VERY REV. JOHN BONNET C. M.
SIXTH SUPERIOR GENERAL OF THE CONGREGATION OF THE MISSION
(1711-1738)
SAINT VINCENT DE PAUL

AND THE

BARBARY STATES

During the latter part of the year just passed, the names of Tunis, Tripoli, and Morocco frequently recurred in the discussions of international interest, awakening in the minds of those who cherish the memory of Saint Vincent de Paul, vivid recollections of his captivity on the burning soil of Africa and of the influence which, through his Missionaries, he afterwards exercised over the territories known as the Barbary States.

The whole coast skirting the Mediterranean and comprising Tripoli, Tunis, and Algeria, was infested by hordes of pirates who made of their principal cities the trading posts of an infamous traffic. Slave markets could be seen in Algiers, Tunis, Oran, Tripoli, and farther down in Morocco, at Sale and El-Araish. Dreaded by the most powerful nations of Europe, the barbarians continued to hold sway over the seas and, despite the tribute paid them, boldly captured European subjects, not releasing them except on the payment of a heavy ransom. It was only in 1830, when the French took Algiers, that a mortal blow was dealt to the power of the Deys, putting an end to the depredations of the corsairs.

Leaving to the political world the discussion of the present condition of Northern Africa, we give a brief sketch of that country, differing so widely from our own in manners and customs.
I — THE TWO BORDERS OF THE MEDITERRANEAN

It is around this large inland sea that the most stirring events in the world's civilization occurred. Its borders are vastly different: the one presents a picture teeming with life and refinement; the other, a sight as gloomy as awe-inspiring; yet by a strange inconsistency, both were originally designated by the same name—Barbary, aptly suited to the latter, but scarcely applicable to the former. For here were sown the first seeds of civilization, ancient and modern, which, having taken deep root, grew and expanded. The polite arts and higher sciences, schools of rhetoric and eloquence flourished with undimmed lustre. As we pass along from the Pillars of Hercules, believed by the ancients to be the boundaries of the world, to the picturesque shores of Greece and Italy, we find commercial towns, as Marseilles founded by the Phocians; intellectual centers, as Naples, Rome, etc., claiming among their distinguished men, poets, philosophers, and orators whose fame has endured throughout the centuries. Such names as Virgil, Cicero, Plato, Demosthenes, Sophocles, Phidias, etc., etc., have acquired for their native places imperishable glory. As we proceed onward and reach the coast of Macedonia, today the land about Salonica, the military achievements of Alexander the Great loom up; farther on the Bosporus introduces us to the fertile plains of Asia Minor ubi Troja fuit, still echoing with the chants of the Iliad. All this belongs to ancient civilization, but it was here that the Christian era was to dawn and shed its wholesome influence over the shores of the Mediterranean.

However, before concluding our outline of the European border, we must not fail to mention those famous marts of Oriental commerce, Tyre and Sidon, in which all the luxury and riches of the then known world centered,
causing the Prophet Isaiah to call down the wrath of heaven upon these two cities. Farther still, we may pause on the smiling shores of Palestine where one catches a glimpse of the mountain range of Lebanon and the surrounding hills of Jerusalem from the summit of which was to dart that light destined to illumine the farthest ends of the world.

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Crossing over to the other side, a striking contrast meets the eye. Here is nothing but darkness and gloom. Starting from Egypt with its mysterious Sphinx, and sweeping along the coast of Barbary, we find naught else but dens of daring pirates and, in all truth, we may apply to the whole territory the term used by Saint Vincent when describing Tunis: “It is a cavern of brigands.” The whole extent of the Barbary States was governed by the Dey of Algiers who held dominion over the provinces of Tunis, Tripoli and Morocco. We will now give a sketch of each of these States.

II—ALGERIA AND TUNIS

Extending from the Mediterranean on the north and to the Desert of Sahara on the south, Algeria covers about 700,000 square kilometers. The native population is divided into two classes: the Berbers (hence the name Barbary) or Kabyles, who inhabit the mountain districts and are descendants of the races of the first migration; the Arabs, scattered over the valleys, who settled here about the eighth century. In olden times, Algeria belonged to that part of the country known as Mauritania and Numidia, and its history is interwoven with that of these two provinces.

Tunis, east of Algeria, corresponding to the territory oc-
occupied by ancient Carthage, is about 120000 square kilometers. The Vandals held possession until 649, when the Arabs invaded the country and took up a permanent abode.

For a long period the Mussulmans ruled the whole country extending from the shores of the Mediterranean to the borders of the Great Desert. Daring and expert mariners, the Arabs in course of time controlled the greater part of the commerce of Europe. Thousands of Christians fell victims to their cruelty and were either massacred or taken captive. Sold as slaves, the Christians were made to undergo untold hardships and they could be redeemed only at the cost of immense sums. Those European nations who dared to launch their vessels across the waters, were subjected to the greatest insults which they were forced to bear without retaliating, or else sign treaties which usually resulted in the payment of a humiliating tribute and the offering of rich presents. The Spanish, French, Dutch and English governments tried, but in vain, to check the increasing power of the pirates; all attempts failed before the skill and strength of their foes.

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The following article appeared in Le Temps of October 20, 1911. The historical facts are faithfully reproduced although slightly modernized. The letter of Saint Vincent de Paul, quoted by it, is still preserved.

The occupation of Morocco by the French and of Tripoli by the Italians is a powerful magnet attracting the public mind to those shores over which hang the bloodstained record of the Moorish corsairs. To form an idea of the Mediterranean prior to 1830, one should read the letters written by those who, after falling into the hands of the pirates, were sold as slaves in the bazaars of Tripoli, Tunis and Tangiers. We have letters of the poet Régnard,
Cervantes and Saint Vincent de Paul, giving a description of their personal adventures.

The letter of the last named is very curious and gives valuable information. It is written from Avignon, July 24, 1607, and addressed to Mr. de Commet, "lawyer at the court of Dax." Good Mr. Vincent enters into a full detail of his capture in the Gulf of Lyons, midway between Marseilles and Narbonne, and of the period he passed among the barbarians.

Mr. Vincent happening to be in Marseilles and wishing to go to Narbonne, took the advice of a gentleman with whom he boarded near la Canebière. According to his informant, the route by land over the Languedoc through Nîmes, Montpellier and Béziers, was very long and offered many inconveniences on account of the extreme heat of the season as well as the dryness of the soil. Were it not preferable—as this obliging adviser stated, and who perhaps was in secret intelligence with the pirates—that he take a sea trip which was both short and pleasant. Thus it was that Mr. Vincent and his fellow passengers embarked on a tartan in the port of Joliette. The weather was most favorable. No cloud obscured the calm serenity of the skies, and the darting rays of the sun played on the undulating surface of the waters. The ship steered out in full sail, wafted onward by a welcome breeze. Mr. Vincent was enjoying the beautiful scene around him, when suddenly, the man at the wheel sighted "three Turkish brigantines on the open sea, which were nearing the coast, doubtless on the lookout for ships from Beaucaire where a fair, reported one of the finest in Christendom, was then in progress." Pursued by the pirates and under a shower of arrows, one of which struck Mr. Vincent, the crew of the tartan made a vigorous defense. They killed one of the captains and four or five of the oarsmen, but were at last overcome. The pirates climbed up the sides of the tartan,
and having reached the deck, hacked the pilot to pieces and captured the passengers.

Manacled like the others and with his wound badly dressed, Mr. Vincent became, for seven or eight days, a witness of a most wonderful cruise. The corsairs followed a zigzag course along the shores of Languedoc and Provence, "committing a thousand thefts." At last, having secured a rich booty, they steered direct for Barbary, "the den of these unlicensed robbers of the Grand Turk." The "merchandise" they carried was simply a large cargo of human beings. Mr. Vincent tells in a very humorous way which, however, makes one shiver, how he and his fellow travelers were sold at public auction. "They put us up for sale after drawing up the deed of our capture... They then stripped us and having provided each with a pair of trousers, a linen jacket and a cap, with chains about our necks, they led us through the streets of Tunis. After walking through the city five or six times, we were brought back to the boat where the merchants came to examine us and assure themselves that our wounds were not mortal..."

Treated as beasts of burden and cared for in the same manner, the captives were then taken to the slave market. Mr. Vincent tells us: "Those who came to buy proceeded just as one purchases cattle. We were made to open our mouths to see the condition of our teeth; our wounds were probed, our sides felt; we were obliged to walk, run, leap; to lift weights, then wrestle in order to test our strength, and subjected to a thousand other barbarities..." Bought, after much bargaining, by a fisherman, Mr. Vincent suffered intensely at his master's house and was unable to conquer his sea-sickness. He was, therefore, once again taken to the bazaar where he was sold for a trifling sum to an old alchemist who was somewhat eccentric but kind-hearted. From September 1605 until August 1606, he remained with his new master and his task was to keep up
the fires of twelve furnaces used by the alchemist in his search for the philosopher's stone. Mr. Vincent highly commends the humanity of his old master with whom he, at times, seemed to forget his unhappy condition. It was with sorrow he learned of the death of the alchemist who, having been summoned to the court of the sultan, Achmet, died of sunstroke on his way to Constantinople. Mr. Vincent then passed into the possession of his master's nephew who was of a cruel, savage disposition and who, fortunately, hastened to sell him. He now became the slave of a renegade, a native of Nice, Savoy. This man had two wives, a Greek and a Turk. The former was gifted with a bright mind and she liked to talk to the Christian slave, and the Turkish woman, no doubt prompted by curiosity, would come to the fields where he was working and ask him to sing the hymns used by the Christians. "The remembrance of Quomodo cantabimus in terra aliena, the song of the children of Israel, captives in Babylon," continues Mr. Vincent, "inspired me with the psalm, Super flumina Babylonis, then the Salve Regina and several others which so pleased her that she expressed great delight..." The renegade, having been brought to a true repentance, resolved to return to France. He escaped with Mr. Vincent in a small skiff and on June 28, 1607, landed at Aigues-Mortes. They then proceeded to Avignon where the vice-legate received the abjuration of the renegade in the Church of Saint Peter.—G. D.

The captivity of Saint Vincent de Paul in Tunis is not the only tie that links his memory to the Barbary States, rather is it the immense good which he was afterwards enabled to effect there and which renders his name glorious in the history of the mission work steadily pursued by his Sons for nearly two hundred years. Aided by Cardinal Richelieu and the Duchess d'Aiguillon, Vincent de Paul sent his Priests of the Mission to these inhospitable shores.
Some went there as Consuls, some as Chaplains of the galleys, others as simple Missionaries, and others again as Vicars Apostolic. All did wonderful work among the galleys, bringing the succors of religion to the Christian slaves, and remaining in their midst during the terrible scourges that so frequently came to add another terror to their already pitiable condition. The Lazarists were still to be found at their trying post when the bombardment of Algiers took place in 1830. It was with great difficulty that the Missionaries succeeded in leaving the city to meet the boat that awaited them near the harbor. Since that time both the Priests of the Mission and the Daughters of Charity have established works in Algeria which are today in a very flourishing condition.

In the church built by Rev. John Levacher, C. M., Vicar Apostolic, Tunis, a marble tablet has been erected to his memory. There are two houses of Daughters of Charity in this city: a nursery and an industrial school.

