has continued to subsist despite the limited resources. One thousand three hundred fifty young girls have been helped, not including those who applied here only for a situation. The young girls may be divided into two classes: those without means, by far the greater number, who are admitted free of charge; and those, like governesses and
others of any nationality, who are boarded at a moderate cost. All enjoy the twofold advantage of being sheltered from harm and of finding, each according to her ability, suitable occupation.

Every Sunday those who can do so conveniently, come to the Home where an instruction is given by the Director. They are thus afforded an opportunity to meet the patronesses and to receive advice and assistance. The necessity of a separate house for this work, felt for a long time, is now being realized. An advantageous piece of ground has been obtained and the work of building is already commenced. The new Home will be equipped with all modern improvements.

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**HOLLAND-BELGIUM**

The Rev. Alphonse Vandamme was appointed, March 28, 1911, to succeed the late Rev. Celestine Duez, as Visitor of the Holland-Belgium Province.

We have previously given some historical information of the establishments of Liege, Belgium, of Panningen and Wernhout, Holland, which form part of this Province. We publish in this issue a short account of the house at Ingelmunster, which was opened, 1904, in the province of West Flanders, Belgium.

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**INGELMUNSTER**

Ingelmunster, in Latin Anglomonasterium, is a borough of about seven thousand inhabitants, the greater part of whom are scattered through the neighboring villages. Ingelmunster, the chief town
of the district of Roulers, lies about eleven kilometers, E. S. E., of
that city, on the Mandel a tributary of the Lys in the basin of
the Escaut. A railway connects Bruges with Courtrai.

On February 4, 1904, the Lazarist apostolic school
which up to then had been located at Loos, was transferred
to Ingelmunster where the eleven students took up their
quarters in the house of the village notary. A year later
a building was erected affording room for all applicants.
In 1907, a similar structure proved necessary and now,
1911, sixty students, forty-five of whom are French, occupy
the buildings. A spacious courtyard, adjoining the play­
room, was added last Easter. The Rev. Francis Agniius
has been Superior of the house since its foundation.

The Daughters of Charity from Arras have also come to
Ingelmunster. Their house is near the apostolic school
being separated from it by a cross street. The interest and
devotedness they have manifested for the school have been
of invaluable assistance.

PANNINGEN—The Confraternities of Saint Vincent de
Paul are in a most flourishing condition in Holland.

On Sunday, December 11, 1910, the Rev. H. Meuffels,
C. M., delivered a discourse on their patron Saint to the
Ruremonde branch. — On January 22, 1911, Saint Joseph’s
Seminary enjoyed the honor of a visit from the Rt. Rev.
E. Lisson, C. M., Bishop of Chachapoyas, Peru. He came
from Paris and was on his way to Rome; the principal
object of his European trip is to ask for priests. He has
but twenty in his diocese which is three times the size of
Holland, and as the majority of the population, Indians as
well as Spaniards, are fervent Catholics, many of the par­
ishes are without a pastor.

WERNHOUT—Bishop Lisson also visited the Saint
Vincent de Paul Seminary at Wernhouamburg where he ad­
ministered Confirmation.
ITALY

The following interesting account of the Golden Jubilee of Sister Theresa of Saint Martha’s in the Vatican, was sent to the Univers by its foreign correspondent.

THE GOLDEN JUBILEE OF SISTER THERESA

There is no pilgrim visiting Rome who is not acquainted with Sister Theresa, the devoted Superioress of the pontifical house of Saint Martha. Last Tuesday this worthy Sister, who is now sixty-nine years old, celebrated the fiftieth anniversary of her religious career. Belonging to an excellent family of Cologne, she entered the seminary of Daughters of Charity, Paris, when only eighteen years of age. After eleven years of zealous labor in the schools and dispensaries of the capital, she was sent in 1866, at the time of the Austro-Prussian war, to serve in the German ambulances. In 1870, she was stationed at Constantinople and, in 1884, she came to Rome, Pope Leo XIII having just established the Lazaretto of Saint Martha for cholera patients. The work was entrusted to the Daughters of Charity, Sister Theresa being placed in charge. For twenty-seven years, she has welcomed with inexhaustible kindness pilgrims from all parts of the world. It is particularly due to her zeal that the French pilgrimages to Rome owe their marvelous development. She has also lavished upon both Leo XIII and Pius X the attentions of a faithful nurse. In recognition of her many services, the Sovereign Pontiff on Tuesday last received in a private audience Sister Theresa and all the Sister Servants of the houses of the Daughters of Charity in Rome. The Pope presented the jubilarian with his blessing written and
signed by himself and a gold medal struck in honor of the occasion.—*L' Univers*, April 30, 1911.

**GIRGENTI**

Girgenti, in Greek *Acragas*, in Latin *Agrigentum*, a city of Sicily and the chief town of the province, is situated about one hundred kilometers south of Palermo, and three kilometers from the coast. Population, 23,000.

In 1907, the seminary of Girgenti was confided to the Priests of the Mission. On March 25th of this year, the centenary celebrations of its foundation with that of the Saints Augustine and Thomas College took place. The local paper, the *Citadino*, contained a graphic description of these solemnities. We translate several passages of the same.

To glance back over the past and call the attention of the present generation to the important dates in the history of men and events that in them they may find guidance and encouragement for the future, was the purpose of the commemorative celebrations held on the occasion of the third Centenary of the diocesan Seminary and of the second Centenary of the College of Saints Augustine and Thomas. We were certain that the remembrance of the glories of our great institutions of scientific culture and education would bring into prominence the magnificent qualities of the men who erected them, and would serve as an inspiration for those aiming at the highest in religious and civil attainments.

Now we are happy to recount the details of the festivities which will certainly afford much pleasure to our readers and especially to our fellow citizens of Girgenti who are so justly proud of their Seminary and College.

The festival opened Saturday, March 18th, by the blessing of a memorial monument. That same evening at six o'clock, a very fine dramatic performance was given by the members of the Saint Gregory Club in the pretty theatre.
placed at the disposal of the Seminary. On Sunday, the 19th, there was held in the large study hall, tastefully decorated for the occasion, a musical and literary entertainment to commemorate the double Centenary. The portraits of Bishop Bonincontro, who transferred the Seminary to its present site, and of Bishop Ramirez, the founder of the College, were placed in a conspicuous position in the hall.

The Bishop then announced that he would read the answer of the Holy Father in response to the letter expressing the devotedness of the entire diocese to the Holy See on the occasion of the Centenary. All arose and listened with religious silence; at the conclusion, cheers of "Long live the Pope!" resounded through the hall. This was followed by the reading of a memorial essay by Professor G. de Simone, a clergyman. He mentioned briefly the origin of the seminaries, the trials suffered during the period of the Protestant Reformation and the decisions of the Council of Trent. After which he spoke of our Seminary at Girgenti established in 1577 by Bishop C. Marullo and transferred three hundred years ago by Bishop V. Bonincontro to Steri dei Chiaramonte, where on March 3, 1611, it was formally opened. "It is exactly the third Centenary of this inauguration," he said, "that we are celebrating to-day—Nevertheless, one does not have to believe that the Seminary and College were then in the condition we now find them. It suffices to look over this vast edifice to perceive that it is the work of several bishops. To the right is the College of Saints Augustine and Thomas, founded by Father Ramirez; then comes the tower of the Chiaramonte and behind that are the buildings erected under Bishops Traghina, Gioeni, and Luchesi-Palli." The orator then summed up in a few words the history of the mammoth work accomplished by these generous prelates and by all who concurred in the development and improvement of the Seminary. He recalled the memory of the venerated
Bishop Blandini and the reforms made by him in the institution. He set forth the present condition of the Seminary—its admirable discipline, its excellent course of studies. He recalled the munificent donations of Bishop Lagumina towards the improvement of the Seminary which can compete with all other seminaries and educational institutions in Sicily, or even in Italy. Professor Simone then made an appeal to the seminarians, urging them to reflect on this record of the past which, as it were, forms the coat of arms of their Alma Mater and consequently, its nobility or "Noblesse oblige;" saying that piety and science should be the principal elements of their formation.

This stirring speech was interrupted from time to time by enthusiastic acclamations and when at last it came to an end there was loud applause from all sides. Selections from Verdi's music were then rendered, after which an oration in honor of the College jubilee, was delivered by the colleague, G. Schillaci.

The speaker proposed to show Bishop Ramirez to be a "Man of Ideas." The Archbishop of Brindisi having, in fact, been sent in 1696 to the See of Girgenti, found the diocese not in the best of conditions from an intellectual standpoint. We must here remark that at that period, owing to the Protestant Reformation, it was more than ever necessary that ecclesiastics be advanced in the sciences. At the commencement of the seventeenth century, the Girgenti diocese counted six cities and fifty territories, and though equal in size to the larger dioceses, was far behind them in many points of importance. In the first place, it lacked an institute for higher studies, and notwithstanding the improvements introduced by Bishop Trahina in the Seminary, even that institution failed to meet the necessary requirements. Besides this, the pressing needs of his flock, obliged the Bishop to send forth out of the Seminary many young men before they had thoroughly completed their
course. Some of these when on parochial duty, being pressed for time, neglected to continue their studies. The situation became still more perplexing when there was question of bestowing important posts. What was to be done? They were not at the time able to found scholarships, so nothing remained but to provide an institution for higher education, and it was to this noble end that Bishop Ramirez consecrated his energies. Like the widow of the Gospel, he deprived himself for many years, even of the necessaries of life; finally, he succeeded in collecting one hundred fifty-three thousand francs, a sum just sufficient to found and endow the new establishment, which he dedicated to the two great doctors of the Church, Saint Augustine and Saint Thomas. On January 2, 1711, the corner stone was laid, and by the following March, the regulations had been drawn up; a year after the Seminary was opened.

This wise Spanish prelate gave the young students most distinguished for piety and application during their seminary term, the means of perfecting themselves for six consecutive years, in moral theology, canon and civil law. It is not then astonishing that many of these students were afterwards raised to the highest dignities of the Church. Bishop Ramirez did not enjoy the fruits of his labors. Having been exiled by the civil powers at the time of the famous “Interdict,” he died two years later in Rome, August 27, 1715. But his works live after him, and his memory is praised by all who are trained in the College of Saints Augustine and Thomas.

This discourse was heartily applauded and then, thanks to the untiring zeal of Father Nonna, C. M., and Professor Lauria the students of the vocal class rendered again the centenary hymn and appropriate songs. In conclusion the Bishop congratulated Superiors, Professors, on the success of the celebration, adding a short address to the seminarians. The orators of the day had spoken of both
Seminary and College which together form one magnificent whole. Enlarging on the idea of the buildings and stones which compose it, and recalling the figurative sense of these words of the New Testament, he applied them to the life of the seminarians. Again the building echoed with applause. That night, as on the evening preceding, the grounds were brilliantly illuminated, and thus ended the twofold Centenary of College and Seminary.

Before closing, we feel obliged to express our hearty congratulations to all who, during these latter years, making no account of fatigue or sacrifice, have contributed to the advancement and general improvement of the Seminary. We also return special thanks to the Bishop, Father Frasse, our reverend pastor, and to other worthy sons of Saint Vincent de Paul, who, with great wisdom and unlimited generosity, responded to the task imposed upon them. We congratulate all who prepared and carried out these beautiful exercises and extend our best wishes to the collegians and seminarians, the hope of the Church in Girgenti, with whose artistic taste and scientific culture, we have become familiar, during these days of holiday making.
The Rev. Francis Baczkowicz, C. M., published in the "Roczniki" or Polish edition of the Annals, some historical notes regarding the house of the Priests of the Mission in Stradom, Cracow. As our readers are acquainted with these notes through the Mémoires of our Congregation by Father Perboyre, published in 1863 at Paris, we content ourselves with reproducing here information relative to the origin of the house at Stradom.

The following is a general idea of the condition of the Congregation in Poland during the seventeenth and eighteenth centuries.

When Saint Vincent died in 1660, his Missionaries were as yet only established at Warsaw, and the seminary at Cracow, which had long been under discussion was not opened till 1682. Nevertheless, as early as 1667, there had been started at Culm in the Prussian States, an extern seminary and a mission house. The year 1687, saw the birth of the seminaries of Vilna and of Premislia, and of the Mission of Sambor, in Lithuania and Galicia. In 1691, a retreat for aged priests of the Congregation was started at Lowicz, and during the course of the eighteenth century, numerous houses were established in Poland.—Maynard.

This period was the Golden Age of the Missions in that Province, for shortly after as a result of political disturbances they were visited with many reverses. From 1717 to 1763, after the invasion by the Swedes and Russians,
Poland possessed only the semblance of independence. Frederick II, king of Prussia (1740–1786) alarmed at seeing the ease with which the Russians crossed over the Vistula into his estates, made that nation accept a share of Poland, which was now really a conquered nation. Austria was also given part of the country in hopes of satisfying her desire to gain a foothold in the Balkans. By July 25, 1772, when the treaty was signed at Saint Petersburg, the powers interested had already entered into possession of their allotted shares.

In the dismemberment of 1772, eleven of the Lazarist houses in Poland passed under foreign jurisdiction and from that time, two have been subject to Russia, three to Prussia and six to Austria.

Owing to internal dissensions, a second division of the Polish states was settled between Russia and Prussia. By this treaty which was signed January 23, 1793, the former nation received the greater amount of territory including the palatinates of Kiew, Bratzlaw, Podolia Volhynia, Novogrodeck and Minsk. A third and last partition was effected two years after, on January 3, 1795, by Russia and Austria, subject to the subsequent approval of Prussia. This time the Czar gained the whole of Lithuania; Austria, the land between the Pilica, the Vistula and the Bug; while to Prussia fell the remainder of Poland. After the arrangement of 1815, Cracow was not included in the new distribution of land and it formed an independent republic till 1846, when Austria incorporated it into Galicia. The following is a short statement by Father Baczkowicz, concerning the Mission in Kleparz, Cracow.

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Two hundred twenty-five years ago on the feast of the Chair of Saint Peter, January 18, 1686, Father de Mon-
teils¹ at the request of Bishop Malachowski, came to Cracow to labor in the missions. His arrival, was in the designs of Providence, the occasion of the founding of the Stradom house. In fact, as it was impossible for him to remain at the house at Zameh, Cracow, where the Priests of the Mission were already settled, directing a seminary, he was obliged to open another station for the work of the missions.

We propose to trace here in a few lines the history of this new house.²

For more than thirty years the Missionaries had been laboring in Poland, displaying heroic zeal amidst the many horrors attendant upon war. The land was devastated by the Swedes and the population was a prey to every sort of evil. To realize all these worthy priests did and suffered in this country, it suffices to read the words of Saint Vincent de Paul. In his letters and conferences, he often speaks of them. In fact, the Polish Mission was one of the hardest. We find the history of the first decade in Father Wdowicki’s book published at Cracow, 1902. Saint Vincent stopped at no sacrifice to send his sons to Poland.

¹ Father Augustine de Monteils, was born at Agen, France, in the year 1643, and was admitted into the Congregation of the Mission in 1664.

² Bishop John Malachowski was transferred in 1681, from the episcopal See of Culm to that of Cracow. He died August 21, 1697.

³ First among the written references is counted the deed of foundation; then the administrative documents relating the principal events of the Stradom house; after this an old chronicle which covers a period extending from the time of its opening to the year 1801; and finally, a book of the Missions, containing an account of all missions given between the years 1682 and 1788. Outside of these sources of information, we have the records of the visitations paid there from 1687 to 1874. This last volume furnishes some items relative to internal conditions of the Mission, and the reports of the Visitor of the Province also answer that same end. The catalogues of the personnel of the house, books bearing on its government, Notes on deceased Missionaries, and the Memoirs of Father Malinowski, which bring us as far as the first half of the last century, complete our list.
"It was," he said, "to respond to the call of God." Once he knew the designs of Providence, he hesitated no longer, and even showed a special interest in the work.

Among others, he sent to Warsaw Father Lambert\(^1\) one of his best Missionaries, a man loved and respected for his great virtue and wisdom. This ardent apostle succumbed in a short time to the hardships he encountered, and died in the early part of the following year. Saint Vincent felt his loss deeply, and to replace him at the house of the Holy Cross in Warsaw, he chose Father Ozenne\(^2\). The latter took possession of his new office, December 1, 1653. It was about this time that Poland was plunged in the horrors of war. Father Ozenne yielded to the demands of the Queen, and retired with the court to Slazk, only returning to Warsaw in September, 1657. He was replaced as Superior of Holy Cross, by Father Desdames\(^3\) who up to that time had been employed with Father Godquin on the missions.

In 1677, Bishop Malachowski confided the seminary at Culm to the Priests of the Mission, and Father Godquin\(^4\) was placed in charge; three years later he was succeeded by Father Desdames.

At Warsaw it had long been desired to build a new church, and with this object in view Father Godquin had gathered together materials for the work but he was called away to direct the seminary founded by Bishop Malachowski, so his designs could not be carried out until the arrival of Father de Monteils. During the sojourn of the latter

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1 Father Lambert Auxcouteaux was born in 1606, at Proussel, diocese of Amiens, France. He entered the Congregation at Paris in 1629.
2 Father Laurence Ozenne was born in 1637, at Nibat, diocese of Amiens, France. He was received into the Congregation at Paris in 1656.
3 Father William Desdames, born in 1622 at Rouen, France, was received into the Congregation at Paris in 1645.
4 Father Paul Godquin, born in 1636, at Bourg d'Ault, diocese of Amiens, France, was received into the Congregation November 2, 1658.

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SAINT VINCENT DE PAUL
FOUNDER OF THE CONGREGATION OF THE MISSION
AND OF THE SISTERS OF CHARITY

Published by Via Sapientiae, 1911
at Warsaw from 1682 to 1685, the building made great progress and a short time after his departure, saw its completion.

These two Missionaries, Fathers Godquin and de Monteils, were the founders of our house at Cracow. Both distinguished themselves by their zeal in the missions. As in virtue of a decision of the city chapter not more than three Missionaries were allowed at the Seminary of Zameh, it was impossible to establish a mission house there. However, Father Godquin gave missions in the environs of Cracow, and even as far off as the frontiers of Hungary (Mémoires, p. 47).

We read in the chronicles of the Stradom establishment, interesting details of the attempts made to settle in Cracow and we learn how much these efforts cost the Missionaries then stationed in the seminary of that city. As early as the year 1655, the queen, Marie Louise, had thought of founding a mission house at Cracow, and the question was discussed without any result. A benefactor had even promised to endow the foundation, offering to buy a building in Cracow, and to give in addition a certain sum of money. To finish up the affair, Father Ozenne came to Cracow in 1658, and in a letter to the Superior General, he speaks of it as a work of great promise. Unfortunately owing to objections offered by the bishop, the plans did not mature and the Priests of the Mission did not come to Cracow until 1682, when called there to assume the direction of the seminary founded by Bishop Malachowski.

We read in the “Memoirs of the Congregation” the history of the house at Stradom and the difficulties which our confrères had to surmount to settle this Mission. The other communities already in Cracow made many remonstrances and did their best to prevent their establishment. To avoid arousing their resentment, it was decided to locate in one of the suburbs of the city and the choice fell on
Stradom, so in 1685, our Missionaries were temporarily installed.

The following year Father de Monteils was named first Superior, and he went with four fellow-laborers to commence the work of the missions. The house was at last established, and though yet to undergo many trials, it passed successfully through the first difficulties. As missions were given, resources increased. The building which in the beginning was far from complete, was enlarged and the priests were better accommodated. Despite all obstacles, by the aid of donations which poured in from all sides, the Mission progressed little by little; the personnel was also augmented, and thus the work of the missions by the special blessing and protection of God, continued to prosper.
THE MISSIONS

SOCIETY OF THE PROPAGATION OF THE FAITH

The Annals of the Propagation of the Faith for May 1911, published an interesting report of the Society for the year 1910. From this we give the following details:

The receipts of the Society for the Propagation of the Faith in 1910 were $1,397,335.61. In 1909, they were $1,342,292.37. These figures denote an augmentation of $55,043.24 during the past year. The present account shows that the total sum contributed to the missions in 1910 was, with one exception, the largest collected since the foundation of the Society in 1822. Such a result gives a right to the Church to glory in the unswerving fidelity of her faithful as well as in the zeal of her apostles.

Europe still leads in cooperation with the work of the missions notwithstanding the trials that beset our holy religion, and the new demands upon the faithful in several of the old Catholic nations. We view with profound appreciation and gratitude, however, the fact that every year the Catholics of America and, notably those of the United States, through the admirable zeal of Mgr. Freri and his assistants, are taking a more prominent part in furthering the apostolate, by their interest in the cause and the liberality of their contributions. In Mexico, Argentine Republic, Chili and Brazil, the White Fathers, the Lyons African Missionaries and the Lazarists, are laboring with success to extend the association. To our General, Diocesan and Parochial Directors and our Promoters and Associates we offer our cordial thanks.

A detailed account of the receipts then follows. Only ten dioceses contributed amounts over $20,000, namely:
The last edition of the "Missions Catholiques" publishes the list of Missionaries who died in 1909. Of the one hundred eighty-seven Missionaries, France claims 80; Italy, 21; Belgium, 14; Spain, 13; Germany, 5; Austria, 5; The Indies, 5; U. S. of Colombia, 2; United States, 1; Ecuador, 1; Argentina, 1; Canada, 1; Poland, 1; Hungary, 1; Syria, 1; Turkey, 1; Bulgaria, 1; Alsace-Lorraine, 5; the nationality of five is not given.

By these deaths, the loss to the various religious communities is as follows: Foreign Missions of Paris, 23; Congregation of the Holy Spirit, 13; Society of Jesus, 9; White Fathers, 9; Lazarists, 6; Marists, 5; Oblates of Mary, 5; African Missions, Lyons, 3; Dominicans, 3; Sacred Heart, Picpus, 1; Society of Mary, 1; Friars Minor, 1; Capuchins, 1; Sacred Heart, Issoudun, 1.
The most attractive features of a city or country are very often unappreciated by those who have become familiar with them; therefore, that this important city may be better known to our readers, we have solicited the following article from the pen of a young Missionary who recently arrived in China.

PEKIN

Cha-la, 1910

No doubt you are anxious to learn something of the great city of Pekin which is divided into two vast parallelograms forming respectively, the northern, interior or Tartar city, and the southern, exterior or Chinese city. Within the former stands the Imperial city which, in turn, encloses the Yellow or Forbidden city. These two cities are surrounded by a red and yellow brick wall, having casings made of material similar to porcelain and which at one time must have been beautiful, but they are now defaced and partly covered by an overgrowth of grass and weeds. Both the Chinese and Tartar cities are protected by a high, wide gray wall in which there are twenty huge gates. These gates are very peculiar; each is protected by an outer rampart and surmounted by a watch tower. The towers are built in projecting galleries, finished with typical Chinese horn-work and provided with countless loop-holes for cannon.

In the Tartar and Imperial cities the streets are wide and regular, crossing at right angles and running the length and breadth of the city. The drives are fairly well kept and frequently watered in dry weather, but the ordi-
nary thoroughfares, being unpaved and the soil being light and alluvial, are ankle-deep with dust, and during wet weather they are veritable mud-puddles. Moreover, these streets are uncomfortably crowded with Chinese peddlers carrying their various wares suspended from the ends of a pole resting on their shoulders, countless wagons drawn by asses or mules, and long lines of camels fastened one to another each with a jingling bell suspended from the neck.

On the principal thoroughfares European vehicles are occasionally seen, but usually accompanied by a mounted guard. Here are also observed a large number of peculiar looking wagons with rounded, blue awnings and jinrikishas, the well-known two-wheeled vehicles drawn by natives.

It is not an exaggeration to say that brick and wooden houses adorn the streets of the city, for the carving, gilding and painting of the exterior of these houses are artistically beautiful and in striking contrast with the surrounding poverty. Strangely enough, almost every house is a shop of some kind, decorated with staring signs and resplendent with Chinese characters highly gilt; but there is not the slightest resemblance to our European stores; shopkeepers make no effort whatever of displaying to advantage their goods.

Though teeming with life and color, the streets of Pekin are rather monotonous; rarely does a monument loom up to relieve the tediousness of so much similarity. The houses are built in one story, lest a greater height should interfere with the freedom of the spirits in their wanderings through the air. In the Legation quarter, however, things are quite different. The houses are constructed in European style and the streets are clean; in the environs one sees little else than banks and barracks. Pekin falls far behind Shanghai and Tien-Tsin in modern improvements, though some of its streets are lighted by electricity.
and telephone wires are in abundance; yet nothing is arranged in order, nor with a view to beautify the city.—Ch. R.

We add a few historical details of Cha-la-eul, or Cha-la, hoping they may be of interest to our readers, especially as an intern Seminary of the Congregation of the Mission has just been established there.

CHA-LA-EUL

The Very Rev. Matthew Ricci, Superior of the Pekin Mission, died in that city May 11, 1610; at the time of his death he had the general government of all the Jesuit Missions in China. His successors asked and obtained from the emperor a suitable burial place for their religious. The site given them was just outside the Pingtse-men gate and upon it stood a pagoda inhabited by a bonze. The latter was dismissed and the building turned into a chapel dedicated to the Holy Redeemer; the idols were destroyed and their altars were reconstructed into a becoming tomb for the remains of Father Ricci—Mgr. Favier, Pekin.

Herein were erected the tombs of the Jesuit Fathers Longobardi (1654), Verbiest (1688), etc. Just opposite the cemetery was buried Father Adam Schall who died in 1666 (Ibid., p. 172). Before the nineteenth century had covered half its course, there were in this vast cemetery, eighty-eight tombs of Jesuits, besides those of Father Coronatus, a Dominican (1666), Father Cresent d’Eporedia (1712), Father Anthony of the Purification (1800), and of Bishop Alexander de Gouvea (1808), all Franciscans; also of Father Dominic Joachim Ferreyra (1824), Joseph Ribeiro (1826), and Bishop Cajetan Pirès (1838), Lazarists. (Ibid., p. 243)

During the nineteenth century many flourishing works
were established at Cha-la. Before the Boxer insurrection, it boasted of a fine church and a catechumenate for men under the direction of a Chinese priest. The Sisters of Charity had a “Holy Childhood” home for little boys, a Chinese hospital, a lace-making industrial school and a dispensary. The Marist Brothers owned an establishment there, to which they sent their French and Chinese students as well as the pupils of their professional school. (Annals of the Mission. Eng. ed. Vol. viii, p. 511.)