(To be continued.)
We have often asked ourselves the question: What would Saint Vincent do were he living today? Doubtless, his great works for the evangelization of the poor country people, the training of the clergy and foreign missions would continue to be of prime importance; yet, it may be said unhesitatingly that he would remain no stranger to undertakings of minor consequence, for in his own times Nullum fuit calamitatis genus cui paterné non occurrerit. (Roman Breviary, Office of the Saint.) Thanks to the well-known Society of Saint Vincent de Paul which originated at Paris in the middle of the nineteenth century, this city continues to honor the Saint who was two hundred years ago one of its most distinguished inhabitants. The last report of the Work gives encouraging accounts and we are happy to reproduce it in our Annals, the object of which is to note the progress made by the two Communities founded by the Saint—the Priests of the Mission and the Daughters of Charity. We borrow this report from the Semaine religieuse de Paris, October 21, 1911.

The last issue (September 1911) of the Bulletin de la Société de Saint-Vincent-de-Paul furnishes an interesting outline of the work accomplished by the Conferences of Saint Vincent de Paul within the last year, in the diocese of Paris. The report was read at the last general
assembly of the 99 Conferences. The membership is 2,367 and, in 1910, 4,569 families were given assistance, causing an outlay of 343,803 francs. The 58 Conferences of the suburbs with a membership of 762, assisted 1,403 families, expending 92,623 francs. The 46 Conferences attached to the patronages and workmen associations, count 566 members, who visited 600 families, among whom were distributed a total amount of 26,609 francs. The 20 Conferences of the free patronages with 274 members, cared for 265 families, and they show an account of 11,459 francs. The 38 Conferences, composed of the former pupils of the Christian Schools, have a membership of 561, and they provided assistance for 555 families; their expenditure was 27,717 francs. The 12 Conferences of educational institutions, composed of young men, count 252 members, who visited 165 families to whom 12,960 francs were distributed. The 7 Conferences of the Class of Catechism of Perseverance, with a membership of 165, assisted 147 families, and their charities amounted to 14,840 francs.

These figures show an encouraging surplus over those of 1909. The total expenditure is 41,780 francs above that of 1909, while the increase in membership is 207 and that of the families assisted 169; 13 new Conferences were aggregated during the past year.

Among the works annexed to the Conferences of Saint Vincent de Paul, it is well to note: first, the Associations of the Holy Family, 35 in number (there were 33 in 1909) and having a total membership of 1,075 men and 3,575 women; second, the 29 Employment Bureaus showing a great increase; third, the 49 special committees (also more numerous) through which 2,735 marriages were blessed and 1,413 children legitimized.

"The Archbishop of Paris," adds the reporter, "with that authority given him not only by his elevated position, but still more by his noble example, told us this year again,
how delighted he is to see the rapid social growth of the Society. We, therefore, readily understand why the Paris Council urges us onward so persistently in that line.” The Council of the Conferences declares its purpose of becoming acquainted with the different social works, to study them closely, both as to the end proposed and the results obtained, and to recommend them whenever it judges them useful. Its aim is to bring about a better agreement among all Catholic bodies.

The Society assists the Training School founded by the Patronage of Our Lady of the Rosary. No help could be better extended, for apprenticeship is the safeguard of the trades for young workmen. Just at present apprenticeship is threatened with imminent danger, but it will not perish because it is an urgent necessity. It was always favored by the Society of Saint Vincent de Paul, and there was inaugurated many years ago, through the influence of the Society, an annual exposition of the apprentices’ work. Thus has that association shown its foresight by protecting the rising generation and giving encouragement where most needed and helpful.

Another work befriended by the Society is that of the small farms or *jardins ouvriers*. There are within the Paris district twenty-seven of these settlements, comprising 800 farms. In June 1910, 60 of these farms were portioned out, giving occasion for an enjoyable festival in the nineteenth district. The beneficial effects of this work need not be recalled, securing as it does a happy home for the willing laborer, and procuring for him all the joys of family life, while lessening its many cares.

The Society has also ranked among the first supporters of the work of the Summer Homes, adding to a change of air, spiritual benefits. It has now secured a house at Bourg-la-Reine where destitute children are received during the hot season. As for the Employment Bureaus, they endeav-
or to respond to all demands. The recent laws on labor render their efforts most active and fruitful.

The Associations of the Holy Family as well as the Conferences are increasing their savings-banks and there is now at Notre Dame des Victoires and Bonne-Nouvelle a savings bank for rent deposits. A quarterly interest is paid; thus practical help is given the laboring people and many are thereby spared all anxiety about the future and taught to economize.

A mutual association for purchasers was begun by the Conference of the parish of Sainte Marguerite. Circulating libraries, so highly prized and encouraged by Ozanam, have been established at Neuilly-Saint-Pierre, Choisy-le-Roi, Saint-Mandé, Notre Dame des Victoires, Vaugirard, Boulogne-sur-Seine, La Garenne-Colombes, Saint Jacques du Haut-Pas.

To sum up, the Conferences of Saint Vincent de Paul in the diocese of Paris have proved beyond a doubt that they are ready to favor all works having as their aim the moral uplifting either of their individual members or of their fellow citizens. As a whole, the Society of Saint Vincent de Paul fulfills in itself the mission of a true social work.

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This above statement is a most encouraging one, and as the occasion presents, it might be well to examine in theory this virtue of Charity to which many oppose the virtue of Justice. The teachings of Saint Vincent leave nothing to be desired on this point. Writing to Father Bareau, one of his Missionaries in Algiers, he tells him: "Do not forget that Justice comes before Charity." Many discussions have arisen about the practical application of Charity, and it has often been asked whether it were better to remedy evil by offering assistance to the distressed, or to prevent it by a wise foresight. The following article, published in the Univers of November 16, 1911, gives a clear definition of this two-fold function of Charity.
PREVENTING CHARITY AND ASSISTING CHARITY

There are to be found well-disposed persons who decry the rapid growth of those works created to forestall the needs of the poor to the detriment of charitable institutions established to assist them; whilst others, prompted by contrary feelings, clamor for some evolution of social foresight, which would provide for all requirements and put an end to individual assistance. Are these two ideas so distinctly opposed to each other that they may not be reconciled and is there no way of coming to an agreement about their respective claims? Foresight looks into the future, assistance extends its hand to the present; the one, hygienic, employs preventives, the other, curative, makes use of remedies. Hence it is that the former has a decided advantage over the latter. By discovering the cause, it forestalls consequences, and because it more frequently acts on the general number, becomes a social work.

Assistance may be likened to an inexpert physician who, called in to prescribe for a sick man, tries to soothe his pains without troubling himself about their cause. The salary of a workman is insufficient for his daily expenses, assistance gives him a help; but would it not be preferable to ameliorate the conditions of his labor and prevent him from begging?

It is among those living in dependence upon the social center, that preventing charity will seek the numberless causes of human miseries, these social causes of dreaded strength. To prevent the ravages made by tuberculosis among the laboring classes, cheap, well-built houses will be provided; to stop the increasing growth of drunkenness, the sale of intoxicating drinks will be restricted, the manufacture and sale of absinthe prohibited and heavy taxes placed on distilled liquors. All these and similar measures come under the head of social foresight.
Another great advantage which this last claims over assistance, is that while assistance requires no initiative, no concurrence from the one it helps and is exercised upon a passive recipient, preventing charity, on the contrary—especially under the form of insurance—exacts the acquiescence of the interested party, calls upon his coöperation, on his responsibility, and is thus extended to an active recipient. The workman reduced by old age to the impossibility of providing a livelihood will find a support either through assistance or insurance. In the first case—and this is the English system—he receives as a subsidy, a pension to which he has not contributed a penny—he is a passive subject; in the second,—and this is the system adopted in France and Belgium—the laborer places his savings in an insurance company and creates for himself a retreat pension. This pension, the fruit of his prudent foresight, is in a special way his own, it truly belongs to him. This insurance, because it supposes effort, responsibility, a conscientious foreknowledge of future difficulties, harmonizes better with manly dignity.

Should foresight be opposed to assistance as a social work to a charitable one? Under such a title social work would be withdrawn from the domain of charity. Nothing is more erroneous than this idea and nothing more dangerous, for it would tend to no less an injury than the dealing of a fatal blow to all social works. Charity is that virtue by which the Christian loves God for Himself and his neighbor for the love of God. The love of the neighbor is twofold: benevolence and beneficence, the one is the outcome of the other. To wish the neighbor’s welfare and to do him good, such are the manifestations of charity or love for the neighbor. But there are two ways of doing good: to remedy an existing evil, this is assisting charity; to obviate the causes of this evil, this is preventing charity. Therefore, whoever stops to think must admit
that the social work which stems the current of human woes at its source, is preeminently a work of charity. The physician who, by his prudent counsels, prevents his clients from falling sick, does more for them individually and for society in general, than if he restored them to health after the struggles and anxieties of a long illness. If an unhealthful quarter is torn down to make room for the building of comfortable homes, the families thus provided for and society are equally more benefited than if a new hospital were erected in that same quarter. Thus, while remaining distinct from the work of assistance, commonly called charitable work, social foresight is not the less a work through which charity is exercised in a high degree and beneficence strengthened and increased.

Those are not wanting, however, who continue to esteem and favor the works traditionally recognized as works of assistance, showing mistrust, if not contempt, for works of social foresight. The latter, it is true, do not appeal so forcibly as the former. Do they not preoccupy themselves with the causes only? Less perceptible in their immediate results, they offer an indescribable sense of something altogether abstract, austere and intellectual! The works of assistance, on the contrary, are concrete in their application; they awaken sensibility, that quality so common in woman. Bring her into contact with the sick, and immediately she extends her cooperation for the building of a hospital, but speak to her of mutualities, and she remains cold and indifferent.

If it be an abuse to wish to suppress social foresight on account of charitable assistance, it would not be less chimerical to have assistance become absorbed by foresight. It is a fashion among rationalists and free-thinkers to appeal to joint liabilities. But if this be no meaningless word or oratorical flourish to attract popular applause,
liability is in its essence no other than our old Christian charity, the charity which, throughout the centuries and in all parts of the world, has succored all miseries, solaced all griefs, dressed all wounds of body as well as of mind. Before suppressing charity, one must needs destroy all the causes of human miseries. An absurd Utopia! Imagine a system of insurance companies as perfect as you can, yet there will always be failures; in other words, individual assistance will always hold its own rank beside social foresight.

Almsgiving itself, that primary form of assistance, will ever play a necessary part either for the relief of the bashful poor, or for cases of emergency. Finally, that moral aid prompted by compassion, kindness, devotedness, the hope held out of eternal bliss, will ever remain the indisputed privilege of Christian charity. In conclusion, we may say that foresight and assistance, instead of meeting as irreconcilable foes, should harmoniously unite in the organization of charity.

CH. ANTOINE
SPAIN

HISTORICAL NOTES

THE CONGREGATION OF THE MISSION IN SPAIN

IV—BARBASTRO, ARAGON, 1752

(Annals, Spanish editions 1909, 1911. Translation.)

After the foundation of the House of Barcelona, and of those of Palma in the island of Majorca, and Guisona, a fourth was opened at Barbastro, Spain. It was the offshoot of a neighboring work established at Nostra Signora la Bella, a noted pilgrimage. Our sketch of this Mission consequently includes the Seminary of La Bella and the House of Barbastro.