It was to the last named institution that the Boxers turned, after besieging the European legations and the Catholic establishments of Pekin. The massacre and burning began about six o’clock on the morning of June 17th. The fury of the Boxers was vented on some defenseless children and a Marist brother, whom they massacred. Many more victims might have been counted had not a number of the Catholics escaped to the Petang. The church and the adjoining house were reduced to a heap of ashes, and the cemetery was plundered and destroyed.

Cha-la has been rebuilt. An expiatory chapel dedicated to Our Lady of Martyrs has been erected; the cemeteries were re-arranged and consecrated anew. The tombstones of the old Missionaries were collected and fitted in the exterior walls of the new church, encircling it with a glorious crown of holy memories.

In 1900, two buildings from 45 to 50 meters in length, were constructed on the east side of the new church. The house on the southern side served as a residence for the Missionaries and as a summerhouse for the Pekin seminary; the one on the northern side, separated by a large yard, was used as a school for catechumens.

In July 1909, the establishment excepting the church, passed into the hands of the Lazarists, who have changed it into a seminary of the Congregation of the Mission.
The northern section, now occupied by the students, has had another story added to it, and similar buildings have been constructed on the east and west sides, the whole forms a quadrangle enclosing the courtyard.

NORTH PECHILI

REV. JOSEPH BÉGASSAT

The following article is taken from *le Bulletin du Petit Séminaire de Bourges*. January 1911.

Marie Joseph John Baptist Bégassat, the youngest of ten children, was born December 20, 1878. His father was professor at Ourouër-les-Bourdélins. When only a child his tendency for the ecclesiastical state plainly revealed itself in his preference for the company of the seminarians whose coming at vacation time he hailed with unbounded delight. "I am going to be a bishop some day," said the little fellow confidently. His parents did not discourage the child, but acceding to his request, at nine years of age, they brought him to Saint Celestine's where two years later, he received his first holy Communion. About the time of the great fire, he was finishing his collegiate course, and in October 1897, he entered the ecclesiastical seminary.

Possessed of a cold, uncommunicative manner, he was difficult at first to approach, but he improved on acquaintance; yet few of his companions realized the beauty of his soul. Many, however, recall his eagerness at play, wonderful tenacity of purpose, and his apparently natural preference for work from which others would shrink, as being tedious or irksome. It was he who took the lead every year in the enthusiastic celebration of the professor's feast. Though young in years, he viewed the supernatural
side of life seriously and this joined to his intense and ever-present thought of self-sacrifice and unreserved devotedness, may in some measure account for his extreme reticence. His was a soul that craved affection and sympathy, and unconsciously he inspired friendship deep and lasting. His fellow-students esteemed him very highly and it was no surprise to them to learn that he had determined to consecrate his life to mission-work with the Lazarists.

God blessed his sacrifice; the letters written by the young Seminarian were permeated with an unspeakable joy and a holy enthusiasm. On January 24, 1904, the day on which he was made sub-deacon, he wrote: “I have made a vow to renounce all the ease, happiness and interests of the world to embrace a life of labor;” to this vow he was faithful unto death. He was raised to the deaconship on the 27th of February and ordained priest on the 28th of May. Without delay he sought his parents’ consent to go to China and having obtained it, bade a last farewell to Saint Celestine’s and embarked. He arrived at Pekin in September, only to meet with a keen disappointment. Instead of commencing his apostolic career, upon his arrival, Bishop Favier, who had become paralyzed and was drawing near the close of his life, kept Father Bégassat as his secretary and reader. To be obliged to remain at such a duty when just within reach of the longed-for goal was like a second novitiate. In his notebook, we meet with an occasional expression of the intense desire that burned in his soul: “September 1904 to February 1905, in Pekin, and nothing to do.” He retained his European dress during this period, but spent his leisure moments in studying Chinese and becoming acquainted with the customs of the country. At last, in February, dressed as a native, known by the name of Pei-kouo-tchen, he entered upon the missionary field. What inexpressible
happiness he experienced in his chosen labors. "I have just made a journey of several miles to hear a dying man's confession, and to give him the holy Viaticum. I also baptized two little children to whom I gave the name of Joseph." About this time his artistic and architectural abilities were also put to excellent use in the designing and decorating a new church. Catechumens flocked to the Missionaries for instruction and in one year the vicariate counted 10,000 adult baptisms. In April 1906, a new parish was erected at Lao-Kiad’joang and entrusted to the zealous care of Father Bégassat. To any one but him, the outlook would have been discouraging for, as yet, absolutely nothing had been done towards forming the parish; a church had to be built, a residence furnished, a school to be opened the following year, and the future teachers to be prepared. The 1,300 parishioners are scattered in ten villages some of which are at a distance of 50 kilometers.

Time brought other changes. In September 1907, at Paoting-fu in Sukouad’joang, Father Bégassat met one of his seminary companions and work became even more fascinating than ever. There were one hundred forty schools to be supervised, and an unusually large mission to be given in preparation for the Easter Communion, besides dozens of other demands on the Missionary's time. In February 1908, the pressure of work must have been overwhelming, for he wrote: "This week I have covered nearly a thousand kilometers, employing in my travels every possible mode of transportation except the railroad." To vary matters a little, the Missionaries were obliged to undergo the rather precarious ordeal of a visit from the mandarins. Father Bégassat wrote of it thus: "We did our very best. The dinner consisted of three courses. Our guests evidently enjoyed themselves, and everything passed on very satisfactorily to all concerned."

Towards the close of the year 1908, Father Bégassat's
health began to fail. Exposure to all sorts of weather, rain, snow, intense cold, excessive heat, all told at length on his robust constitution. In February 1909, thinking the mountain air would prove beneficial, Bishop Jarlin sent him to the house of Suen-ha-fu, but dissembling his real exhausted condition Father Bégassat used profitably the little strength that still remained to him. Writing to his family in March, he mentioned merely an attack of the grippe and in May, a rather persistent cold, but shortly after, being forced to acknowledge himself overcome he returned to the hospital at Pekin where he received excellent and devoted care.

As soon as he was able to travel, the doctor ordered his return to France. He faced courageously the forty-two days' journey and though weakened by heavy sweats and burning with fever, he assisted a dying person at whose funeral he presided—this at the cost of a severe chill which brought on pneumonia. When he reached Europe his first wish was to go to his Superior General at the Mother House, but his sister who had come to meet him, brought him to her home, and there bestowed upon him every attention that affection could suggest. A sojourn among the mountains of Valais was deemed advisable and he went to the Sanatorium of the Pines at Motte-Beuvron where he remained until July 24, 1910, when he returned to Bourges. Here his venerable parents had the sad consolation of doing all in their power to alleviate his sufferings. Bishop Dubois visited him and authorized the celebration of the Holy Sacrifice in his room. He deeply appreciated this privilege as he had not been able to hear Mass since he left China. Having recovered sufficiently to be present at the celebration of his parents' golden wedding on the 15th of August, to the delight of the parishioners of Notre Dame, he appeared in their midst, clad in his...
Chinese garb, but the great effort he made, proved to be the last.

About this time I was permitted to visit him. What love, what enthusiasm in his every word about his beloved Chinese whom he hoped to see soon again! His countenance seemed all aglow; suffering and exhaustion were lost in the burning ardor of his soul. Often his thoughts turned affectionately to our preparatory seminary and these words are the keynote of all his sentiments in its regard: "It is the interior life that makes the priest; his power is proportioned to his union with God. Impress this upon those dear boys. Oh! if they could only realize the beauty, the sweetness, the joy of sacrifice." It seems to me I can still hear him, making so acceptable a sacrifice of the rest of his life for the Christian souls of that far-away, pagan land.

His great weakness increasing, it was judged necessary to administer the last Sacraments, and on September 25th, he received the holy Viaticum and Extreme Unction. Seeing that death was very near, the religious who watched at his bedside, thought it well to tell him of its approach. Without the slightest emotion, Father Bégassat made the offering of his life to God for the souls he had evangelized in His name; his emaciated hands clasped his missionary's crucifix which he kissed reverently; his white lips breathed out the words, "My God, into Thy hands I commend my spirit!" Then without agony, his beautiful soul winged its flight heavenward, leaving an expression of calm, peaceful sleep on his countenance. Many of his fellow-students and friends followed the remains to their last resting-place.

On the day of his ordination Father Bégassat had quoted these words of Father de la Colombière: "I understood that an apostle is not called to a life of ease and repose; he must labor and sweat, fearing neither cold nor
heat, fatigue nor watchings; his entire strength and life must be given to his labor; even death, to my mind, when met in the service of God and our neighbor, should not create a single fear. To me, health and life are a matter of indifference, but if sickness and death overtake me while I labor for the salvation of souls, I will look upon them as precious treasures."

May not these lines be taken for the autobiography of Father Bégassat?

F. G.

EAST CHEKIANG

Letter from the Rev. Cyprian Aroud, C. M., to the
Very Rev. A. Fiat, Superior General

Wentehow, August 1, 1910

It has been quite a long while since I sent you any news from Wentehow and during this time many changes have taken place. Father Tisserand is now director at Kiuchow and Father Marques, at Chuchow. The place of Father Toth, who died shortly after his arrival here, is filled by Father Boisard.

In 1900, there were less than two thousand Christians in this district; today it numbers nearly eight thousand and had not death deprived us of many of our faithful, the number would have easily reached ten thousand. Last year Bishop Reynaud divided the district into two sections, giving Chuchow with its more than a thousand souls to Father Marquès, and permitting me to retain the direction of Wentehow and its Christian population of over six thousand.

The number of baptisms in Wentehow during the past year, was seven hundred; three hundred seventy-four
of these were adults. The Missionaries and catechists are fervent, and zealous, animated by an excellent spirit, and well united, therefore we have the happiness of not only retaining our hold on our good works, but of seeing them daily increase.

I am sure, Most Honored Father, this is very pleasant news for you, and you can readily imagine how delighted I am to be able to impart it.

On November 15, 1906, when I was in Paris, I spoke to you about a large hospital erected at Wentchow, well-equipped with all modern improvements, under the direction of an English doctor and a corps of deaconesses; to this establishment is largely due the rapid growth of Protestant influence. It is, therefore, impossible for me to reconcile myself to the thought that so magnificent a field for action in the district you have confided to me should become the exclusive privilege of heretics. If we could only have the Sisters of Charity here, how quickly would spring up a dispensary, a hospital and a home. How delighted we would be and how much advantage we would derive, if we could give to the population of Wentchow, living proofs of the charity we preach to them and of which the Daughters of Saint Vincent are such powerful examples. Think of the harvest of souls we would reap! The older Chinese Missions enjoyed these precious advantages almost at the outset; shall not those more recently established and which embrace a larger number of churches and faithful, be favored likewise?

The all-important question of safety is readily and satisfactorily answered with regard to Wentchow, for it is a seaport open to European commerce, much frequented by steamers and easily reached by warships. Another advantage to be considered is the delightful, salubrious climate. The winters are mild and the summer's heat is tempered by refreshing sea breezes, making Wentchow an
ideal spot for those who have fared badly from unhospitable climates. Many times the Sisters of Ningpo and Shanghai have said to me: “When are you going to build a house for the Sisters at Wentehow, our sick and convalescent would improve so rapidly there?” The physicians recommend it as a health resort and I can add nothing more in praise of Wentehow when I say that it rightly deserves to be called the Nice of China.”

This is about the substance of what I told you four years ago and Divine Providence has since come to our assistance. A certain generous soul who joyfully accepted the invitation to labor in China, prepared the way for the realization of our desires.

Everything is now ready; in the heart of the city, fifty steps from the church, surrounded by spacious grounds that rival in beauty the site of any of the Sisters’ houses of Che-Kiang, stands a large, well-planned house awaiting the coming of the Sisters. The day they arrive they will enter their own house and find therein ample space in which to carry on their works.

May I ask you if you do not think the propitious moment has arrived? Three Sisters would suffice to open the hospital and dispensary and commence visiting the sick poor. The orphanage and girls’ school are under the direction of the Virgins of Purgatory. There will be no danger whatever of these works interfering with one another. Both Communities have their own buildings and are separated by a street, but even the furthest house is not more than fifty meters distant from our church and residence.

Pardon me for asking you again to give your attention to this important subject. I pray that God will help us, and trusting in His divine goodness, I am, etc.,

CYPRIAN AROUD
Letter from the Rev. Pierre Claude Louat, C. M.,
to the Very Rev. A. Fiat, Superior General.

Shao-hing, April 6, 1911

By the heading of this letter you will see that I am at Shao-hing, to which place I came last October. I am most happy to state that my efficient and zealous assistant, Father Delafosse, and I enjoy the consolation of God’s blessing on our large Mission.

When we arrived here we found a considerable lack of laborers in a vast, uncultivated field. There were but four priests and six catechists to attend the needs of two large churches and forty-six chapels; the priests took charge of the church and each catechist had seven or eight chapels under his direction. The first step towards better organization was to increase the corps of catechists. The seventeen men who made the retreat in January are well-fitted for the work and are to us a visible proof of God’s blessing on the undertaking. Each catechist now has three chapels under his care. We were enabled to open five or six schools and are extremely gratified at the result, for the total enrollment now amounts to two hundred. Much good can yet be done; in several localities, chapels have been asked for and there are seven or eight of our Christians most anxious to become catechists. But I must act prudently, for the cost of retaining the service of our seventeen catechists, nearly equals the sum allowed us by the Vicar Apostolic. Other expenses had to be paid with money to the amount of four or five hundred francs, given me by generous companions who have a personal income and also with small amounts contributed by our Christians. This limited and rather unreliable revenue is not sufficient for us to carry on the work, but I have every reason to
hope that Divine Providence which is giving so great an increase to our works, will provide us with all the necessary means to continue them.