1—THE SEMINARY OF LA BELLA, 1752

Sketch of Our Lady of La Bella—The village of Castejon del Puente, that is, of the Bridge, is situated on the bank of the river Cinca, midway between Montzon and Barbastro, distant from this latter town only ten kilometers. The pilgrimage of Nostra Signora de la Bella is attached to Barbastro and is so called on account of a celebrated statue which dates back prior to the invasion of the Moors. When the inhabitants of Castejon were obliged to abandon their village on the approach of the Saracen army, they placed this statue in a vault of their church. It remained here the whole time of the occupation of the barbarians, but on the return of the Christians was again restored to the veneration of the faithful. Nostra Signora de la Bella thence became a parish church, but later on, another of finer construction was erected and the old one was somewhat abandoned, although many pilgrims continued to

visit the shrine of their ancient Patroness. Like those other statues dating from the time of the Goths, it was called the "Antique" but more commonly La Bella because of the beauty of the original. I say original, as the one to be seen today is not to be compared to the first which was burned a few years ago.

In the beginning of the eighteenth century a zealous priest, Dr. Don Francis Ferrer, a native of Monesma, in the diocese of Lerida, did much good in this part of the country. He was joined by several other priests and soon their number rose to twelve. On October 29, 1711, they formed a Congregation at the Church of Nostra Signora de la Bella in the village of Castejon del Puente. Very similar in its Rules to the Congregation of the Priests of the Mission, the institute received the approbation of Benedict XIII, January 29, 1727, assuming the title of "Missionary Fathers." Prior to this date, in 1718, the Right Rev. Pedro de Padilla, Bishop of Barbastro, had blessed the diocesan seminary which he placed under the direction of Dr. Don Ferrer and his co-laborers. Shortly after Bishop Padilla's appointment to the See of Huesca, his successor, the Right Rev. Carlos Alaman, in the Council held in 1728, showed his interest in the Seminary by granting it Constitutions.

The Seminary of la Bella is placed under the Priests of the Mission — From the Seminary founded in 1718, there came apostolic men who, in their turn, founded other seminaries respectively at Jarca, Saragossa, Jaca and Orihuela. But whether this extension of the work reduced the number of laborers at home, or because, being free to leave the institution, the Missionary Fathers preferred to labor elsewhere, the Seminary of la Bella in 1750, found itself on the verge of ruin as there were then only two priests to direct it, Don Dominic Torres and Don Joseph Vidal, both of an advanced age. Receiving no applications and realiz-
ing the coming dissolution of so useful a work, Don Torres decided to will his fortune to the Congregation of the Mission under the condition that it would carry on the work of the Seminary of la Bella, or found a house in the diocese of Barbastro. This will is dated November 9, 1750.

Shortly after the death of Don Torres in January 1751, the Right Rev. John Ladron de Guevara, Bishop of Barbastro, asked of the Priests of the Mission in Barcelona two Missionaries, intending to give them the direction of the Seminary of la Bella. With the approbation of the Superior General, Father Debras, two Missionaries responded to the Bishop's request and on April 11, 1752, entered into full possession of the Seminary. They were accompanied by Don Joseph Millaruelo, Canon of Barbastro, the nephew of Don Dominic Torres and his executor, who not only had advised the Missionaries of his uncle's will, but had also favored their coming.

**Cession of the Seminary of la Bella to the Congregation of the Mission** — Shortly after the arrival of the Missionaries at the Seminary, difficulties arose with some of the people of Castejon del Puente. The Bishop of Barbastro, the Right Rev. J. Ladron de Guevara, and his immediate successor, the Right Rev. Diego de Ribera, supported the Priests of the Mission. This latter prelate granted to their Congregation not only the full direction and possession of the Seminary with all the Rules, Bulls and Apostolic Constitutions, but also the right of transferring the work to any other locality within the diocese of Barbastro. Furthermore he obtained the approval of this act of Pope Benedict XIV, March 21, 1757.

**Decision for the transfer of the Seminary of la Bella to Barbastro** — The location of the Seminary presented many inconveniences; the climate was unhealthy and the buildings were small and ill-adapted to the work. The property bequeathed by Don Torres was, the greater part, at a con-
siderable distance on Mount Barbastro. The establishment of their headquarters in the city proper offered many inducements to the Missionaries. There was a possibility of effecting more good and of providing for the needs of the clergy. They, therefore, resolved to solicit the transfer of their works to Barbastro, and accordingly sent a petition to the Right Rev. Don Diego Ribera, then governing the diocese. This worthy prelate gave a favorable answer and on February 11, 1759, signed the agreement between the city of Barbastro and the Priests of the Mission directing the Seminary of la Bella. The deed was drawn up in presence of Mr. Hyacinth Mur, Notary Public. The Superior General, Father Debras, approved of this deed and of the change proposed, but it was still necessary to obtain the sanction of the King. The document was immediately submitted to the Royal Court of Aragon in order that it might then be sent to the Court of Castile. This latter gave the royal permission for the transfer of the said Seminary, December 1, 1758.

In virtue of the royal authorization seen and accepted by the Court and city council of Barbastro, steps were immediately taken to carry out the plan proposed, an amicable agreement having been in the meantime concluded between the Priests of the Mission and the municipal authorities of Castejon del Puente.

Works and Missionaries of the Seminary of la Bella—
The works comprised the seminary, missions, and the spiritual direction of the neighboring population. The Superior of the House of Nostra Signora de la Bella was the Rev. John Justafré.

The Rev. J. Justafré was born December 27, 1706, and received into the Congregation of the Mission October 9, 1736. He was two years later employed in mission work at the House of Barcelona where he remained fourteen
years, seven years as simple Missionary and seven as Director.

In 1752, he was sent as Superior to the new establishment of *la Bella* and, despite the difficulties inseparable from a new foundation, he fulfilled his duty with marked success. Father Justafre was distinguished by his regularity, charity towards the poor, his zeal, spirit of faith and great fervor. He died, December 2, 1766, at Espierba, a village in the district of Bielsa. He was buried in the church of the village on the 4th of December.

The other Priests of the Mission and Brothers who were employed in the Seminary of *la Bella*, are: Rev. Peter Ignatius Rafols, Rev. Narcissus Jubert, Rev. Joseph Rull, Rev. Anthony Fogerers, Rev. Francis Ribalta, Rev. Francis Lluch. Brothers Ignatius Bach and Narcissus Estibalca.

Details of the Seminary of *La Bella* are to be found in a preceding volume of the *Annals*, Eng. ed. Vol. xiv, p. 465.

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**ITALY**

*Letter from Sister Grassi, to the Most Honored Mother Marie Mauché*

Leghorn, Ricovero, October 30, 1911

We are at last quiet; this time again our Blessed Mother interceded for us with her divine Son. You know the devotion entertained here for the Madonna of Montenero. Every one prayed for the cessation of the cholera and when the plague was at its height, the Bishop of Leghorn decided to bless the city with the venerated image from the height of the hill. He refrained however from giving out the date of the ceremony to prevent an inevitable con-
fusion from the crowds; but just as he raised the statue, the blessing was announced by the booming of cannon and the ringing of all the bells of the city. It is impossible to describe the general emotion produced. This ceremony took place on the 24th of August.

From that day the course of the dreaded malady sensibly abated, and on September 7th, eve of the feast of the Nativity of Our Lady, solemnly celebrated at Leghorn and Montenero, the cholera suddenly disappeared. On October 22d, in order to render thanks to our Blessed Mother, the Bishop had the statue carried by the priests of the church of the Madonna to the square where holy Mass was celebrated.

Great was the concourse of people on this occasion. All were eager to join in the thanksgiving and flocked to the square to unite in singing the praises of Mary. From each parish came different bands headed by a crossbearer. They formed a long procession which marched towards the celebrated shrine. It was met by the Bishop at the foot of the hill. After Mass and the blessing given with the statue, the clergy and people entered the church where the Te Deum was sung. That same evening it was again chanted at the Cathedral and the Bishop delivered a touching sermon, after which he gave the Papal blessing. This was followed by Benediction of the Blessed Sacrament.

Previous to this solemn ceremony, on September 24th, a special service of thanksgiving was offered in our own chapel, and that same day the doors of our large establishment, which had been closed for two months, were thrown open to the public. During Mass and Benediction, our children sang with holy enthusiasm. Truly we have cause to be thankful to God and to our Blessed Mother, as all those under our care were mercifully spared during this terrible scourge.

Sister Grassi
AUSTRIAN POLAND

Letter from the Rev. G. Słominski, C. M., Visitor, to the Very Rev. A. Fiat, Superior General

Cracow, August 27, 1911

The new conditions in which our Polish population finds itself for some time past necessitate that a portion of our work of evangelization also assume a new character. Emigration is much more common here than in other parts and this is the outcome not only of the greed for gain—the general impetus of emigration—but also the religious persecution which, alas! continues to be very frequent in certain provinces of our divided fatherland. Hence is it that in all countries are to be found today Polish refugees striving to gain a livelihood which is denied them in their native country. Wherever they go, however, they preserve that deep attachment to their faith which seems to have grown stronger amid persecution and they readily endure any hardship rather than be deprived of a church and a pastor.

Unfortunately, in foreign lands, this attachment for their faith is often for them a cause of trial, for it is very difficult to find a priest who speaks their language. Now that Poland is wiped out of existence in the political world, the study of the Polish tongue offers no inducement; besides it is one we must admit very hard to master. Thus without the succors of religion, demoralization soon creeps in among our Poles in foreign countries where they may be justly compared to the crowds vexati et jacentes sicut oves non habentes pastorem who elicited the compassion of our divine Saviour. This is why we also have taken pity on these people and have founded divers houses both in North
and South America. Our confrères have also given missions among our countrymen in the North of France and Belgium, reports of which they gave you when at the Mother House in the course of the last year.

Some of our Missionaries are now in Germany where they have been laboring in Hanover, diocese of Hildesheim, for the last three months. It was in response to the repeated entreaties of the bishop that I sent them. He wrote letter after letter stating that there were 17,000 Poles without priests and he begged us to come to their assistance. The confrères now in Germany write very consoling letters and I cannot refrain from sending you a few extracts. Their perusal will not only be a pleasure, but it will also inform you of the work they are accomplishing there. They usually reside at the Seminary, Hildesheim, but each works in a different section and on free days, they are happy to be together. Father Witaszek on July 26th, wrote:

"On Friday, 7th inst., I arrived at Goslar whence I immediately rode out to Grauhof where I received a hearty welcome. The worthy pastor had tried very hard to find a Polish priest to preach and hear the confessions of our countrymen residing in his parish. For several years a Jesuit Father came here during the paschal season and sometimes there were two from Cracow who visited all the different parishes of the diocese. But this year the Provincial wrote that it was impossible for them to undertake the work as they were already overtaxed. In their last meeting in Hildesheim, the deans requested the bishop to send them some Polish priests as they lamented the destitution in which so many of their flocks were left. Not knowing how to supply them, the bishop told them to try themselves to secure help. Shortly after, however, he wrote to the pastor of Grauhof, telling him that he had obtained from the Visitor of the Priests of the Mission at Cracow, the promise of two priests who would visit the diocese and
one would probably reach Grauhof on the 7th of July. All this was told me by the worthy pastor in our first conversation and he was overjoyed at my coming. He then made me visit his residence which is very large, and showed me the church that I might have no trouble in finding my way to the house during the night, for I was to begin hearing confessions that very evening.

The whole parish of Grauhof scattered over five villages and two farms, counts only two hundred twenty souls. About half are Poles who settled here many years ago and who are gradually becoming Germanized. Towards seven o'clock the people began to arrive. The overseer of Grauhof, a native of Posen but who married a German, allowed the laborers to stop work so as to be on time. Another crowd from Ohlhof of about eighty-three came a little later. After giving them a short instruction, I heard confessions. They approached the Holy Table Saturday morning as I had obtained for them the privilege of assisting at Mass before going to work. That evening some eighty-five persons from the distant farms and tile manufactories reached the church very late. Sunday morning I heard the remaining forty-five and received all into the Confraternity of the Miraculous Medal. When High Mass was ended I preached and then gave Benediction. Having spoken to them of the utility of reading in common on Sundays and festivals the Treatise on the Truths of Faith by the Abbé Gawronski, they immediately asked for eight copies of the work. In the afternoon I called on the Polish workmen who are at Grauhof for the summer. They are fifty-eight in number. There are also a few families settled in the place but the children do not speak a word of our language. These people have taken up their quarters in the barracks; the women and girls occupy a large hall which forms part of the outer buildings of an ancient
monastery, while the men have a house to themselves, opening on the yard of the farm.

(To be continued.)

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SWITZERLAND
FRIBOURG

The Right Rev. Joseph Deruaz, Bishop of Lausanne and residing at Fribourg, died in this latter city September 26, 1911, in the 85th year of his age and 21st of his episcopate.

He showed so paternal an interest in the Daughters of Charity who direct an important establishment in Fribourg, that we cannot forbear expressing how deeply the Family of Saint Vincent de Paul shares in the general mourning.

In a preceding number of our Annals, (Eng. ed. vol. xvi, p. 206) we reproduced the letter written by Bishop Deruaz to the Sister Servant of the House of Saint Vincent de Paul on the occasion of the fiftieth anniversary of the arrival of the Sisters in Fribourg.

The following is a short biographical sketch of the late Bishop Deruaz.

Born, May 13, 1826, at Choulex, a parish of Savoy annexed to the canton of Geneva in 1814, Joseph Deruaz followed his first course at the college of Evian. Realizing his call to the priesthood, he entered, in 1846, the ecclesiastical seminary at Fribourg to begin his theological studies. But the following year, the War of the Sonderbund obliged the students to disperse. Several went to the Seminary of Annecy; he was of this number and it was in this city he received ordination, May 25, 1850.

Having, from 1850 to 1859, served successively the
parishes of Grand-Saconnex-Pregny and Rolle, he was called to Lausanne where he was to remain as pastor for thirty-two years. His name is inseparably linked with the history of this parish. Not only did he endear himself to his own flock, but to the neighboring people as well. After the death of Bishop Cosandey, all negotiations with the Vatican and the Federal Council, having as their aim the return of Bishop Mermillod to Switzerland, were conducted by Father Deruaz.

When in 1891, Bishop Mermillod was created Cardinal of the Curia, he took up his residence in Rome, and the pastor of Lausanne was appointed by the Holy See to succeed him. Named bishop by the Brief of March 14, 1891, Mgr. Deruaz was consecrated in Rome by Cardinal Mermillod, assisted by Cardinal Ferrata, Titular Archbishop of Thessalonica, and Bishop Haas of Bale and Lugano.

A few days after, by his first pastoral Letter to the clergy and faithful of his diocese, Bishop Deruaz asked their united prayers for the worthy discharge of the duty now incumbent upon him, the weight and responsibility of which he so greatly dreaded.

How little justifiable were these fears prompted by his humility, is today evident when we read the biographies published in all Catholic papers of Switzerland and the long list of good works realized during the term of his episcopate. Providence had called him to the fullness of the priesthood only to cause "his zeal and pastoral activity" to shine forth on a broader field. This was the tribute paid him by His Holiness Pius X in his letter of May 25, 1910, on the occasion of the sixtieth anniversary of his ordination to the priesthood.

This testimony was for the venerable Bishop a sweet consolation. Visibly declining, although preserving a certain strength, he suffered very much from the enforced inaction to which his advanced age condemned him, regret-
ting to be no longer able to devote himself as formerly to the care of his flock. For many long months, he passed the greater part of his days in prayer, begging for his clergy, light and strength while in his own behalf, he repeated the prayer of the holy old man Simeon: “Now thou dost dismiss thy servant, O Lord, according to thy word, in peace.”

The honors paid him after death by the city of Fribourg as well as by the Councils of Vaud, Neuchatel and Lausanne, composed chiefly of Protestants, attest the high esteem in which all parties held the revered prelate. His eminent mental ability, his universal benevolence, his conciliatory Christian spirit were such that without relinquishing any of the rights of the faith of which he was constituted guardian, he acted towards his adversaries with so great a tact and mildness that he drew into the Church those who seemed the most separated from her.
The cholera epidemic which in 1911, made such terrible ravages in southern Europe, was most prevalent in Turkey. The following letters give an account of the work done at the ambulance organized in Constantinople and placed under the care of the Daughters of Charity.


Constantinople, Central House, August 20, 1911

The Turks asked for three Daughters of Charity to attend the ambulance just organized on account of the cholera raging in one of the villages near the Golden Horn. Despite the inconvenience in which this will place us, I have sent three of our Sisters from the Central House, but if the scourge continues and other requests are made us, I shall have to call on our other houses. The French Consul-General thanked me for responding to the appeal of the Turkish official.

The three Sisters appointed for the work left us in the best of spirits, expressing their delight at having been chosen for this task and many have come to offer themselves in case others are asked for.

Letter of Sister Reisenthal

Central House, October 8, 1911.

Before leaving for a visitation in Smyrna, Sister Guerlin intended to gather all the notes of our dear Sisters about the lazaretto and the four weeks spent there, in order to send them to you. She was unable to do so as the Sisters...
did not return until after her departure. I feel assured you will be happy to read this simple account.

"The Turks having once more asked for Sisters, we accepted the work. But as the celebration of the Bairam was followed by the war, the cholera continues its ravages without any attention being paid to it. Our Sisters are ready to respond as soon as the summons will come.

It will be a consolation for you to learn that our two Families in Salonica are given at the present time an occasion to exercise charity. A few months ago we were very sorry to see that our Sisters were replaced in the Italian Hospital by a Community of Sisters from Ivrea, Italy, and the Lazarist Missionary by a Conventual Father from the same country. War having been declared a few days ago between Italy and Turkey, the poor religious found themselves in an embarrassing position, and on the request of the French and German Consuls, they came to ask the hospitality of our Sisters at the House of Providence, while the Conventual Father, in his turn, knocked at the door of the Missionaries. There was so popular a feeling against the Italians in Salonica that they were obliged to abandon the hospital and for how long?... Really the designs of God in our regard are impenetrable!"

THE AMBULANCE IN CONSTANTINOPLE

1911

The Daughters of Charity took charge of the ambulance, located at Kara-Agach on the shore of the Golden Horn, from August 19th to September 15th.

Sisters having been asked for by the Turkish authorities, three were sent. Their preparations were hurriedly made and in a few hours, Sister Visitatrix and Sister Assistant accompanied Sisters Genevieve, Vincent and Agnes to their new post. The last named, who is very young, was selected
at the last minute, and her lively disposition was to prove a great help to her two companions during the toilsome and fatiguing days of their sojourn among the plague-stricken. The carriages, drawn by a Turkish driver, broke down and after a walk of an hour and a half the travelers reached the dividing line. Immediately they heard the warning, ya sae! You cannot pass!—and the sentinel lifted his musket, but on showing their passports, the Sisters were allowed to enter the forbidden ground. The ambulance presented three divisions: the first reserved for the attending staff under Osman Bey, with a corps of doctors, infirmarians, cooks; the second, the sick wards; and the third, the isolated cases. On their arrival the Jewish physicians greeted our Sisters in excellent French and bade them welcome. Finding an old abandoned cabin near the water, the Sisters took up their quarters there. It did not require much time to place things in readiness in a room sufficient for two, but not for three. However, Sister Agnes gaily solved the difficulties. "Sister Genevieve will occupy the general's bed, as she is our chief," she said, "Sister Vincent, her assistant, the lieutenant's, and as I am only an orderly, the floor will afford me ample accommodation." Thus all arrangements were quickly made and two boards covered with a small mattress became the resting couch of our little Sister.

On the evening of the Sisters' arrival the doctors came to offer their services, politely asking if they could not be of some help in providing what was needed. One ventured an offer to purchase on his visit to the city next day a mirror, tobacco and cigarettes. It was with the greatest effort that the Sisters could refrain from laughing outright. That same evening they went to the different tents and the sight that met their eyes was heartrending. These poor wretches were lying on the floor suffering intensely and in a most
pitiable condition. On beholding the Sisters they expressed their surprise, for up to that time nobody had dared to enter the enclosure. The infirmarians contented themselves with carrying in remedies and tea which they placed on the floor and hurried away. The arrival of the Sisters considerably changed matters. The very next morning all the suggestions proposed by them were acceded to and they immediately set to work.

Up at 5 A.M., our Sisters for fifteen days, continued their work until 10 P.M., when they withdrew to their own quarters to seek rest. But what a rest! It seemed as though the whole army of insects had invaded the premises. They came in full-lined battalions and their attacks were so vigorous that sleep fled before their multiplied assaults. Thus it was through toilsome days and sleepless nights that our Sisters carried on their ministry of charity. But our Lord gave them the needed strength. As Father Lobry was absent, he was replaced by the Superior, Father Dekempeneer, who ceded to no one this post of honor, by no means a sinecure. In order to reach Kara-Agatch in due time, he was obliged to set out very early and through fog and rain cross over in a long skiff rowed by a Turkish boatman. His arrival was expected and all preparations were made in the cabin for the celebration of Mass. Thus was the holy Sacrifice offered on Mussulman soil just in front of the solitude of Eyoub (the citadel of Islamism). Having finished their devotions, the Sisters then resumed their duties among the sick and these occupied many long and tedious hours under a burning sun. They soon began to feel its effects and Sister Vincent became ill of sunstroke from which, thank God, she entirely recovered.

Three times a week the Sisters from the Central House brought provisions to our Sisters at the encampment. They were obliged to carry a yellow flag with them which was hoisted on an umbrella and secured a few moments' inter-
view with our Sisters who were thus afforded an enjoyable respite. This continued for four weeks. As soon as the sick began to convalesce, they entered into conversation with the Sisters which was an easy thing as they all spoke French. A poor woman who could not understand their devotedness, at last said: “But why have you come here? We are total strangers to you and not even of your faith and there is no relative of yours among us!”—“Oh!” answered the Sister, “do you not know we are all brethren in Jesus Christ and we should love and help one another? We came to take care of you for the love of God.” The poor Jewess still more astonished, exclaimed: “It must be then that you possess the true faith; your conduct is a proof of it. Our faith does not teach us all these things; as long as we observe the Sabbath, fast on certain days and perform a number of ablutions, we need do no more.” And with sad look the poor woman continued to murmur: “Yours must be the true one.”

When the ambulance was first organized the supplies were commonly portioned out and the Sisters noticing that they were sometimes served very late, asked the reason why. They were told that it was because the rabbi did not always come early. Every day, in fact, he blessed the provisions and on Friday a double allowance on account of the next day—the Sabbath. The Sisters decided to speak to Osman Bey who in the flowery language of Orientals, replied: “We are indeed brothers and sisters... I also do not care to be served with the Jewish rations. Henceforth you may have your own separate portions and prepare your meals as you like. I ask that you consider me ‘your father’ and I will give a just answer to your claims.” From that time the Sisters did not have to wait for the meat blessed by the rabbi and Sister Vincent besides her duty of infirmarian became cook.