Claude Pierre Louat

NORTH KIANGSI

On February 24, 1911, by apostolic Briefs, the Rev. Louis Fatiguet, C. M., has been named Titular Bishop of Aspendius and Vicar Apostolic of North Kiangsi.

PERSIA

TAURIS

Letter from the Rev. F. Berthounesque, C. M., to the Rev. J. Angeli, Paris

Tauris, September 21, 1910

In 1900, when the Lazarists arrived in Tauris, they found there, in the midst of an antagonistic element, only a handful of European Catholics. A school for boys was opened with eighty pupils, and in 1904, five Sisters of Charity arrived to commence a school for girls. Through the Sisters we became more intimately acquainted with the Armenian families. Obstacles were not lacking, but God thwarted the designs of the evil one, and our works suffered no diminution.

Our first schoolhouse soon became too small to accommodate the large number of Armenian and Mohammedan children who flocked to the Sisters, and in 1908 we were obliged to erect a more spacious building. One of the greatest attractions of our schools is that the French language is taught and it is very much in use in Tauris.
TABRIZ

CHURCH OF THE VINCENTIAN MISSIONARIES (1910)
Are you inclined to call us "peddlers of French?"
Well, we are not exactly such; we are here to do God's will, and since His will is that we win the hearts of these children of schismatics, we employ this means which He has placed at our disposal, to draw them to our schools. Much prejudice and ill-feeling have thus been dissipated and it is becoming quite evident to the people, in general, that we are here for the sole purpose of doing good. You may possibly ask, if we accomplish anything? Yes, I think we do. To be sure we cannot count our conversions by the hundred; anyone who knows how difficult a thing it is to make a schismatic renounce his religion, would never expect this. But, we have now a little nucleus of young Catholics, where before, we had nothing; and what is better still, two of our boys are at College in Rome, preparing for the priesthood. The Mission has made notable progress. Our only church for several years has been a room, seven meters long by eight meters wide. We are now building a church having a frontage of thirteen meters and a depth of thirty meters. It is to be dedicated to the Virgin Powerful, for the schismatical Armenians have great devotion to the Blessed Virgin and it is on this devotion I base my hopes for their return to the true faith.

Allow me to add a few items which, though apparently insignificant, may encourage our benefactors to continue their generous contributions.

**Report for 1909-1910**

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**F. Berthounesque**
Letter from the same to the Very Rev. A. Fiat,
Superior General.

Tauris, December 20, 1910

The blessing of our new church in honor of the Blessed Virgin, took place on December 8, 1910.

The first ground was broken April 18, 1910, but as the soil was very friable, and we were obliged to dig to the depth of more than ten meters before striking a solid base, the work progressed rather slowly. Thanks to the energetic efforts of our procurator and extemporaneous architect, Father Geoffroy, we were able to lay the corner stone on the 27th of May. Having taken all necessary precautions with regard to the Persian authorities, our work proceeded unmolested.

On November 5th our new Apostolic Delegate, Bishop Sontag, arrived in Tauris. We anticipated the honor of having him bless our new church, but we were doomed to disappointment as the work was not yet completed; and Bishop Sontag, being unable to prolong his visit, the ceremony was postponed to the feast of the Immaculate Conception. A large number of invitations were issued. At ten o'clock in the morning of December 8th, having been delegated by Bishop Sontag to perform the ceremony, I began the blessing of the new church. There were in attendance: the Governor General of Azerbeidjian and the Karguzar; the consuls of France, Russia, England, and Turkey; the Colonel of the Russian garrison stationed at Tauris; many officers and about two hundred Polish Catholic soldiers, besides nearly two hundred people, mostly Armenians, representing the entire Catholic population.

Solemn Mass followed the ceremony. Our organist succeeded admirably in presenting one of Gounod's two-part Masses and our band added solemnity to the occasion.
The order was all that could be desired. After Mass a reception was held at the priests' house.

Two days later I received the following from His Excellency, Mankhber el Sultané, Governor General of Azerbeidjan; he wrote: "I am most happy, Sir, to see the blessing of God crowning your labors. I hope He will hear your prayers and that we may meet with success in our efforts for the welfare of a nation, whose only protection is that of God. Thanking you for your good wishes, I assure you, Sir, of my highest esteem."

By this letter, you may judge, to what extent our work is appreciated. How times have changed! Only a few years ago all this would have been impossible. Just as the Protestants had completed their church they were obliged to close it for four months; whereas we enjoyed the presence of the Governor himself and of the Karguzar, delegate of the minister of foreign affairs, at the blessing of our new church. Our hearts are filled with gratitude on beholding the goodness of God in behalf of this little corner of Persia.

F. Berthounesque
AFRICA

SOUTH MADAGASCAR

On the request of the Right Rev. James Crouzet, Vicar Apostolic of South Madagascar, the Rev. Charles Lasne, C. M., has been appointed Coadjutor Bishop, with right of succession, February 25, 1911.
SOUTH AMERICA

PERU

Letter from the Rev. Emile Neveu, C. M., to the Rev. A. Milon, Secretary General

Arequipa, September 20, 1910

Believing that the obituary notes of Father Duhamel would soon be collected and published, I refrained from sending you the details of our Seminary of Arequipa; but judging from present circumstances, that such a publication will not take place, I shall not postpone my task any longer, especially as the transfer of our Seminary to its present location, has occasioned a new expansion of our works.

Both the preparatory and ecclesiastical seminaries were placed under the direction of our Congregation in 1900, by Bishop Gasparri, today Cardinal Gasparri, who was then Delegate Apostolic to Peru. He prevailed upon the Bishop, the Right Rev. Manuel S. Ballon, to carry out this step. Father Duhamel, who was Superior of the apostolic school, was not overanxious to accept the new work, as he anticipated many difficulties, and besides he was apprehensive lest this might mean the total annihilation of a school to which he had devoted his best energies. Heroic indeed had been his patience and that of his confrères in the fitting out of the work which at its outset knew aught else but trials and hardships. We have already mentioned the apostolic school in preceding Annals, and told how the same room served as dormitory, refectory and classroom, while the lack of resources obliged Father
Duhamel to send the pupils to take their meals with some hospitable families. Despite its poverty, the school presented most encouraging results, and in 1900, there were already eighteen seminarians. These were most helpful to Father Duhamel as they shared his labors and taught in the apostolic school. It was very hard to give them up for if it were true, as Mr. Mariscal urged, that resources would be increased, they were not likely to be very considerable as the diocesan seminary was very poor.

The interests of holy Church however required the sacrifice. The seminary had, in point of fact, become more like an elementary school which for many years had not furnished a single priest to the diocese. The zealous Delegate firmly insisted "that the Seminary be where it should be," and on his return to Rome, he continued to take an interest in the institution, sending contributions for its support and using his influence to obtain that it be organized on the rules of the apostolic school, but with a more extended course; thus that work was in reality carried on, with the difference that its location was changed to the diocesan seminary. This is what Mr. Mariscal desired and he was right. But while the school comprised elementary classes and a higher course opened to extern pupils, the seminary received only intern students.

Father Duhamel's co-laborers were hardy workers and things went on smoothly, although the confrères were often deprived of the presence of the Superior. Of the three, one had charge of the ecclesiastical seminary, another of the preparatory seminary, and the third acted as business manager. The greater part of the day was devoted to the students. Father Lisson, today Bishop Lisson, has left in the establishment an imperishable memory by his zeal and devotedness. The telephone was the usual means of communication with the Superior. Our meals were taken in a neighboring house, the seminary having as yet neither
refectory nor kitchen. It required all the vigor and hopeful aspirations of youth to persevere day after day in this kind of life, and when we are told that everything is easy-going in South America, we may answer that this rule is not without exceptions. No good is ever done without some trouble—*Ibant gementes et flentes*.

The outset was very hard and Father Duhamel often feared that the Lazarists should be obliged to withdraw on account of the opposition that underhandedly tried to thwart the work. Details would be too long and, after all, time has smoothed away those difficulties. The seminary may not now boast of its wealth, but in those days the financial condition was lamentable. The treasurer often found himself without a penny to meet the daily expenses. How many like instances could be told! The private rooms were veritable niches scarcely large enough to accommodate a statue, or serve as a burial vault. Classes were held in the courtyard and the seminarians, following the example of their seniors, accepted all inconveniences with hearty good will. They were thus formed by Father Duhamel to a true apostolic life. Their number was relatively large, being about thirty, and not only did they teach in the seminary and school, but also conducted catechism classes in the city. The life then led was not that of a "Carthusian," for twice a day we had to go out for our meals, served in a house of the neighborhood.

Many confrères found this strange manner of life so uncongenial that they could not put up with it. But here as elsewhere, we were at first obliged to make necessary concessions to assure the furtherance of the works. Father Duhamel was indeed a true apostle, and his robust health never knew what fatigue meant. Thus a multitude of works sprang up—the apostolic school, seminary, guard of honor, ladies of charity, catechism classes, Sunday schools, etc., etc. He was especially interested in the
works for youth, and it may be said that he inaugurated a little of everything in Arequipa. At a certain period he founded a patronage and a circle, keeping up meanwhile an active correspondence with former pupils, especially priests, whom he helped in all their needs, selling at a low cost, books which he either imported, or bought when the occasion presented. He loved to visit the public schools hoping to find good vocations, and it has been remarked that among those whom he admitted into his school and afterwards expelled, none ever expressed any bitter feeling in his regard. Father Duhamel's portrait may be seen in every home of Arequipa.

Understanding however that it was impossible for him to direct three houses and to superintend all his other works, Father Duhamel asked to be discharged from the direction of the seminary. Father Ourliac, whose health did not permit him to remain in Trujillo, was named Superior at Arequipa. It is he who definitely organized the seminary, which henceforward became a separate house entirely devoted to that special work. This was not an easy undertaking as everything was wanting, and even the few chairs had to be carried from one room to another. In some circumstances the neighbors had to be called upon for assistance. Gradually things came into better shape and furnishings were bought, as by dint of economy, a sufficient amount was set aside. Father Ourliac with admirable patience and the experience he had acquired at Trujillo, succeeded in overcoming the many difficulties that our occupancy of the seminary occasioned, and we may now say that we have acquired the esteem and good will of the entire clergy who are delighted at the progress of our institution. Bishop Holguin of Arequipa has already busied himself most actively with this diocesan work. It is his design to accomplish two purposes during the term of his episcopacy; these are: the development
of Catholic journalism and the progress of the seminary. Occupying a very old building, dating as far back as the seventeenth century, the seminary offered very restricted accommodations for the number of students. There were no recreation grounds. It became urgent, therefore, either to extend the building, or to remove to a larger house. The former plan was first adopted and a certain legacy had been willed for this purpose, but the proprietors of the neighboring property refusing to sell, not only was the Bishop compelled to relinquish the donation, but he was also obliged to follow the latter course. A large house, outside the city limits, known as the palace of Buen Retiro and belonging to the diocese of Arequipa for more than a century, was then exchanged for the seminary building which henceforward passed into the Bishop’s hands.

The palace was not much better than a ruin, there remaining only five or six large rooms in a good condition. The Bishop with that trust in Divine Providence which characterizes him, gave orders that everything be put into proper repair, and so well did the masons and carpenters work, that in a year’s time the place was ready. The money to meet expenses came — no one can tell from what source. Yet, although the most necessary improvements were made, we still lacked many things, for instance a chapel, as the present one is very small and incomplete.

Comparatively speaking, for all is good in a relative sense, the new seminary is really a palace when compared with the former residence; but this does not imply that we are really living in a palace. Comfort is as yet something unknown here, though we do not wish to complain. The exterior of the seminary is uninviting, but the interior is well-appointed and the courtyards conveniently distributed. There are two courts divided by a wide corridor which contains the chapel, the library, and the Superior’s
office. Thanks to this disposition, the two seminaries are entirely separate. Around the first court are the directors' rooms, classrooms and dormitory for the students of the ecclesiastical seminary. In time we expect to change the present attic into a suite of apartments for the Bishop, and to erect over the reception room and the porter's room, a hall and a library for the use of the clergy. The Bishop is never disheartened when I tell him we have not even a penny; he says: "God is good, my Father, let Him act." And most fully indeed do I confide in Divine Providence. In the farther court is a niche with a fine statue of Mary Immaculate donated by the Daughters of Charity, so that from the gate one catches a sight of our dear Mother, the Queen and Guardian of the seminary. By all titles it may claim this privilege, for on perusing the archives I found that the place was formerly called Palacio de la purissima Concepcion. We do not neglect our heavenly Mother, and her festivals are becomingly celebrated by the students. It is not necessary to remind them of this obligation as devotion to Mary is deeply rooted in their hearts. It would indeed be a pleasure for you to hear them daily saying the entire Rosary; it is the custom here for the whole family to say these prayers in common in such a tone as to remind one of the chanting of the psalms, for the Rosary may truly be called the psalter of Mary. Overlooking this same court, are the directors' rooms and the classrooms of the preparatory seminary. At the farthest end are the large halls, already mentioned, which serve as dormitory, study hall and refectory. This latter is more like a wide corridor, extending along a vegetable garden which we ourselves cultivate, as we have not given up those "physical exercises" affording us the best of relaxations. The students' recreation grounds are on the other side and are as yet rather limited. We had hoped that the Bishop would have added a neighboring field
which belongs to him; however, for the present we ought to be content as the number of our students is still small. This last statement is a somewhat discouraging fact and just now gives us the greatest anxiety. What could be done to recruit good vocations and to increase resources? Without pupils we cannot possibly carry on the work as their tuition is our best revenue. In the beginning of the year, we did not know which way to turn, having very few pupils and lacking the necessary means to cover expenses. Besides, the grave question always recurring to our minds is: What should we do to obtain an increase of vocations? We have certainly many motives that urge us to hope our Lord will help us; surely He will never forsake His Church. At Arequipa good and intelligent priests have been formed by our confrères, and I myself was present at the ordination of excellent young men who show themselves today worthy subjects of our seminary, and steadily follow the practices there taught them. Those who have become pastors continue to be most edifying and this is encouraging. We also find a ready support in the clergy of the city and the vicinity, while devoting ourselves unreservedly to the work ad cleri disciplinam.