The season advancing and the nights becoming very cold
as well as damp on account of the constant rain, it was decided to close the encampment. The civil authorities before discharging the Sisters, telephoned to inquire what was the sum expected for their services. One of the doctors spoke to the Sisters who immediately answered: "Sir, we did not come here for the sake of a remuneration. We ask nothing. We take care of the poor and if you make an offering it will be for them. We have served the sick for the love of God."—"Sisters," answered the doctor, "you have accomplished a work of true philanthropy," and his co-laborer not so versed in European ways and perhaps more honest, raising his arms, cried out: "For the love of God!"..."For the love of God!"... It was indeed something altogether new to this Jewish physician who had never heard the Gospel teachings.

Thanks to care given the sick and in which our Sisters had a great share, the number of dead considerably diminished at the ambulance. The report of the doctors stated that since the arrival of our Sisters seventy per cent of the sick recovered which was a notable increase in comparison with the first reports. The mission of our Sisters was ended. Their companions of the Central House were preparing to go out to meet them when, on the 15th of September, towards two o'clock, a commotion was produced by their unexpected return. Like poor village girls coming home from their work in the fields, they entered the house and resumed their respective tasks. Their deeply tanned but happy faces told of their joy in having been given the enviable privilege of procuring the glory of God and the relief of the sick poor.
Letter of the Governor of Constantinople to the Daughters of Charity

ALLAH!

To the Sisters of Galata

The philanthropic services rendered for some time by the Sisters in the cholera hospital of Kara-Agatch are deeply appreciated by the government and in its name, I beg that they will accept the expression of sincere thanks and entire satisfaction. We beg that the Sisters accept the accompanying sum, not as a remuneration for the services they have rendered, but to cover the expenses incurred by them on this occasion. There is a real need of a Sister for the hospital just opened at Buyuk-Dere (Hadji Osman Bonjere) and two others for the hospital of Demir-Capou. Kindly let us know the day when they may be expected. Please to accept the assurance of our respect and esteem.

September 6, 1327

Presidency of the Sixth District of Pera
China seems to have reached a turning-point in the pages of her history. A revolution of vaster proportion than any of the uprisings of a late occurrence, is now in progress in the majority of the Chinese provinces.

CAUSES OF THE REVOLUTION

The recent outbreak is due chiefly to two causes, the one economic, the other political. The first is brought about by the action of the State in appropriating the railway systems, especially those of Szechuen. Irritated by the retaking of the railway lines by the government, the people, who had been called upon to make enormous sacrifices for the work, finding themselves deprived of the profits, revolted. Troops from Hupeh were sent, but in the meantime an insurrection broke out in Wuchang, capital of Hupeh, and the small force left there, finding the rioters stronger, passed over to their side.

The political cause is the popular Anti-Manchu sentiment which has always prevailed among the Chinese. In 1644, the Ming, the real native dynasty, was supplanted by the Manchu Tartars from the North who established the Tsin dynasty which still holds the power. From that period, insurrection upon insurrection has broken out, especially in the South.

There are also other causes leading to a radical change,
all tending, it is said, to the establishment of a republican form of government.

THE DIFFERENT PARTIES

The internal struggle is between the imperial and revolutionary parties. The first is upheld by Prince Yuan Shi Kai, the Prime Minister, who has been called upon by the Regent, father of the Emperor, Pou Hi, now only six years old. The revolutionary party is headed by Dr. Sun Yat Sen who was sent into exile and who is now about to return to China after traveling through England and the United States.

THE PRESENT SITUATION

On October 11, 1911, a revolution broke out in Wu-chang, capital of the province of Hupeh, and the city passed into the possession of the rebels. The revolutionary party has since extended its power to the provinces of Hunan, Kiangsi and others, in all fourteen of the eighteen provinces of the empire. The province of Hupeh, the center of the party and its chief towns Wuchang, Hanyang, Hankau are in the hands of the rebels.

Hankau has a population of 800,000, and is one of the most important commercial cities of China. In 1910, its business rose to 500 millions. The terminus of the great Pekin-Hankau Railway, it commands on the Yantze a large river frontage and as this river is navigable for the largest steamers, Hankau is really the heart of China. Hanyang, a suburban town of Hankau, is the foundry of China. The government has here steel and iron works in which 4,000 men are employed. A manufactory of explosives is also established in this town. The great importance of the taking of such a place may be easily understood.
Wuchang, the capital, situated on the opposite bank of the Yangtze, facing Hankau, contains the Treasury and Mint—another valuable prize for the revolutionists. It is from these three centers which in reality form only one, that the revolutionary movement has radiated and the encounters between the two parties have taken place in their vicinity.

The rebels have since secured Shanghai and Nankin (November 1911) and other cities in the Central and Southern provinces.

THE REVOLUTION AND THE FOREIGNERS

The revolutionary movement is entirely directed against the Manchu dynasty and foreigners are apparently in no danger. The foreign consuls have received the most formal promises on that head from the rebel chiefs and in all those centers where the revolution has gained ground, posters ordering respect for the lives and property of foreigners are conspicuously displayed. This was the general condition of affairs at the close of November 1911. We will now give a brief account of those places where our Missionaries are located.

Pekin is still the seat of the imperial government. Resident foreign troops insure order and safety in the Legation Quarter. A detachment of forty French soldiers was ordered to the Petang.

From Kiukiang, Kiangsi, Ningpo and Shanghai comes the following information:

KIUKIANG

Kiukiang, October 21, 1911.

The outbreak in Hupeh threatens to spread in Kiangsi. The cities taken by the rebels are in our neighborhood,
consequently, throughout the province rumors are circulated of a coming uprising. It is momentarily expected that the government troops will pass over to the rebels whose army is probably marching in our direction. The wealthier citizens have fled and there is a general stampede. With the taking of the city, an invasion of pillaging bands is apprehended.

... The revolutionary movement is anti-dynastic. The Chinese want to rid themselves of the Tartars to whom they have been submitted for nearly three hundred years. Hence, up to the present, nothing has been done against foreigners, missionaries and Christians. We are, however, taking such precautions as are suggested by prudence.


Kiukiang, October 24, 1911

Last night the city fell into the power of the revolutionists. The burning of the Yamen of the Taotai gave the signal for revolt. The garrison after a short defense passed over to the rebels. This morning when the gates of the city were opened, the news spread and the eight Chinese warships sailed away.

We have no tidings from the interior; it is however reported that Nanchang is occupied by the revolutionists. A bill has just been posted threatening with death any one who attempts the life or property of foreigners or citizens. Therefore, up to this moment, there has been no disturbance.

Letter from the Rev. P. Monteil, C. M.. to the Rev. M. Bouvier, Procurator at Shanghai

Nanchang, November 1, 1911

Since this very morning we are in a republic. Yesterday the report was circulated that the revolutionists had been beaten in Hupeh; all the mandarins and notables who had so strongly urged the governor to join the movement, had, it was said, suddenly changed their opinion and called to congratulate him on the victory gained by the imperial army. This morning shortly after one o’clock we were awakened by the booming of the cannon; we jumped out of bed to witness the outbreak of the revolution...

Ever since the disturbance in Wuchang various rumors are spread broadcast and facts more or less distorted and exaggerated. Consequently, all business was suspended and the banks passed through a terrible crisis. When on October 24th, it was learned that Kiuikiang had joined in the revolution, and telegraphic communications stopped, a panic ensued. The people fled to the country and it is estimated that one-third of the population left within four or five days. It is not so much the Keningtangs who are dreaded as the sects and associations composed of the dregs of the people in and about the city.

The principal citizens decided to organize a militia or Pao-ngen hoei to insure public safety, particularly during the night. Funds were collected, men hired and a well-armed patrol kept constant watch. Barricades were thrown up at the entrance of each street and the gates of the city were closed at 5 p.m. and opened only at 9 a.m.

On October 30th, the news came that the garrison was to invade the city that very night. Fearing a general pillage, a body of citizens called on the officials to beg that
they join the rebels; they gave out that the authorities had consented and that the deed declaring the independence of Kiangsi would be published next day; proof-sheets of the newspaper were distributed. Later on learning that the rebels had been defeated, the mandarins immediately paid a congratulatory visit to the officials. This last report had a most pacifying effect on the minds of the people who became tranquil. Suddenly, towards one o'clock in the morning, the troops stationed in the suburbs forced their way into the city and we were awakened by the firing. Shortly after, the skies were lighted up with the glare from the burning of the governor's palace, the Hoangtien or emperor's pagoda, the Manchu residence and the different police stations. Roofs fell in and walls crumbled with a terrific crash as the flames, fanned by a strong north wind, spread without control, while a heavy firing was heard from all sides. Fortunately, there were no victims and the noise of the fire-arms was simply to scare away pillagers. There were in fact a few vagabonds who tried to rob the bank and jewelry shops, but they were made to pay the penalty with their lives and their heads were struck off and nailed to the doors of these different places. When daylight appeared, innumerable white flags were to be seen floating in all quarters. Patrols with white badges on the arm now parade the streets. An anonymous placard posted on the walls declares that all foreigners, business men and citizens will be protected and pillaging severely punished. All may resume their daily avocations without fear of being molested. The whole city is, in truth, remarkably quiet. Shops are open and a general air of good feeling discernible. One need only tie a white handkerchief on one's sleeve and then boast of having made a revolution. As for the civil officers — no mention is made of them.

Such is the story of the revolution in Nanchang, the new
act of a drama which seems to foretell a serious climax, and which I relate to you on the very evening of its occurrence. This news may reassure those who are interested in our welfare. We are not sorry at the turn of affairs which frees us from a whole week of anxiety and safeguards us against the danger of a pillage which would mean a great loss to us. As for the future, it is hard to tell what it has in store for our missions here. Whatever happens will neither stop the famine nor settle those questions on peace and order now pending in the interior. But we have been so visibly protected until now that we are confident Divine Providence will keep us in safety and ward off all danger.

PAUL MONTEIL

NINGPO

The Echo de Chine of November 11, 1911, gives the following information of the occupation of that city by the Kemintang or Revolutionists.

November 5, 1911

Ningpo was taken by the Kemintang on November 5th at two o’clock in the afternoon. For several days a certain agitation pervaded the city and the Taotai “Wen” a Manchu, panic-stricken, had cannon placed in front of the Yamen. On the advice of the Chinese Guild he had them removed and on October 31st, embarked with his family on the Pekin for Shanghai. From that moment Ningpo was left without an official head. On November 4th, we learned that Shanghai was probably in the power of the rebels, but despite this news the people of Ningpo, reputed so turbulent, preserved a serene calmness. On November 5th, at midday, an officer escorted by a bodyguard went through the city proclaiming the change of government without even a single voice being raised in protest and
without the least public manifestation. Here and there groups of curious lookers-on could be seen, and from the roof of every Chinese house floated the white flag.

At two o'clock in the afternoon, Mr. Lou accompanied by six men entered the city, went to the Ta Ching Bank, then to the Police Station and finally paid a visit to the English Consul giving him the assurance that all persons and property would be respected. The night was quiet. On November 6th, every house in the city unfurled the white flag; policemen as well as the volunteer troops raised by the Taotai wore a white badge, and the few who had first preserved a neutral attitude passed over to the Kemintang.