Thinking over the means that might bring about our ardent hopes, we decided that the opening of an elementary school might be a help and, having witnessed the work of Father Duhamel, reflection has brought the conclusion to my mind that in them lies the secret of those good vocations which he discovered. True, it is not an easy thing for us to carry out this plan as we are so few. Thus you see the need we feel of zealous confrères. However, we have already commenced visiting the villages where we meet the children. Canvassing among them is not a light task; there is danger of catching an intermittent fever prevalent here for which no remedy has been found, and few are those among the willing ones who are able to
pay tuition. The Bishop is much interested in the work and he is trying his best to obtain scholarships for poor children. This kind of charity would certainly be more praiseworthy than the giving of funds for the material improvements of the seminary. We trust that things will be so arranged that this new step will not impede the work, and that we shall be entirely free to reject those who may not be worthy subjects.

My letter is lengthy despite my wish to give you only a brief sketch of our work. In Arequipa, as you see, things are rather difficult and resources very restricted. Then we must indeed not only be irreproachable, but most clever, for much is expected from foreigners and the educators of the national clergy. The teaching of foreign languages as well as music is greatly appreciated; there is no such thing here as scientific or religious discussions. I remember that when in Rome, a young American priest during an examination in canon law, was asked to explain the decree Tametsi of the Council of Trent. Being unable to answer, he said: Non viget apud nos. He was approved. The same answer could be given on many like occasions. This may be a good from one view-point; but in my opinion it is an evil, as it might lead one to forget what he has learned.

Emile Neveu
§ 4—Father Brunet Returns to Paris

With the new order of things, the presence of Father Brunet in Paris became indispensable for reorganizing the Congregation and reuniting the dispersed members. The imperial decree of May 27, 1804, mentions a house and a parish to be assigned the Lazarists, without however naming that Congregation. While waiting for a better settlement of this clause, Father Brunet remained at Monte Citorio, but he did not conceal from his confrères his intention of going to France as soon as possible. As a matter of fact, a number of Priests of the Mission, on the publication of the decree, had already returned to Paris and, having no Mother house, they had taken up their quarters wherever they could find hospitality. Some were at the Hospital for Incurables, later Laennec Hospital, where they filled the office of chaplains; others were at Father Dubois', pastor of the Sainte Marguerite parish; whilst others again resided with Fathers Placiard and

2 Napoleon was proclaimed emperor, May 18, 1804
Philippe, this latter being the Director of the Daughters of Charity. All urged the speedy return of Father Brunet to Paris as he alone could bring about the final grant of a house by the government, responding to the views of the Emperor.

Cardinal Fesch while in Rome had frequent interviews with Father Brunet and he did not hesitate to speak about his nephew’s plans. The Cardinal believed that the return of the Vicar General to Paris would hasten the carrying out of the decree and, promising his support to the Congregation, he induced Father Brunet to accompany him on his homeward journey. This was to take place as soon as the affairs for which he had come to Rome would be settled, most probably about the first days of October. Father Brunet immediately informed his confrères. The Cardinal, however, being detained longer, the journey was twice postponed; at last, Father Brunet received a message notifying him to be ready to set out on October 31st. The Cardinal himself was to leave on November 2nd, and the Pope on the following day. All expenses were to be defrayed by the government.

Before leaving Rome, Father Brunet, as a matter of prudence, apprised the Visitors of his intention and gave them temporarily more extensive powers that they might

1 This was Father Laurence Philippe. There were two Fathers Philippe in the Congregation at that time: Father John Philippe, the Superior of the ecclesiastical seminary of Poitiers, 1754-1776, then of the house of Saint Servan, 1778-1779, and afterwards of that of Saint Mœen; he died here on January 31, 1786; and Father Laurence Philippe, the Director of the Daughters of Charity. The notes given in preceding Annals, Eng. ed. Vol. xv, p. 145, refer partly to the first and partly to the second. The portrait given is that of Father Laurence Philippe. The same likeness is to be seen at the house of the Daughters of Charity, Bordeaux.

2 Cardinal Fesch, Archbishop of Lyons, ambassador to Rome, was negotiating the coming of the Pope to Paris for the coronation of the Emperor which took place on December 2, 1804. Cardinal Fesch was the uncle of Napoleon I.
feel free to act if difficulties should arise after his departure, awaiting the time when he would be enabled to appoint his Assistants and to organize a Council. Both measures he hoped to carry out in a short time. But in this, as in other things, Father Brunet was doomed to disappointment. Despite the promises of the Cardinal, he could not succeed in procuring a house. Several buildings were talked of without any definite decision being taken, as either those proposed did not suit the purpose, or called for an outlay above that allotted by the government. It was finally agreed to give the Congregation the former mother house of the Jesuit Fathers, on the rue Saint Antoine, which was to be put into its possession the following January.

On August 10, 1805, Father Brunet wrote to a Missionary in Rome: "The lyceum occupying the building given us by the Emperor, has been removed elsewhere; we may now hope to take possession at an early date. There is also a project on hand to transfer the Daughters of Charity to a larger house." The lively interest shown by Pope Pius VII in the reestablishment of the Congregation of the Mission, contributed not a little, we may infer, to decide the government to assign a suitable building to the Congregation of the Mission. But the objections raised by the Emperor's ministers and especially the Minister of Public Instruction, on whom the edifice depended, induced the Emperor to change his plans, and therefore it became imperative to look for another house. Father Brunet was delighted; for many reasons he was opposed to the last proposal as he himself wrote that same year to Father Vicherat.

The government finally assigned the house rue du Vieux Colombier then occupied by the Daughters of Charity to whom an imperial decree of January 6, 1807, issued from Warsaw, gave the house called de la Croix, on Charonne Street. The decree further stated that the transfer should
be made by the Minister of War on the 1st of June that same year. But the War Department having set a claim on the latter house, the transfer did not take place.

§ 5 — Father Sicardi is Invested with the Powers of Vicar General; Father Brunet is Given Authority over the Missionaries in Foreign Lands and the Daughters of Charity.

The journey of Father Brunet to Paris and the motive that urged him to undertake it, were well known to his Assistants for he had often spoken to them on the subject. ...On October 30, 1804, the Holy Father, Pius VII, signed a Brief by which the Rev. Charles Dominic Sicardi was named Vicar General. Father Brunet, however, retained the same authority over those Missionaries destined for the foreign Missions and the Daughters of Charity. By the same Brief the Assistants of Father Sicardi were named. They were: Rev. Benedict Fenaja (later Bishop Fenaja), Rev. Romuald Ansaloni, Rev. John Anthony Bistolfi, and Rev. Hector H. Passaret. Rev. Sebastian Bertarelli was named Monitor. On the following 25th of November, Father Sicardi sent a printed copy of the Brief to all the Visitors of the Congregation with a letter informing them of his nomination as Vicar General until further orders. The Brief and letter were also forwarded to the Missions in China and the Levant.

§ 6 — Negotiations in Favor of Father Brunet

Deprived of the greater part of his authority, Father Brunet found himself in a most embarrassing position with regard to the purpose which had brought him to Paris. He therefore on June 21, 1805, wrote to the Holy Father, asking that he be reinstated in his former position as head of the Congregation. To the objection made by the Cardinal Secretary of State to Cardinal Fesch, to wit: the vague
and indefinite wording of the imperial decree by which the
Congregation was reëstablished in France, it was easy to
answer. Existing circumstances fully justified the proceed­
ing and it was well known that if the Congregation of the
Mission had not been especially named in the decree, this
omission was done to avoid arousing the resentment of cer­
tain ill-disposed parties in France; but that the tenor of the
decree included the Congregation such as Saint Vincent
de Paul had established it, was not to be doubted. Father
Brunet had been furnished with the fullest and best infor­
mation on the subject by Father Viguier, his correspondent
and agent in Paris. We find this statement corroborated
by the following lines in a letter of Father Brunet to
Father Isolabella, Superior of the House of Genoa. On
March 19, 1803, he wrote: “Father Viguier informs me
that were it not for the question of funds, we would soon
be reëstablished in France. Yet despite the unsettled
state of affairs, he hopes we will be given a parish in Paris
where we may live as best we can. This is why he urges
me to return to Paris. ‘But,’ he adds, ‘we may not for
the next two years speak either of “Corporation” or “Con­
gregation;” it will be only under the name of an associa­
tion that we will work together in the parish.’”

What further dispels every shadow of doubt concerning
the application of the decree to the Congregation of the
Mission, is the answer given by Mr. Portalis to Cardinal
Caprara, who on the publication of the decree in Rome, had
in the name of the Holy Father, asked an explanation
of the minister. Mr. Portalis answered: “The imperial de­
cree of the 7 Prairial Year XII, has reëstablished the
Mission of the Lazarists. It assigns them a house with an
annual income of 15,000 francs. It also provides a parish
which will increase the revenues of the Missionaries.” And

1 Discours, rapports, travaux sur le Concordat de 1801, publiés par le
Vicomte Frédéric Portalis.
the decree of October 1, 1805, approving the nomination of Father Brunet settles all discussion on the subject. It reads thus: "Mr. Brunet is approved as the Superior of the Priests of the Mission under the title of Saint Lazare."

In the imperial decree, the foreign Missions were mentioned as the end of the institute and this was, in point of fact, what public opinion would more readily accept, but this did not necessarily exclude its other works. On August 20, 1805, Father Brunet wrote: "In the last audience accorded by the Holy Father [when in Paris] to the undersigned and two Priests of the Mission, he graciously informed them that the Emperor had granted the re-establishment of their Congregation and that it would be employed not only outside of France, but also in missions to the poor country people, according to its institution. Until that time the Priests of the Mission will be given a parish where the poor, to whose salvation they are especially devoted, are in large numbers. The undersigned has already sent some Missionaries to different cities on the request of several bishops who asked for them to direct their seminaries. All however are not in cities; there are some in foreign Missions as in the islands of France, de la Reunion; the mountain districts of Lebanon and the Archipelago are filled with poor people awaiting missions."

As aforementioned, Father Brunet petitioned to be reinstated in his former functions. He suggested the appointment of Father Sicardi as Provicar under the authority of the Vicar General, and asked also to be empowered to name his own successor, "who," he added, "at the death of the undersigned, would replace him with the full authority over the Congregation of the Mission and the Company of Daughters of Charity. The advanced age of the undersigned, as well as the existing condition of affairs, will expose these two Communities to find themselves without a head, unless the Sovereign Pontiff provide
for their integral permanency."—On August 31, 1805, Cardinal Fesch forwarded this petition to the Cardinal Secretary of State with a letter upholding Father Brunet's claim.

On November 19, 1805, the Secretary of State answered Cardinal Fesch, telling him that the Holy Father consented to restore the title of Vicar General to Father Brunet and to grant him the power to appoint four Assistants and a Monitor, to be approved of by His Holiness, but on the condition that Father Sicardi, dependent on Father Brunet, direct the Congregation as Provicar General as long as he resided in Rome. In conformity to the Bull of May 15, 1804, the Holy Father informed Father Brunet that he withdrew the Priests of the Mission in Spain from the jurisdiction of the Vicar General. This was done in compliance to the request of the Spanish king who prohibited all regulars in his states to be under a foreign Superior. This is the substance of the letter. The original is still preserved in our archives, Paris. It did not fully answer to Father Brunet's expectations and he was not granted the choice of a successor. As it was mentioned in the same letter that the Congregation of Saint Lazare in France was charged only with the foreign Missions, Cardinal Fesch, being then in Rome, answered the Secretary of State on November 22, 1805, and as the Archbishop of Lyons, gave him interesting information about the Congregation. "It is a statement altogether false that the Congregation of Saint Lazare does not exist in France and Father Brunet has charge of the foreign Missions only and not of the home missions. This is so untrue that the undersigned deems it a duty to refute it, since it is believed that the reunion of the Missionaries and the exercise of their works are not allowed in France. Even before the return of Father Brunet, the undersigned had assembled at the house of Valfleury, in his diocese, as
many as possible of the members of the Congregation; and within the last month, lacking the proper number of subjects, he has placed some of these Missionaries in a house at Lyons under the direction of a Capuchin. He begs to observe that there would now be several houses of that Institute opened in France, were it not for the publication of the said Brief of October 30, 1804, because of which some of the members believed themselves dispensed from obeying the orders of Father Brunet, and preferred to continue their parish work instead of resuming their former life. The government, being anxious to restore as much as possible that Congregation, in order to give the authority to the said Father Brunet and have him recognized in France, while withdrawing from the bishops all pretext for retaining the members under their jurisdiction, the French Emperor has decreed 8 Vendémiaire, Year XIV (September 30, 1805), from his headquarters at Strasburg: ART. I. Mr. Brunet is confirmed as Superior of the Mission known under the title of Saint Lazare. These are the very words of the decree... It is therefore unquestionably proved that the government allows home missions and that houses, according to the rules of Saint Vincent de Paul, are reestablished, while Father Brunet is recognized as their head by the government*1.