The Ta Ching Bank is guarded by the revolutionists who also control the Telegraph Office, the Tax Office and the Board of Trade. The Custom House and Post Office have lowered their flags, awaiting orders and all Chinese Marine Companies have done likewise. It is expected that Shanghai will be captured today as well as the forts at the mouth of the river. The quiet attending the change of regime in a country so easily roused, is truly marvelous.

SHANGHAI

The account of the capture of Shanghai appeared in l'Echo de Chine of November 11, 1911:

On Friday, November 3d of the current year, towards 3 p.m. an alarming report began to circulate through Shanghai and it spread with lightning speed. The revolutionists, it was said, had made a new attempt and were masters of the city. Facts soon corroborated, at least in part, the truth of this statement. It was at the arsenal that the first manifestation took place. A band of one hundred armed Chinese presented itself at the front entrance of this building and began to parley with the garrison two hundred
fifty strong. As the latter showed some resistance, the revolutionists withdrew but returned towards eight o'clock. They then took possession, no one except the captain offering any opposition; he fired, killing one man and wounding several. The volunteer troops soon appeared on the scene, fully armed and decked out in the latest style.

At 2 o'clock a.m. the riddle was solved. A skirmish occurred but there were only fifteen killed and a few wounded. When daylight appeared the government troops, about one hundred men who remained faithful, took to flight. The revolutionists found in the arsenal an ample provision of arms and ammunition and recruits are flocking to them from all quarters.

Once the movement was clearly defined, events followed one another in quick succession. At nine o'clock, five men boldly presented themselves at the Yamen declaring to the Taotai they had come to set it on fire. He tried to come to terms with them, but failed; they had received orders and were bound to put them into execution. In a few moments nearly all the palace was reduced to a heap of ruins. The few apartments that were spared show by their disorder the precipitation with which the late occupants departed. In the courtyard may be seen an immense bronze cannon which had been carried to protect the place and here it somewhat ironically rests, surrounded by the debris. A body of volunteers is on guard to prevent a pillage. On this point—which is to their honor—the revolutionists have taken a determined stand. They sent a letter to the Consuls, declaring that they gave their word to defend both the persons and property of foreigners.

The Echo de Chine after giving the text of the letter, adds:

It cannot be denied that the tone of this letter is very dignified, written apparently by those who know what they
want and how far they mean to go. They assuredly feel that they are upheld by the people if any faith can be put in the numberless white flags (the revolutionary standard) floating in our city. During the day the report came that this flag has been hoisted at Fort Wusung and the powder magazines of Longwa and Putong are in the power of the republicans. All measures of precautions with regard to foreigners have been taken. Volunteers are fully equipped to meet any emergency.

After the taking of Shanghai, the revolutionists became masters of Nankin. We will resume the narration of events in our next issue.

PROVINCE OF THE DAUGHTERS OF CHARITY
IN CHINA

CHAPTER II

_Departure from Macao — Arrival at Ningpo — Opening of the House of Saint Vincent — Uprising of the Tchang-mao_

The vicariate of Chekiang was under the care of the Lazarists and Bishop Danicourt, the Vicar Apostolic, ardently desired to see the Sisters of Charity in Ningpo. When Father Poussou came to China on a visitation, it was decided that the Sisters should leave Macao and come to this city. When the news of their departure was made known, so great was the dismay of their pupils that, to prevent the commotion of a parting scene at the landing,

the Sisters embarked with the Lazarists who were about to transfer their General Office to Ningpo, on a Chinese junk which brought them to the French warship. This took place in May 1852. They reached the Cassini at about seven o'clock, and the commander had delayed his dinner in order to have them as his guests. All on board expressed their appreciation of having the Sisters as fellow passengers and they were treated with the greatest respect and attention. It is worthy of note that the Cassini was in command of officers some of whom were later on to give proofs of their sterling piety. Commander de Place became a Carthusian and Lieutenant Alexis Clerc and another officer entered the Jesuit Order. This last, speaking of Lieutenant Clerc, said: "The uniform is very fine, but I would not be surprised to see him set it aside for the cassock." His words proved prophetic, for this is the Father Clerc, S. J., who was shot during the Commune of 1871. We may now return to our travelers. A delay kept the vessel in the port of Macao until the 29th of May and a terrible storm deprived them of holy Mass on Pentecost Sunday.

Their first stopping place was Amoy and while the other passengers disembarked, the Sisters remained on board in charge of the kind commander who did all in his power to help them pass the time pleasantly. On Saturday, June 5, 1852, the Cassini weighed anchor, having in tow the Capricieuse, a sloop of war. The favorable weather permitted that the Blessed Sacrament be reserved on board in an improvised Tabernacle. A second halt was made at Chusan, June 9th, and the Lazarists, who have had a mission here since 1842, came to greet the Sisters. (There is today a house of our Community in the place.) Finally, June 18th, the Cassini sailed up the great river, the many sandbanks and rocks making navigation dangerous and difficult. Two days later she entered the port of Ningpo. Father Mon-
tagneux, a Lazarist, immediately came on board to welcome the Sisters, but there now arose the embarrassing question of introducing them into a pagan city—a step altogether novel. It was prudently decided to defer their landing until the next day as this might provoke an uprising of the natives. In the meantime, the French Consul informed the mandarins that he was about to bring the Sisters into the city in order to establish a house of charity, asking for them the protection of the Chinese authorities. The French sailors brought the Sisters into port. Under cover of night and in a pouring rain, they landed at an isolated spot where they took closely-curtained chaises. Accompanied by Lieutenant Clerc and his brave marines, they safely reached the house prepared for them. It was June 21st, feast of Saint Aloysius Gonzaga; four years previous, on that very date, they had landed in Macao.

As Sister Durand had died in that city, Sister Augé had been appointed to succeed her and it was she, therefore, who now opened the first mission in Ningpo, called the House of the Infant Jesus. Bishop Danicourt, Vicar Apostolic of Chekiang, confided also to the Sisters the orphanage of the Holy Childhood and a dispensary. The life of struggle and privation begun at Macao was continued at Ningpo. The house was very restricted for the works, and resources to maintain them were lacking. The Sisters’ habits patched and darned in every possible way, showed the poverty to which they were subjected, and they were often obliged to wear the shoes discarded by the Missionaries when these on their arrival donned the Chinese costume. To these mortifications was added the irksome task of studying the native language. But they bravely set to work and so great was their proficiency that a Missionary remarked: “I feel embarrassed when Sister N. is among my audience, for she knows Chinese better than I.”
The children taught by the Sisters, some of whom are still living (1910), were well instructed in the truths of faith and they are an honor to their teachers.

The sick were also much benefited by the relief given them at the dispensary to which countless numbers flocked; the children in the orphanage increased from day to day, and in the visits which the Sisters paid to the sick in their homes, many were the infants who received Baptism at their hands. Conditions were improved with time, but it was at the cost of priceless sacrifices. Three months after their arrival in Ningpo, September 26, 1852, Sister Martinière, a cousin of Sister Ville, died, and two years later, Sister Hocquart, August 1, 1854; Sister Lapierre, a sister of Admiral Lapierre, was carried off, November 1, 1856, by a malady produced it was thought by the dampness of the house. In 1859, the remaining laborers lost four of their number: Sisters Pin and Gelis who both died from overwork, the one on June 8th, the other on June 18th; Sister Augé on September 3d, fell a victim to the cholera, contracted at the bedside of a patient whom she had the consolation of baptizing and who expired only a few hours before her. Ten days after, Sister Despouys, attacked by the same dreaded malady, succumbed. Thus within twelve years, seven of the first band had been called to their reward.

In 1853, the Council at Ningpo obtained from Major Superiors the authorization to open a branch establishment within the city limits outside the Nain-men or South Gate. It received the name of “House of Saint Vincent de Paul” and the work of the Holy Childhood was removed thither. Sister Desroys was placed in charge, having Sister Perboyre as assistant. In 1855, a second band of Sisters composed of Sisters Jaurias, Pin, Barbarin, Pasquier, Laracine, Caperoi, Despouys and Luscau, having arrived, the works of the House of Saint Vincent were given a wider
expansion and Sister Jaurias was made the Sister Servant. With Sister Perboyre she visited the sick in their homes. Owing to the knowledge which this Sister possessed of the native language, she prepared the dying for Baptism while Sister Jaurias administered remedies for their physical ills. The Chinese, who are not easily won over, could not help admiring the Sisters’ courage and they soon brought abandoned infants to them. The works of the two houses of Ningpo continued to develop and, in 1855, Father Etienne sent Father Guierry as Director of the Daughters of Charity; he, however, left the presidency of the Council to Bishop Delaplace, the successor of Bishop Danicourt.

Shanghai, the most important port of China, is not very distant from Ningpo, and there was some talk of establishing a house of charity here. In 1857, the French Consul, Mr. Edom, asked for Sisters to direct the spinning mills in Shanghai. The Council favored this offer, but no definite agreement was made and the Sisters were not sent. This is to be regretted as there is today a large number of similar works, employing thousands of laborers under a lay direction.

It was at this period that Father Etienne requested Bishop Delaplace to claim the remains of the martyrs, Blessed Francis Regis Clet and Blessed John Gabriel Perboyre. The mission of Hupeh was no longer under the Lazarists, but thanks to the ready coöperation of Bishop Spelta, the Vicar Apostolic, there was no delay in complying with the necessary formalities, and on July 18, 1858, Bishop Delaplace arrived in Ningpo with the precious relics. They were placed in the House of the Infant Jesus until the Bishop’s departure for Paris. It was then discovered that the remains of a Jesuit Father had been brought instead of those of Blessed Clet which were, however, secured later on by Bishop Delaplace. Thus only the relics of Blessed Perboyre reached Paris. Following
is the letter written by Sister Perboyre who had the rare privilege of venerating the relics of her martyred brother in the chapel of the House of the Infant Jesus.

Ningpo, July 21, 1858

My dear Brother,

Our little house in Ningpo has had the happiness of possessing for a few days a new Ark of the Covenant between the divine Master and the two families of Saint Vincent; I mean the relics of our two Martyrs. Last Sunday, the 18th inst., towards eleven o'clock A. M., Bishop Delaplace reappeared in our midst. Scarcely did he reach port than he sent word of his arrival, wishing, as he wrote us two weeks ago, that the bells should be rung to announce his safe return. I was busy taking care of the sick when suddenly towards half-past ten, one of our boys of Gen-tse-tong came in with a note, stating: "Ring the bells; the relics are here." Immediately, every available bell — even the hand bell — was vigorously rung to proclaim the joyful occasion. Prayers of thanksgiving rose to our lips praising Him who is the King and strength of the Martyrs. As for myself I hastened to the chapel where, kneeling before the Blessed Sacrament, I confided to the Heart of our good Jesus, the deep emotion that filled my own. O blissful and never-to-be-repeated moments! The next day, feast of our holy Founder, the Bishop came to give Benediction which closed with the solemn chanting of the Te Deum. Your own heart, my dear Brother, can understand more fully than I can express, my sentiments during the singing of this hymn. The Bishop honored us with a piece of the coffin of our Brother, and I was especially favored to receive one of the nails of this coffin; for me it is more precious than all the gold and silver in the world. The Bishop told us he had
also gathered some details about our two Martyrs and I suppose he will not fail to communicate them to you.