1. Cardinal Fesch in this memoir once again upheld the favor asked by Father Brunet empowering this latter to name his successor. The Cardinal also recognized the notification given about the concession made by the Holy Father to the king of Spain, withdrawing the Spanish religious from the authority of foreign Superiors. We have relative to this subject a note of Father Brunet's Secretary. He wrote: "Father de Sobies, Visitor of the Province of Spain, questioned us as to the prohibition imposed upon Spanish subjects, forbidding them to correspond with foreign Superiors, answered that this law concerned only religious Orders, consequently it did not include our Congregation, and that he himself had continued to correspond, as frequently as possible, with his Superiors in Paris."
§ 7 — By the Brief of May 13, 1806, Father Brunet is Reinstated Vicar General. New Difficulties.

The Brief asked for by Father Brunet, appeared only on May 13, 1806. It declared: 1. In case of his death, the Rev. F. Brunet is empowered to name his successor, who shall hold the office for six months, after which the Holy Father reserves to himself, either to confirm the appointment, or to name another Vicar General; 2. The Rev. F. Brunet is authorized to name his Assistants on the condition that they be approved by the Visitors of the Congregation and confirmed by the Sovereign Pontiff; 3. The Rev. F. Brunet is reinstated as Vicar General and the Rev. C. D. Sicardi appointed Provicerar General, in the following terms:

Ita tamen ut, tuo hujusmodi durante munere, Pronuntiat ut Carolus Dominicus Sicardi Provicarii functiones loco tui, tibique subjectus in Urbe exercet.

Father Brunet was at last made happy by being thus restored to his office with all the rights and privileges attached thereto by the Constitutions as the Brief declared. He named as his Assistants besides Rev. Charles D. Sicardi and Rev. Benedict Fenaja, who were already recognized as such, Rev. Pierre Claude and Rev. Claude J. Placiard, and as Monitor, Rev. Laurence Philippe. These nominations were later on approved and confirmed by the Pope. Shortly

1 Following is the text of the Brief of May 13, 1806, sent by Pope Pius VII to Father Brunet: "...Te in Vicarium generalem memorate Congregationis, Nostro et Apostolice Sedis placito duraturum, cum omnibus et singulis juribus et privilegiis per alios Vicarios generales, juxta dicti Institutio leges atque regulas auctoritate apostolica confirmatas; haberi et guaderi solitum, ac etiam cum eorum amplitudine facultatum, quas Superioribus generalibus eadem leges et regulae solummodo tribuunt tibi tamen ut, tuo hujusmodi durante muner, prænominatus Carolus Dominus [Sicardi] provicarii functiones loco tui, tibique subjectus, in Urbe exercet, auctoritate et tenore presentis denuo instituimus, creamus et facimus. Tibique præterea, etc. Die, 18 maii 1806."
after Father Sicardi, and later on, the Cardinal Secretary of State on September 6, 1806, wrote to Father Brunet to inform him that the Brief was to be understood as conferring upon him the title of Vicar General, but that the exercise of the functions of that office devolved on Father Sicardi residing in Rome.

This letter did not reach its destination. Leaving his successor in a most perplexing position, Father Brunet had passed to a better life on September 15, 1806.

§ 8 — Biographical Sketch of Very Rev. F. Brunet

Rev. Francis Florentine Brunet was born May 11, 1731, in the parish of Saint Pierre, Bulgnéville, Lorraine. He was admitted into the Congregation, May 20, 1747, in the Paris seminary, where he made his Vows on May 21, 1749. At the close of his studies, he was sent as professor of philosophy to the seminary of Toul; later on he taught theology. From Toul he went to Amiens, being appointed Superior of the ecclesiastical seminary there in 1757, and he remained at this post until 1772, when he was successively transferred to Soissons then to Châlons-sur-Marne, 1775, and to Poitiers, 1787. At this last place, he was also made Visitor of the Province.

The General Assembly of 1788, elected Father Brunet second Assistant to the new Superior General, Father Cayla de la Garde. While at Saint Lazare, Father Brunet bestowed particular care upon the students, and in his office of prefect of studies directed with untiring zeal the young Missionaries for whose benefit he wrote special treatises containing valuable advice—the fruit of his long experience.

When on the night of July 12, 1789, the revolutionists rushed into Saint Lazare; Father Brunet escaped by scaling

1 It is erroneously stated by some of his biographers that he was a native of Vitel. His parents it is true resided there, but Father Brunet was born at Bulgnéville.
PARIS. — THE SACK OF ST. LAZARE, JULY 13, 1789
the walls, and he took refuge at the home of a carpenter in the neighborhood. As he left the house with a student named Lecointre, who had accompanied him in his flight, they were met by a crowd driving wagon loads of corn towards the market-place. These provisions were destined for the Military School, but the mob forced the drivers to take another direction and, having caught sight of Father Brunet and the student, compelled them to mount the wagons which they drove to the market by the longest road, heaping insults and all kinds of taunting jeers on the prisoners. The number of the infuriated revolutionists increased as they went along and their wild cries resounded through the air. Father Brunet, amidst the deafening tumult, never lost his self-possession; he submitted to the barbarous treatment and quietly said his beads. Several times the mob cried out that the two prisoners would be hanged in the market, and on their arrival they attempted to carry out this threat, but an officer of the guard interfered and by his determined manner rescued them. Father Brunet returned to Saint Lazare's which having been pillaged, was now deserted, and he remained there until September 2, 1792. This time he left Paris with the Superior General, sharing all the dangers and hardships of his flight. Having at last reached Rome, Father Brunet did all in his power to lessen Father Cayla's trials and he was truly admirable in his devotedness and kindness to his beloved Superior, at whose death he became the Vicar General of the Congregation.

Having returned to Paris towards the close of 1804, to reestablish the Company there, he was received by Father Dubois, a former Missionary now pastor of Sainte Marguerite. Ten days later he took up his residence with Father Philippe at the Sisters' house on the rue du Vieux Colombier. A few Missionaries joined him, becoming for the time being, his Assistants and Secretaries. Father Brunet awaited, but in vain, for the realization of the promises
made him by Cardinal Fesch and this trial was peculiarly hard. "I was present at the death of Father Brunet," wrote Father Claude in his Circular, "and I admired his unalterable patience in his painful sufferings. Well might the words of Holy Writ: Spiritu magno vidit ultima (Eccl. 48, 27,) be applied to him. Even before falling ill, Father Brunet believed that the end was not far distant and he prepared for it by a total abandonment to the will of God. He gave me a letter to be opened only at his death. This was done in the presence of the Missionaries, and it contained the name of his successor, Father Placiard."

The death of Father Brunet occurred on September 15, 1806, at 5:30 o'clock in the afternoon, at the Sisters' house rue du Vieux Colombier. A few days before, he received Extreme Unction and he communicated several times during his last illness. His life had been most laborious. So well did he utilize his time, that even when Superior of the seminary, he contrived to write those excellent works so helpful to priests. We have from his pen the following:


To complete our notes on Father Brunet we quote part of the Circular of Father Placiard to the Daughters of Charity, making known to them that he had been named
to succeed him in the government of the two families of Saint Vincent de Paul. He wrote: "The intense sufferings endured by Father Brunet for several days showed his robust constitution, making us apprehensive of his agony being long and painful; but our Lord no doubt because of his many sacrifices, spared him this last ordeal. He died most peacefully, surrounded by his devoted children whose welfare preoccupied him even in death. The Superioress and Sisters neglected nothing that might ease his pains and in their filial affection, they felt it a privilege to render him all the services which their devotedness might suggest.

Having entered the Congregation very young, Father Brunet's love of duty never relaxed. He was an honor to the Community by his lively faith, regularity, tender piety and deep knowledge. So great was his attachment to his faith, that he devoted part of his rest to defend sacred truths against the attacks of the impious. Several large works, still extant, show his vast erudition and indefatigable zeal for the holy Church. To these rare qualities, Father Brunet joined a cheerful, amiable disposition which as Saint Paul tells us, is the distinctive characteristic of true virtue; and in his life, so filled with good works, there was nothing austere. Opposed to whatever might be harsh or repelling, he was as severe towards himself as he was lenient toward others, and often under a mild, easy manner, he concealed a heart submitting to the noblest sacrifices. Even amidst the most distressing circumstances, this cordial, affable manner never forsook him. Heartbroken at the progress made by those principles which threatened to destroy all social life, Father Brunet was obliged to leave the country to escape the axe of the Revolution. He withdrew to Rome where he became the support and consolation of Father Cayla who died in his arms, being snatched away from a Community which had
scarcely known his worth. Burdened with the responsibility of its government at a most stormy period, Father Brunet never lost his peace of soul, and the hope of being able to rescue the two families of Saint Vincent from the impending perils, filled his soul with new vigor. Difficulties never discouraged him for, like Abraham, he hoped against all hope. If his desires were not entirely realized, he was however granted the consolation of beholding you once again in your holy habit, living according to the spirit of your state, and devoting yourselves to the welfare of suffering humanity.”
OUR DEAR DEPARTED

OUR MISSIONARIES

Brother Emile Dumortier, February 24, 1911, Dax, 
France; 26 years of age, 7 of vocation.

Rev. Ignatius Saliège, February 14, 1911, Antoura, 
Syria; 67 years of age, 45 of vocation.

Rev. Felicien Bystrzonowski, March 1, 1911, Cracow, 
Austria; 45 years of age, 28 of vocation.

Brother Richard Madigan, March 1, 1911, Cape Girardeau, 
U. S. A.; 58 of vocation.

Brother Dominic Ferrucci, March 1, 1911, Rome; 89 
years of age, 67 of vocation.

Rev. Celestine Duez, March 11, 1911, Rongy, Belgium; 
60 years of age, 36 of vocation.

Brother Placidus Meazza, March 16, 1911, Scarnafigi, 
Italy; 67 years of age, 36 of vocation.

Rev. Joseph Scialo, March 25, 1911, Naples; 81 years 
of age, 33 of vocation.

Rev. Raymond Duchemlin, April 13, 1911, Paris; 78 
years of age, 55 of vocation.

Rev. Charles Flandorfer, April 12, 1911, Vienna, Austria; 
73 years of age, 51 of vocation.

Rev. Georges Auguste Dehouck, April 20, 1911, Paris; 
33 years of age, 10 of vocation.

Rev. Martin Whitty, April 22, 1911, Sheffield, England; 
52 years of age, 32 of vocation.

Rev. Théophile de la Viuda, April 24, 1911, Teruel, 
Spain; 56 years of age, 37 of vocation.

Rev. Pierre Gentat, April 26, 1911, Turin; 35 years of 
age, 10 of vocation.
Brother Charles Borromeo Salmutter, May 1, 1911, Graz, Austria; 32 years of age, 11 of vocation.

Rev. James McGill, May 18, 1911, Germantown, U.S.A.; 83 years of age, 60 of vocation.

Brother Napoleoni Carmen, May 15, 1911; Chieti, Italy; 22 years of age, 6 of vocation.

OUR SISTERS

Sr. Henriette Fouquet, Montolieu, France; 68 years of age, 44 of vocation.

" Eugénie Cornevin, Montolieu; 78, 45.
" Rosalie Alexandrowicz, Posen, Prussia; 77, 56.
" Eugénie Magnien, Montluçon, France; 52, 31.
" Marie Chenot, Senlis, France; 62, 42.
" Clara Menu, Armentières, France; 82, 60.
" Guilhermina Costa, Bahia, Brazil; 70, 50.
" Marie Bernard, Paris; 64, 43.
" Marie Pannetier, Rennes, France; 68, 46.
" Marianne Ares, Bruges, Belgium; 70, 52.
" Jeanne Discomp, Clichy, France; 78, 52.
" Isabelle Sergeant, Aragona, Italy; 73, 50.
" Apolline Pagel, Marianna, Brazil; 85, 68.
" Antonia Peixoto, Bahia, Brazil; 35, 13.
" Anne Guittet, Clichy, France; 77, 53.
" Marie Moreau, Lyons, France; 72, 50.
" Marie Jauch, Limoges, France; 46, 24.
" Marie Fouquet, l'Hay, France; 78, 55.
" Adélaïde Astagne, Savona, Italy; 67, 42.
" Louise Bonino, Mondovi, Italy; 73, 52.
" Marie Kraine, Vienna, Austria; 22, 2.
" Anne Haizer, Pinkafo, Hungary; 73, 57.
" Marie Widner, Salzburg; 72, 51.
" Marie Petit Jean, Nîmes, France; 77, 56.
" Marie Ripert, Bondja; 65, 40.
" Marie Magnasse, Montolieu; 68, 51.
Sr. Marguerite Ludovichetti, Rimini, Italy; 65, 41.
“Marie Pellegrini, Leghorn, Italy; 62, 38.
“Marie Bennegent, Sienna; 78, 59.
“Aimée Brosseaud, Clichy, France; 51, 25.
“Henriette Sérange, Château-l'Évêque, France; 61, 37.
“Thérèse Becker, Culm, Prussia; 68, 44.
“Marie Schlogl, Graz; 50, 25.
“Elisabeth Rispoli, Naples; 33, 12.
“Célina Carrez, Louvain; 76, 51.
“Félicité Wojno, Warsaw; 70, 52.
“Marie Perrotin, Paris; 82, 63.
“Rose Fabre, Saint-Etienne, France; 86, 65.
“Alphonsine Taburet, Rennes, France; 69, 44.
“Bandilia Pinto, Valparaiso, Chili; 62, 29.
“Fernanda Lagos, Santiago, Chili; 53, 17.
“Elisa Epagneul, Paris; 78, 54.
“Maria Noguès, Malaga; 53, 31.
“Jeanne Gret, Saint-Brieuc; 40, 14.
“Valérie Weiss, Beuthen, Prussia; 36, 16.
“Anne Sciaccaluga, Turin; 71, 39.
“Ramona Bonora, Cadiz, Spain; 68, 48.
“Teela Alsina, Valdemoro, Spain; 80, 60.
“Gregoria Medina, Murcia, Spain; 68, 45.
“Andréa Rodriguez, Huelva, Spain; 34, 12.
“Andresa Basterrechea, Onteniente, Spain; 20, 10 mois.
“Amélie Waschicék, Meseritsch, Austria; 62, 44.
“Barbe Homáromy, Eger, Hungary; 56, 38.
“Marie Maniez, Bordeaux; 68, 44.
“Jeanne Perrier, Lorraine; 66, 47.
“Honorine Guette, Huy, Belgium; 76, 55.
“Marie Mathoda, Ancona, Italy; 70, 44.
“Marie Charras, Paris; 36, 16.
Sr. Marie Lesimple, Clermont-Ferrand, France; 73, 47.
" Sophie Honowalska, Cracow; 77, 54.
" Concetta Marrazzi, Naples; 53, 33.
" Juana Seminario, Manila, Philippines; 68, 45.
" Juliana Gomez, Madrid; 75, 52.
" Gabina González, Avila, Spain; 67, 36.
" Josefa de Soizate, San-Sebastian, Spain; 27, 7.
" Higinia Pérez, Algorta, Spain; 36, 17.
" Marie Rous, Château-l’Èvêque, France; 72, 53.
" Gertrudis Rojas, Valparaiso, Chili; 51, 30.
" Zoé Carrière, Montdidier, France; 85, 61.
" Primina Ghisoni, Turin; 30, 9.
" Catherine Hodetz, Saint-Jean, Hungary; 71, 52.
" Marie Charles, Séon-Saint-André, France; 82, 56.
" Marguerite Basini, Turin; 25, 6.
" Sidonie Rohaert, Brussels; 74, 51.
" Apollone Szymanska, Schonecken, Belgium; 27, 4.
" Marie Dethon, Ans, Belgium; 68, 44.
" Cécile Raisin, Tehou-San, China; 56, 27.
" Ignacia Alcalde, Merida, Spain; 59, 29.
" Paula Gago, Leon, Spain; 35, 12.
" Carmen Vila, Paredes de Nava, Spain; 49, 24.
" Pilari Serrano, Segovia, Spain; 46, 20.
" Louise Comont, Paris; 60, 39.
" Irène Pascucci, Lecce, Italy; 77, 41.
" Pauline Fabreguettes, Madrid; 57, 25.
" Comina Navarrete, Lima; 49, 28.
" Marie Desvignes, Nancy; 89, 68.
" Madeleine Carneiro, Saint-Jean del rei, Brazil; 53, 33.
" Rosalie Zlotowska, Poland; 69, 43.
" Erminia Rubini, Naples; 60, 38.
" Khanonmi Kallon, Khosrova, Persia; 74, 50.
" Maria Cortizo, Madrid; 31, 10.
" Juana San Martin, Valdemoro, Spain; 59, 36.
" Sabina Vidal, Valdemoro, Spain; 83, 55.
Sr. Cécilia Alva, Grenada; 74, 49.
“Marie Munier, Saint Omer, France; 67, 45.
“Catherine Marquet, Malaga; 67, 47.
“Charlotte Gallo, Turin; 36, 13.
“Mathilde Bédu, Boulogne-sur-Mer; 71, 45.
“Rachel Leconte, Caen, France; 69, 42.
“Marie Bonisset, Huy, Belgium; 79, 58.
“Marie Debevc, Laibach, Austria; 35, 14.
“Barbe Leber, Laibach, Austria; 47, 27.
“Marie Carrier, Châlons-sur-Marne; 72, 47.
“Marguerite Rouveroux, Salonica; 77, 54.
“Jeanne de Courrèges, Montolieu, France; 35, 10.
“Marie Pissis, Lille, France; 55, 33.
“Rita Bon, Valdemoro, Spain; 75, 50.
“Maria Bellver, Alicante, Spain; 71, 51.
“Purificacion de Anitua, Leon, Spain; 62, 42.
“Ecequiela Larranaga, Bilbao, Spain; 40, 17.
“Maria Calzada, Flores, Argentina; 30, 4.
“Consuelo Morgavi, Turin; 30, 9.
“Jeanne Marty, Paris; 72, 48.
“Purificacion Creus, Terragona, Spain; 76, 46.
“Theodosie Luszczewska, Rduka; 40, 17.
“Léontine Ruat, Clichy; 77, 55.
“Anna Borgna, Campomorona, Italy; 51, 31.
“Rosalie Magenc, Nice; 72, 44.
“Clarisse Lebeau, Chevresis, France; 66, 44.
“Lucile Vasseur, Gonesse, France; 26, 3.
“Angèle Cavallini, Grugliasco, Italy; 48, 27.
“Marguerite Vareillaud, Clichy; 76, 51.
“Marie Lemoine, Bahia; 70, 49.
“Marie Nowak, Cracow, Austria; 34, 6.
“Marie Blaise, Rennes, France; 59, 34.
“Véronique Raj, Budapest; 24, 4.
“Adélaïde Andrivet, Vigan, France; 76, 52.
“Marie Terlizzi, Aquila, Italy; 63, 41.
Sr. Marie Clipteux, Nivelles, Belgium; 83, 56.
" Dolorès García, Valdemoro, Spain; 35, 11.
" Maria Urcelay, Valdemoro, Spain; 24, 4.
" Celedonia Iriarte, Valdemoro, Spain; 78, 59.
" Anna Beas, Valdemoro, Spain; 31, 10.
" Maria Odriozola, Madrid; 85, 60.
" Francisca Estadella, Valdemoro, Spain; 77, 53.
" Pia Sarasa, Havana; 82, 53.
" Encarnacion Ciurana, Logroño, Spain; 39, 17.
" Albertina Rebora, Mondovi, Italy; 63, 39.
" Marie Bartl, Schwarzach, Austria; 30, 12.
" Henriette Bernard, Barlin, France; 39, 17.
" Marguerite Portes, Levallois, France; 91, 62.
" Marie Comandonc, Pallanza, Italy; 50, 31.
" Jeanne Gilbert, Madrid; 73, 52.
" Joséphine Hébert, Santiago, Chile; 72, 50.
" Maria Zummo, Naples; 30, 4.
" Catherine Lonbat, Carcassonne; 82, 59.
" Antonia Dell'Olio, Naples; 48, 25.
" Marie Paoli, Constantine; 49, 6.
" Anne Schrefler, Saint-Polten, Austria; 43, 20.
" Denise Dubois, Boulogne-sur-Mer; 66, 44.
" Marie Wagner, Saint-Antoine, Smyrna; 30, 12.
" Louise Desmaison, Château-l'Évêque; 33, 12.
" Joséphine Nègre, Marseilles; 65, 45.
" Laure Terraz, Fribourg, Switzerland; 52, 30.
" Emilienne Déhus, Montmirail, France; 52, 30.
" Elizabeth Morrissey, St. Louis, Mo.; 53, 30.
" Madeline O'Brien, Baltimore, Md.; 72, 54.
" Josephine Deffry, Emmitsburg, Md.; 77, 60.
" Sarah Ann Gillam, Norfolk, Va.; 68, 47.
" Elizabeth Price, Germantown, Pa.; 67, 39.
" Ann Chambers, Mobile, Ala.; 42, 9.
NOTES ON MADAM DE GONDI, FRANÇOISE DE SILLY, COUNTRESS OF JOIGNY

We have given occasionally biographical notes on the benefactors of the Congregation. Among them no one is more entitled to a remembrance than Madam de Gondi whose name with that of Mr. de Gondi is to be found in the deed of foundation of the Congregation of the Mission, and thanks to whom the Archbishop of Paris obtained for Saint Vincent the house of Bons Enfants, the cradle of the new Community. The notes here given, are borrowed from a work which bears the title: *Vie des Dames françaises qui ont été les plus célèbres dans le xvii siècle, par leur piété et leur dévouement pour les pauvres.* [Par l'abbé G. T. J. Carron.] Un Vol. in-8, Louvain, 1826.

Françoise Marguerite de Silly was born in Picardy, in 1580. She was the daughter of Antoine de Silly, Count of la Rochepot, Baron of Montmirel, who was governor of Anjou and ambassador to Spain. Her mother was Marie de Launoy and she died when Françoise was but a child. Her father afterwards married Jeanne de Cossé, widow of Gilbert Gouffier, Duke of Roannois. Françoise had a younger sister, and the education of the two sisters was not neglected by their stepmother who trained them to piety and virtue. It was planned to marry the elder to the Duke of Roannois, the son of Jeanne de Cossé by her first marriage, but this project was given up, and later on she married Philip Emmanuel de Gondi, Count of Joigny and General of the Galleys, the third son of the Duke of Retz.

Well did Mlle. de Silly deserve by her piety to enter so noble a family, and Philip Emmanuel, her husband, was personally distinguished for his bravery and loyalty. He served under four kings with unswerving fidelity and gained a well-deserved fame in an expedition against Algiers as well as in the wars with the Protestants. Three
sons were born of this marriage: Pierre, afterwards Duke of Retz; John Francis de Paule, who became Cardinal, and another son, who died very young. The Countess whose only aim was to train her children in the same sentiments of piety for which she herself was distinguished, became anxious to confide the care of their education to some trustworthy preceptor, and she therefore sought the advice of Father de Bérulle, the founder of the Oratory, who because of his well-known sanctity more than by his elevated birth, enjoyed the highest reputation at court and in the whole capital. It was her desire that this Father appoint one of his own priests for the important charge, but Father de Bérulle cast his eyes upon Vincent de Paul, then pastor of Clichy, near Paris, and urged him to accept the offer, if only by way of trial. Thus it was that Divine Providence permitted that Vincent de Paul be brought into close relations with all that was highest in the kingdom and prepared him for the important office he was one day to fill. It seems to have been toward 1613, that the holy priest entered the house of de Gondi. His careful training of his new pupils found a ready support in the Countess who, although very young, discharged her own household duties with the greatest zeal, making it her principal occupation to preserve order and the practice of religion. But if Saint Vincent had every reason to thank heaven for the cooperation of so virtuous a lady, she, on the other hand, was truly blessed to have under her roof a man of so exalted a sanctity. There came with him into the house of de Gondi, a true religious spirit breathing peace and charity, and most useful indeed did he prove to both masters and servants. The General received from him wholesome advice on several important occasions and among others, an instance is told when he allayed the Count's mistaken sense of honor and prevented his fighting.
a duel, by showing how such an act was opposed alike to human reason and to the law of God.

The Countess was not slow to appreciate to its full extent the treasure she possessed in Saint Vincent. Scarcely had a year elapsed since his coming to the house, when she resolved to place herself under his direction. Hers was one of those upright souls who seek God sincerely, and she therefore was not affrighted by the great virtue of her sons' preceptor, and through the influence of Father de Bérulle she succeeded in becoming his penitent. Under such an enlightened director, the Countess made rapid strides in the path of perfection. Many were the alms she lavished upon the poor, and it was with unwearying charity that she devoted herself to the indigent on her own estates, visiting the sick, whom she deemed it an honor to serve, settling all contentions and disputes, directing her overseers to treat every one with impartial justice, and appointing to such charges those only whom she knew to be honest and trustworthy. Her one wish was that God be loved and served by those under her care. She did all in her power to carry out her benevolent designs aided by Saint Vincent, who accompanied her in journeys during the absence of the Count when on duty at court, or in the army. Having learned with deep-felt grief, that many among the poor country people lacked a proper religious instruction, she established missions, first in Folleville and afterwards on all her lands.