The happiness of possessing this precious deposit leads you, my dear Brother, to surmise what the feast of Saint Vincent de Paul was for us. We were moreover celebrating the inauguration of our beautiful chapel. Thus you see how the divine Master was pleased to shower His choicest blessings on our little Community in Ningpo. I have already presented all your petitions, as well as those of all the members of the family to our Venerable Martyr. It would have been my ardent desire to write to all myself to announce the glad tidings, but owing to the excessive heat, I will not be able to do so. I, therefore, ask you to fulfill this task and to thank them for their kind letter to me. All the Sisters send you their best regards and recommend themselves to your good prayers. We are, without exception, more or less worn out.

Your affectionate sister,

Sister Gabrielle Perboyre

After Sister Auge's death Sister Pasquier had been named to replace her and under the direction of the new Sister Servant the works considerably prospered. The hospital especially was crowded during the cholera epidemic of 1859, and in their visits to the sick poor the Sisters were afforded ample opportunity of baptizing many dying infants. But just at the moment when it was least expected, the uprising of the Tchang-mao (long-haired men) broke out. The insurgents, after spreading terror (1861-1864) in all the surrounding country, prepared to pillage Ningpo. The city was deserted and our Sisters were in imminent danger. The French Consul, Mr. Edom, persuaded them to abandon their establishments and with their household take refuge in a house belonging to the Mission.
and located in the European concession. Bishop Delaplace and Father Guierry remained in the city to protect the works and distribute rations, while Brother Larousse, a Lazarist, at his own request, was given charge of the House of Saint Vincent.

A large number of children of foreigners sought shelter in the orphanage; the majority were mere infants and as the supplies were very low, many were carried off before the end of the siege. The orphans, deprived of nourishment, languished and died, while the Sisters continued to struggle against the famine, striving by every means in their power to prolong life which could hardly be called such. From their windows they could see the hideous bands of rebels marching along with the heads of their victims on their long pikes. For more than twenty days the fires raged furiously in the city and those of the inhabitants who were found there were mercilessly slaughtered and their bodies left lying in the streets. To get rid of some of them the rebels would throw them into the leaping flames and the stench thus caused was carried even to the concession, while the doors and broken framework torn from the different buildings served as combustible matter for the conflagration, the glare of which might be compared to the infernal regions. How the Sisters' establishments were spared, will ever remain a secret of the providential protection of God. During this reign of terror, Sister Jubin died and in order to accompany her remains to their last resting place, the Sisters were obliged to ask a special escort of Commander de Montpezat. A Sister wrote: “We are indeed in the season of sacrifices; but if the cross is our portion on earth, it will be our reward in heaven.”

The rebel chief had promised 100 taels to any soldier who would bring him the head of a European. On learning this defiant attitude, the French and English admirals
proposed to blockade the city, while awaiting a reënforcement from Shanghai which would enable them to take possession. The Sisters and children redoubled their prayers, begging aid of our Blessed Mother whose month they hoped would not close without her bringing them the joy of a speedy deliverance. On May 11th, an attack, under Admiral Protet, was made; the encounter was long and fierce and the victory was bought at the cost of the Admiral's life. He died on the night of the battle, May 22, 1862. After eight months' absence, the Sisters returned to their establishments on the feast of Our Lady Help of Christians and assisted at a Mass of thanksgiving offered in the chapel of the House of the Infant Jesus.

(To be continued.)
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Vincent Martinez, August 19, 1911, Madrid; 24 years of age, 9 of vocation.
Rev. Charles Devin, September 10, 1911, Mother House, Paris; 67, 49.
Brother John Moerscher, September 24, 1911, New Orleans, La.; 86, 52.
Rev. Joseph Relats, September 18, 1911, Mexico, Mexico; 80, 58.
Brother Felix Pradier, September 23, 1911, Savona, Italy; 66, 20.
Rev. Francis Xavier Reboul, October 1, 1911, Pérols, France; 63, 43.
Rev. John Miralda, October 5, 1911, Badajoz, Spain; 64, 47.
Brother Armand Van Beveren, October 9, 1911, Mother House, Paris; 79, 57.
Mr. Denis Louis Audouard, October 30, 1911, Montpellier, France; 23, 5.
Rev. Louis Mathurin Le Bigot, November 14, 1911, Mother House, Paris; 76, 31.
Brother Laurence Morgan, November 19, 1911, Voltaggio, Italy; 2 years of vocation.
Mr. Julian Angulo, December 11, 1911, Madrid; 21, 5.
OUR SISTERS

Sr. Lucia Maresca, Naples; 42 years of age, 17 of vocation.
" Marie Cohade, Saint-Etienne, France; 81, 57.
" Françoise Vabic, Laibach; 47, 26.
" Ladislas Kwiecinska, Cracow; 71, 44.
" Louise Aldéa, Paris; 39, 16.
" Louise Desjouis, Longwy-bas; 52, 24.
" Marie Talamas, Naples; 84, 62.
" Marie Delorme, Algeria; 68, 46.
" Marie Girardet, Bordeaux; 81, 61.
" Françoise Champomier, Siena; 77, 56.
" Gabrielle Daune, Paris; 44, 22.
" Madeleine Bianchi, Boves, Italy; 48, 27.
" Jeanne Swietorzecka, Cracow; 77, 53.
" Zoë Nihoul, Nogent-les-Vierges, France; 65, 44.
" Marie Boisméry, Tarbes, France; 43, 17.
" Aloisia Achmann, Graz; 28, 9.
" Justine Wiercienska, Warsaw; 66, 39.
" Françoise Rochard, Saint-Quentin, France; 75, 55.
" Rose Labarrière, Herblay, France; 68, 45.
" Eugénie Lamarche, Versailles; 76, 51.
" Anne Stukelj, Gurkfeld, Austria; 26, 5.
" Marie Carrié, Constantinople; 85, 63.
" Clémence Blache, Pau, France; 77, 53.
" Joséphine Beuder, Paris; 49, 27.
" Jeanne Pouyadon, Paris; 50, 27.
" Marie Rayé, Clichy; 78, 60.
" Charlotte Leclercq, Alexandria; 85, 65.
" Marie Letora, Turin; 42, 22.
" Angéline Laquerbe, Montauban; 34, 8.
" Ana Panthon, Buenos-Ayres; 57, 16.
" Nazarena Garavelli, Ancona Italy; 55, 21.
" Joséphine Albert, Paris; 78, 58.
" Léocadie Larondelle, l'Hay; 77, 56.
Sr. Marie Perret, Paris; 79, 55.

- Joaquina Gran, Barcelona; 58, 37.
- Caroline Makarow, Cracow; 70, 42.
- Julie Lasne, Madrid; 75, 45.
- Anne Kajdi, Marianosztra, Hungary; 68, 36.
- Marie Chauve, Trapani, Italy; 82, 56.
- Catherine Mohren, Thurn, Prussia; 34, 9.
- Amélie Ambroz, Budapest; 21, 3.
- Josepha Ribic, Kukusch, Turkey in Europe; 25, 4.
- Céline Guérin, Bordeaux, 69, 48.
- Dolores Ercilla, Valdemoro, Spain; 81, 54.
- Carmen Landibar, Valdemoro; 64, 89.
- Catalina Picasarri, Valdemoro; 67, 43.
- Petra Iribarren, Pasajes, Spain; 72, 46.
- Marie Polge, Bahia, Brazil; 84, 65.
- Léonie Schneider, Metz; 82, 54.
- Pélagie Klos, Cracow; 32, 5.
- Jeanne Desbois, Alençon, France; 64, 42.
- Euphrosine Fonteneau, Lille; 54, 32.
- Odile Pollart, Madrid; 67, 46.
- Mathilde Schwope, Cologne-Nippes; 36, 10.
- Marie Demassey, Madrid; 74, 55.
- Jeanne Canot, Château-l'Evêque, France; 42, 20.
- Marie Gueneret, Louvain; 78, 59.
- Angèle Butet, Vermelles, France; 55, 34.
- Gabrielle Durand de Monestrol, Quito; 79, 56.
- Anne Massabki, Beyrout; 63, 46.
- Carmen Gamboa, Valparaiso; 63, 27.
- Elvira Parès, Valdemoro, Spain; 56, 35.
- Josefa Sirvent, Bujalance, Spain; 63, 36.
- Emilie Douville, Smyrna; 55, 34.
- Jeanne Cogno, Turin; 54, 30.
- Anaïs Arrier, Brienne, France; 77, 57.
- Madeleine Pilz, Knittelfeld, Austria; 39, 19.
- Anne Harwig, Vienna, Austria; 43, 20.
Sr. Cécile Macher, Wall-Meseritsch, Austria; 84, 59.
" Maria Villasana, Cadiz, Spain; 49, 27.
" Maria Arambarri, Seville, Spain; 69, 44.
" Juana Huici, Manila; 46, 22.
" Mercedes Fort, Cordova, Spain; 64, 43.
" Marie Mailly, Gigny, France; 46, 17.
" Pauline Gasparini, Turin; 37, 11.
" Julie Magdinecz, Nemetprona, Hungary; 22, 3.
" Marie Wergles, Budapest; 52, 31.
" Eugénie Faria, Rio de Janeiro; 40, 22.
" Louise Demard, Saint-Loup, France; 69, 49.
" Marguerite Sens, Paris; 59, 37.
" Marie Jacquemot, Paris; 39, 18.
" Augustine Coupeau, Grugliasco, Italy; 68, 43.
" Anastasie Berthelemot, Beyrout; 78, 57.
" Alice Marin, Paris; 30, 3.
" Albina Fratoni, Florence; 72, 47.
" Catherine Skolimowska, Kielcé, Polish Russia; 45, 22.
" Barbe Raczkó, Budapest; 30, 10.
" Adèle Dessay, Châtillon-sous-Bagneux; 82, 57.
" Victorine Chatellain, Clichy; 63, 40.
" Félicité Lewicka, Cracow; 75, 46.
" Catherine Maupas, Broumana, Syria; 48, 25.
" Elizabeth Rose, San Jose, Cal.; 39, 16.
" Mary Josephine Thebarge, St. Louis, Mo.; 23, 4.
" Ellen Brannen, Baltimore, Md.; 81, 56.
" Caroline Lee, New Orleans, La.; 89, 62.
" Margaret Garvey, San Francisco, Cal.; 54, 34.
" Rosanna Moran, Baltimore, Md.; 72, 48.
" Bridget Flynn, Los Angeles, Cal.; 71, 43.
" Dora Mary Cronyn, New Orleans, La.; 66, 45.
" Hannah Collins, Baltimore, Md.; 67, 50.
" Sarah Mary Kenny, Emmitsburg, Md.; 83, 59.

R. I. P.
MISCELLANEA

I — NOTES ON PHILIP EMMANUEL DE GONDI

COUNT OF JOIGNY, ADMIRAL OF THE GALLEYS

1581-1662

In a previous issue we published a biographical sketch of Madam de Gondi and we are now happy to reproduce the notes which appeared in the April Number, 1903, of the Petites Annales de Saint Vincent de Paul.

Philip Emmanuel de Gondi, Count of Joigny, Marquis of Isles d'Or, Baron of Montmirail, Dampierre and Villepreux, Lieutenant-General in command of the Levant, Admiral of the Galleys of France, was the third son of Albert de Gondi, Duke of Retz, as famous for his bravery as for the part he took in the massacre of Saint Bartholomew's Day, and of Lady Claude Catherine de Clermont.