While thus working with unabated ardor for her own sanctification and that of her neighbor, the Countess little dreamed of the trial in store for her and which was to come from the quarter she least suspected. One day Saint Vincent secretly left the house de Gondi, either because in his humility he feared the esteem in which he was held, or because he became apprehensive of the confidence placed in him by the Countess. She had indeed become so de-
ependent on his direction and advice, that it was with great difficulty Saint Vincent could prevail upon her to address herself occasionally to another, feeling as she did that he alone possessed the secret of calming her fears and restoring her peace of soul. Acting under the thought that his presence was an obstacle to her greater perfection, the Saint, so entirely detached from all things earthly, took refuge in the province of Bresse, assuming the care of the parish of Châtillon-les-Dombes. Madam de Gondi felt the separation so keenly that she could not be reconciled to the thought of being deprived as well as her children, her household, and her vassals, of so able a guide. She had recourse again to Father de Bérulle, knowing the influence he exercised over Saint Vincent, and she wrote several letters to the Saint himself, making use of those arguments which she knew were more likely to touch his heart. She also applied to several friends in Paris and induced them to write to the Saint. Her prayers, however were not immediately granted for Divine Providence had indeed conducted Saint Vincent to Châtillon-les-Dombes and he could not leave it until the good he was to accomplish there be accomplished. During his sojourn the whole parish underwent a most beneficial transformation, and piety and order had revived before his departure. The Saint at last consented to return to the house of de Gondi and he left Châtillon, December 24, 1617. But his duties were henceforward less restricted and he was given only a general superintendence over his former pupils, being thus left free to devote himself unreservedly to the dictates of his zeal in the exercise of his ministry and the carrying out of benevolent works.

The Countess who had obtained his return at so great a cost, furnished him ample opportunity to labor for the salvation of souls. While the Saint conducted missions she herself went about doing good. Although of a frail con-
stitution and even delicate health, she could not spare herself when her neighbor had to be helped. She urged the people to profit by the instructions given them and continued to visit the sick, comfort the sorrowful and distribute alms, doing meanwhile all that she could to encourage the foundations of the Associations of Charity first begun by Saint Vincent at Châtillon and which he established in thirty different parishes on the demesnes of Mr. de Gondi. At Montmirel, where the General and his family usually stopped, the happy influence of the Countess’ presence was more especially felt as well as that of Saint Vincent who as a rule accompanied Mr. and Madam de Gondi in their journeys. Ignorance, vice and misery were banished from the place, and the same good was also effected at Folleville, Villepreux and Joigny. Confraternities of men and women, providing for the relief of the poor, were organized in each of these villages. So great were the advantages brought about by the missions that the Countess was induced to establish them on a permanent footing and by a deed of April 17, 1625, she and her husband donated forty thousand francs for missions to be given every fifth year on their lands. This was the last act of charity of Madam de Gondi. She shortly after fell ill and feeling that death was near, she thanked God for two things: first, to have provided for the needs of her people; second, to be assisted in her last moments by Saint Vincent de Paul. This had been her most ardent wish, and she now realized the time had come. Prepared for the last passage under his direction, she made the sacrifice of her life and beheld with holy joy the dissolution of her body. When dying she recommended her husband and children to Saint Vincent, exhorting them to follow his advice. She would even have desired that he never leave the de Gondi house, but Providence had ordained otherwise. On June 23, 1625, the pious Countess passed to a better life. Her remains were
placed in the vault of the church of the Carmelites, Chapon Street, Paris.

Mr. de Gondi who had shared all the Countess’ good works and who, amidst the duties of his office, was not unmindful of what he owed to God, felt so keenly the loss he sustained by her death, that he resolved to abandon the court. Renouncing all worldly honor and pleasure, he withdrew to the Congregation of the Oratory, and having received Holy Orders, continued for thirty-five years to lead a most exemplary life. He died at Joigny, on June 29, 1662. A manuscript life of Mr. de Gondi is preserved at the Oratory.

STATISTICS

The Annuaire pontifical catholique for 1911, published by Mgr. Battandier, gives the statistics of the religious Orders. We borrow a few.— The name of the founder, date of foundation and present number of members are indicated.

In 529. Benedictines (founder, S. Benedict). Members. 6 457
1084. Carthusians (S. Bruno). 1 000
1098. Cistercians, common observance (S. Bernard of Molesmes). 1 015
1120. Premonstratensians (S. Norbert). 1 250
1209. Calced Carmelites. 900
1210. Minorites (S. Francis of Assisi). 16 968
1216. Dominicans (S. Dominic). 4 476
1250. Conventuals (S. Francis of Assisi). 1 700
1432. Minims (S. Francis of Paula). 500
1525. Capuchins (S. Francis of Assisi). 10 056
1534. Jesuits (S. Ignatius). 16 293
1562. Discalced Carmelites. 1 900
1625. Congregation of the Mission or Lazarists (S. Vincent de Paul). 3 000
<table>
<thead>
<tr>
<th>Year</th>
<th>Congregation/Order</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1642</td>
<td>Sulpicians (Mr. Olier)</td>
<td>430</td>
</tr>
<tr>
<td>1643</td>
<td>Endists (Blessed John Eudes)</td>
<td>400</td>
</tr>
<tr>
<td>1653</td>
<td>Foreign Missions of Paris (Mgr. Pallu)</td>
<td>1700</td>
</tr>
<tr>
<td>1664</td>
<td>Trappists or reformed Cistercians (Rance)</td>
<td>3472</td>
</tr>
<tr>
<td>1680</td>
<td>Brothers of the Christian School (S. John Baptist de La Salle)</td>
<td>14630</td>
</tr>
<tr>
<td>1703</td>
<td>Holy Ghost (Poullart des Places)</td>
<td>1639</td>
</tr>
<tr>
<td>1705</td>
<td>Company of Mary (B. Grignon de Monfort)</td>
<td>500</td>
</tr>
<tr>
<td>1725</td>
<td>Passionists (S. Paul of the Cross)</td>
<td>1000</td>
</tr>
<tr>
<td>1732</td>
<td>Redemptorists (S. Alphonsus Liguori)</td>
<td>4000</td>
</tr>
<tr>
<td>1800</td>
<td>Fathers of Picpus (Abbé Coudrin)</td>
<td>549</td>
</tr>
<tr>
<td>1816</td>
<td>Marists (Ven. John Colin)</td>
<td>1000</td>
</tr>
<tr>
<td>1816</td>
<td>Oblates of Mary (Mgr. de Mazenod)</td>
<td>2100</td>
</tr>
<tr>
<td>1817</td>
<td>Little Brothers of Mary (Ven. M. Champagnat)</td>
<td>5500</td>
</tr>
<tr>
<td>1817</td>
<td>Marianists (William Chaminade)</td>
<td>1800</td>
</tr>
<tr>
<td>1845</td>
<td>Brothers of S. Vincent de Paul (Leon Le Prévost)</td>
<td>250</td>
</tr>
<tr>
<td>1845</td>
<td>Augustines of the Assumption (Emm. d’Alzon)</td>
<td>600</td>
</tr>
<tr>
<td>1846</td>
<td>Salesians (Ven. Don Bosco)</td>
<td>800</td>
</tr>
<tr>
<td>1856</td>
<td>Priests of the Blessed Sacrament (Ven. Eymard)</td>
<td>400</td>
</tr>
<tr>
<td>1860</td>
<td>Missionaries of Schent, Belgium (Abbé Verbiest)</td>
<td>600</td>
</tr>
<tr>
<td>1868</td>
<td>White African Fathers (Card. Lavigerie)</td>
<td>500</td>
</tr>
<tr>
<td>1875</td>
<td>Missionaries of Steyl, of the Divine Word (Arn. Janssen)</td>
<td>1500</td>
</tr>
<tr>
<td>1877</td>
<td>Sacred Heart of S. Quentin (Father Dehon)</td>
<td>355</td>
</tr>
</tbody>
</table>

The statistics of the Congregation of the Mission given above, are very nearly correct. The following list reckoned from every fifth year’s account, shows the gradual development of the Community. As for the period prior to the Revolution, we have not at hand sufficient material to furnish exact figures. In 1708, as already published in foregoing Annals, the membership of the Congregation of the Mission had risen to 1,250. — In 1789, in a report drawn up by Mr. Portalis, the number given is about 1,400 members. — At the period of the Revolution the Congregation was dispersed and it required more than half a century to bring things back to their former order. In his Circular of January 1, 1809, Father Hanon gives the
number of Missionaries as 1048. From 1855, the Cata-
logue of the Personnel, as we have it today, was begun.
Priest, Brothers and Students are separately enumerated.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Priests</th>
<th>Students</th>
<th>Seminarians</th>
<th>Brothers</th>
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<tbody>
<tr>
<td>1860</td>
<td>1616</td>
<td>1081</td>
<td>141</td>
<td>91</td>
<td>533</td>
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<tr>
<td>1865</td>
<td>1843</td>
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<td>1870</td>
<td>1846</td>
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<td>1875</td>
<td>1926</td>
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<td>1880</td>
<td>2030</td>
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<td>1885</td>
<td>2234</td>
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<td>1890</td>
<td>2532</td>
<td>1378</td>
<td>277</td>
<td>197</td>
<td>680</td>
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<td>1895</td>
<td>2884</td>
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<td>1900</td>
<td>3249</td>
<td></td>
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<tr>
<td>1905</td>
<td>3405</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1910</td>
<td>3484</td>
<td>2065</td>
<td>386</td>
<td>365</td>
<td>768</td>
</tr>
</tbody>
</table>

Year 1870; total, 1846:
Priests, 1081; students 141; seminarians 91; brothers 533.

Year 1880; total, 2030:
Priests, 1230; students 143; seminarians 107; brothers 550.

Year 1890; total, 2532:
Priests, 1378; students 277; seminarians 197; brothers 680.

Year 1900; total, 3249:
Priests, 1683; students 479; seminarians 272; brothers 805.

Year 1910; total, 3484:
Priests, 2065; students 386; seminarians 365; brothers 768.
BOOK REVIEWS


The same work, translated into French by Father Nau, professor at the Institut Catholique, Paris, with the assistance of Father Bedjan and Mr. Brière, followed by the Greek text of the three homilies of Nestorius on the temptations of our Lord and of three appendices. Paris, Letourzey, 1911. One vol. in-8, xxxviii, 402 pages.

386 — In the valuable collection of the Bullary of the Propaganda (Jus pontificium de Prop. Fide. Romae, ex typ. Polyglotta. S. C. de Prop. Fide, 1897, 7 volumes in-4), published by the Right Rev. Raphael de Martinis, C. M., are to be found several unpublished and interesting documents. We notice among these the letter of Pope Clement XI to Father Louis Appiani, C. M. This Missionary was involved in the persecution incited against the Cardinal de Tournon, and the Holy Father wrote to Father Appiani during his imprisonment, to congratulate and encourage him.

387 — In his work La Renaissance catholique en Angleterre au xix siècle (3 vol. in-8, Paris, Plon), Mr. Paul Thureau-Dangin sketches the march of religious events in England during the times of Cardinals Wiseman, Newman, and Manning. We regretted that Cardinal Vaughn was not mentioned after his predecessors; the nearness of facts having probably rendered this task a too delicate one to handle. This is doubtless why the author waited until the lapse of years had established the truth of the facts which, as an impartial historian, he could narrate only after a proper estimate. Our wishes are realized. The
"Life of Cardinal Vaughn" completes Mr. Thureau-Dangin's valuable work. Having at first appeared in separate articles in the Correspondant, it is now to be had in book form, and our readers will find in its perusal interesting information on Church history during the latter part of the nineteenth century and especially an account of the attempts made to bring about the final reconciliation of the Church of England with the Church of Rome.


391 — We have in a foregoing Annals mentioned the work of the Abbé J. B. Martin, entitled Eglises et Chapelles de Lyon, in which mention is made of the house of the Lazarists in Lyons, located during the seventeenth and eighteenth centuries on the upland of Saint Barthélemy.

392 — Drawing their inspiration from the charity of Saint Vincent de Paul and bearing his name, several works have sprung up at divers periods according to the needs of the times. The Conferences of Saint Vincent de Paul, founded by Ozanam, and the Congregation of Brothers of Saint Vincent de Paul, founded by Mr. Leon Le Prévost, are worthy of special mention. In his Vie de M. Le Prévost (In-8, Paris, Poussielgue, 1890), the confidence
LYONS SEEN FROM THE PLACE BELCOUR.

1. ST. GEORGE'S CHURCH.
2. RESIDENCE OF THE VINCENTIANS SINCE 1862 (49 MONTEE DU CHEMIN-NEUF).
3. NOTRE-DAME DE FOURVIERES.
4. THE CATHEDRAL CHURCH OF ST. JOHN.
and devotion of the servant of God toward Saint Vincent are shown in several passages. It was in the chapel of rue de Sèvres, probably beneath the very shrine of Saint Vincent, that Mr. Le Prévost met his first co-laborer, Mr. Myionnet, in 1845. When Mr. Le Prévost came to Paris in 1833, among his best friends were the first members of the Conferences of Saint Vincent de Paul, and when he founded his Congregation, he placed it under the protection of the great Saint.

393—In the collection Panégyriques par Mgr. Rozier, Missionnaire apostolique (In-8, Lyon, Emm. Vitte), we notice two panegyrics of special interest. The first, on Saint Vincent de Paul, has for its text: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem* (Is., xiii, 35). In the second panegyric, on Blessed John Gabriel Perboyre, the orator comments on the allegorical meaning of the text: *In die illa, vinea meri Cantabit ei* (Is., xxvii, 3) showing the Call and the Triumph of the martyr.


395—In the work published a few years ago by the Abbé Ledouble and entitled, *l'État religieux et moderne du diocèse de Soissons* (In-8, Soissons, 1880), we found when perusing it, information relative to the Congregation of the Mission and bearing reference chiefly to the work of the seminaries.
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