The family of de Gondi was originally from Florence, and in the sixteenth and seventeenth centuries, ranked among the most illustrious in France, not only by its titles of nobility, but also by the elevated positions occupied by its members both in Church and State. "The house of de Gondi," writes an ancient chronicler of the Oratory, "is allied to the family of the Queen mother, for Helen de Gondi was the mother of Cosmas de Medicis, first Duke of Tuscany, the grandfather of Marie de Medicis."

Two brothers of Mr. de Gondi, Henri and Jean Fran-

1 — Chief town of the district, Yonne.
2 — Hyères, Var.
3 — District of Epernay, Marne.
4 — Canton of Marly-la-Roi, district of Versailles, Seine-et-Oise.
5 — Annales de la maison de l'Oratoire. (Archives nationales.)
çois, governed the diocese of Paris; the former from 1616 to 1621, succeeding his uncle Pierre de Gondi, who became Cardinal; the latter from 1622 to 1654, after obtaining the erection of the See of Paris into an Archbishopric, October 20, 1622. The two younger sisters of Mr. de Gondi, Louise and Jeanne, were successively prioresses of the royal abbey of Saint Louis de Poissy (Dominican Order). Another sister, Marguerite de Gondi, married in 1605, Florimond d’Halwin, Marquis of Maignelay. During her long widowhood, she was a benefactress of the poor, the sick and the prisoners, as also of at least thirty religious houses; she was distinguished for her eminent virtues.

Philip Emmanuel de Gondi was born at Lyons, in 1581. "There was no dignity, no employment," writes Corbinelli, a relative, "which equalled his merit; as he was the most renowned, the most successful and valiant man in the kingdom, it is not surprising that his valor was remarked in war, and his name extolled by poets and dramatists. He won as much glory by his pen as by his sword." With the exception of a few letters which are written in an easy and elegant style, no literary work of his has been preserved.

An Oratorian, one of the biographers of Mr. de Gondi, tells us that he was gifted with a kind and noble heart, a mild and obliging disposition; princely in his manner and munificent towards all, he was a general favorite at court and Henry IV honored him with marks of special favor.

1 — She was a signal benefactress of the Oratory and bequeathed to the Priests of the Mission, "18,000 livres which gave a yearly interest of 1,000 livres, for the support of the Ordinands." Abelley, Vie de Saint Vincent de Paul. Chantelauze, Saint Vincent de Paul et les Gondi.

2 — The hotel de Gondi is still to be seen at the angle of the uphills of Garillan and Saint Barthelemy.

3 — Histoire généalogique de la maison de Gondi.
In 1604, he married Françoise Marguerite de Silly, eldest daughter of Antoine de Silly, Count de la Rochepot, Governor of Anjou, and of Lady Marie de Lannoy. Three children were born of this union: Pierre de Gondi (1606-1676), Duke of Retz; Henri, Marquis of Isles d’Or, destined to the highest dignities in the Church, but who was killed in 1622 by a fall from his horse; and Jean Paul François (1613-1679), who by the death of his brother was made to enter the ecclesiastical state. “I do not believe,” he wrote in his Memoirs, “there was a better-hearted man in the world than my father, who was truly virtuous. However, neither my duelling nor my frivolities were sufficient to deter him from sending me into the ecclesiastical state, though there was no one, perhaps, in the world less suited. His preference for my elder brother, and the prospect of the archbishopric which belonged to our house, led him to this determination. He did not think so himself, and I would pledge my word that in his heart he was urged by no other motive than the fear he felt that any other profession would expose my soul to great danger.”

When the two eldest children were old enough to have a preceptor, Mr. and Madam de Gondi sought for “the most virtuous and holy that could possibly be found.”—“I far prefer that my children should be great saints in heaven,” said Madam de Gondi to Father de Bérulle, “than great lords on earth.” Father de Bérulle, the Superior of

1 — The marriage contract was signed June 11, 1604 — Corbinelli, Hist. gén. de la maison de Gondi, t. II, p. 601.

2 — Having obtained a dispensation from the Pope, Pierre de Gondi married his first cousin, Catherine de Gondi, daughter of Henri de Gondi, Duke of Retz, the last representative of the eldest branch of the Gondi family and of Jeanne de Scépeaux; it was by this marriage that he became Duke of Retz. He had only two daughters: the elder Marie Catherine, a religious, and Paule Françoise Marguerite de Gondi, Duchess of Lesdiguières, by whose death the Gondi family became extinct.” (Chanteluze, Saint Vincent de Paul et les Gondi, p. 79.)
the Oratory, sent them Saint Vincent de Paul who entered the de Gondi family in 1613.

The biographers of the Saint\(^1\) have related the edifying life he led in the de Gondi household which, according to Abelly, "was one of the best regulated of the court," and full details are given of the salutary influence he exercised, his respect for the pious Countess, and his zeal in preventing the General from fighting a duel which seemed unavoidable; and, finally, his flight from the house of de Gondi in July 1617.

On learning this news, Mr. de Gondi, "in his grief," in September 1617, wrote to his wife, begging that she use every means "not to lose so holy a preceptor; because however good the reason he might urge," continued the Count, "it would be of small consideration to me as there is none stronger than that of my own and my children's salvation in which I am convinced he will help me most powerfully, as also to carry out the resolution about which I have often spoken to you." The General probably alluded to his desire of leading a more retired life, which would afford a better opportunity for the fulfilment of his religious duties. "Tell Father de Bérulle," he added at the close of his letter, "that even though Mr. Vincent does not possess the suitable method for teaching children, he can have a preceptor under him; but it is my ardent wish that he return to my house in which he may live as he sees fit, while I, under the influence of his good example, will also live as a true Christian."

On his return to the house of de Gondi, December 24, 1617, Saint Vincent devoted himself in a special manner to giving missions. "The Countess," writes Abelly,\(^2\) "always shared zealously in these undertakings, not only by abun-

\(^1\)—\textit{Abelly, La vie de Saint Vincent de Paul}.—\textit{Maynard, Saint Vincent de Paul}.

\(^2\)—\textit{La vie de Saint Vincent de Paul}.
dant alms and benefits which she lavished everywhere, but also by the visits which, despite her poor health, she made to the families living upon her own and her husband’s lands. She consoled the sick, settled disputes and closed lawsuits, giving her support to all the good accomplished by Mr. Vincent and his co-laborers, and doing everything in her power to suppress abuses and scandals, and to extend the kingdom of Jesus Christ.”

To the work of the missions, Saint Vincent added that of the galley slaves under the jurisdiction of the Admiral of the Galleys. Madam de Gondi, recognizing the utility and necessity of the missions, formed the plan of making a foundation for the support of a few priests or religious who would continue the work. After applying without success to the Jesuits and the Oratorians, she resolved to place it in the hands of Saint Vincent. “She spoke of the work to her husband who not only approved it, but also declared his readiness to share in the foundation. They disclosed the plan to their brother, Jean François de Gondi, first archbishop of Paris, who praised their zeal and wishing to coöperate, placed the Collège des Bons Enfants at their disposal for the use of the priests.” The deed of foundation drawn up “according to their order and couched in terms worthy of their piety,” was signed, April 17, 1625, in their house, Rue Pavée, parish of Saint Sauveur.

1 — Abbé, Vie de Saint Vincent de Paul.

2 — Ibid.

3 — This deed is found in extenso in the Actes du gouvernement français concernant la Congregation de la Mission (Paris, 1902), p. 1. The minutes of the deed bearing the signatures of “P. E. de Gondi,” of “François Marguerite de Silly,” and of “Vincent Depaul,” are preserved in the office of Mr. de Meaux successor of Mr. Nicolas le Boucher, notary of Châtelet, who drew up the deed.

4 — Pavée Street in which Saint Vincent often resided during the twelve years he lived in the de Gondi family, is today comprised in Tiquetonne Street between Montorgueil and Dussoubs Streets.
“In this year one thousand six hundred twenty-five,” state the manuscript Annals of the Carmelites, Paris, 1 “on the twenty-fourth of June, occurred the death of Madam the wife of the General of the Galleys, sister-in-law of the Marchioness of Maignelay, one of our greatest benefactresses... This lady and her husband, the General, have always evinced a great charity for this house and they erected in our church the chapel of Saint Joseph, giving all necessary ornaments. They had a vault prepared to be interred therein. This lady lived in great piety and, notwithstanding her elevated condition, contemned all earthly goods. She was a mother to the poor whom she charitably assisted, but what will render her memory imperishable, is her greatest work of charity—the foundation of the Fathers of the Mission. God having inspired her with a desire to procure the salvation of the poor country people, and seeing how many on her lands were lost through ignorance, and realizing how the pastors and priests themselves were in need of instruction that they might worthily fulfill their ministry, she asked Mr. Vincent to devote himself to this apostolic work, and the General seconding her project, they founded the first house of the Mission which has since spread throughout Europe. This pious lady died as holily as she had lived. She was interred in the vault of the chapel of Saint Joseph, and her heart, at her request, rests in the cloister of the Sisters. In her humility, she requested that only a plain marble slab be placed in front of the enclosure. On it were engraved the following lines:

1—Annales du monastère des religieuses Carmelites, érigé sous le titre de la Mère de Dieu, à Paris, rue Chapon, en seize cent dix-sept. Communicated by the Carmelites, Paris. Rue Chapon runs from the Rue du Temple to Rue Beaubourg formerly Rue Transnonain. The Carmelites established, 1617, in a house Rue Chapon, removed, in 1619, to the Hotel de Chalons, same street, where are today the schools of the city of Paris.
"Here reposes the heart of Françoise Marguerite de Silly, wife of Philip Emmanuel de Gondy, Count of Joigny, Admiral of the Galleys of France, who afterwards became a priest of the Oratory of Jesus. She died June 24, 1625."

"In the year one thousand six hundred twenty-seven," continues the Carmelite manuscript, "two years after the death of this great lady, the Admiral of the Galleys, her husband, resigned all his dignities and received Holy Orders in the Congregation of the Oratory, persevering in the practice of those virtues worthy of his ministry until his death which occurred a few months after that of our most honored Mother Margaret of the Blessed Sacrament, whom he called his good angel, as her prayers and penances had obtained for him a true conversion which induced him to forsake the world—a fact she predicted ten years before its occurrence as well as the various circumstances of all that would happen in his family. Thus she prepared him to bear the trials sent him by God in the course of his life. We insert these details about Father de Gondi," concludes the writer, "after relating the death of his wife, because at that time our most honored Mother Margaret was prioress and she performed extraordinary penances to obtain his conversion."

After regulating his temporal affairs and providing for the education of his youngest son, Jean François Paul, Mr. de Gondi resigned his office of Admiral of the Galleys in favor of his eldest son, and entered the Oratory. "On April 6th," writes the chronicler of the House Rue Saint Honoré, already quoted, "Mr. Philip Emmanuel de Gondi, after sustaining with fervor a long and serious trial at the

1—Mother Margaret was the daughter of Mme. Acarie who also became a Carmelite and is known as Blessed Mary of the Incarnation. When giving her testimony, the Marchioness de Maignelay said: "Mme. Acarie was a saint, but Mother Margaret, her daughter, is a greater one." She was endowed with the gift of prophecy and miracles and died in the odor of sanctity, May 24, 1660, over seventy years of age. J. B. Boucher.
hands of the Superior General, was received into the Oratory and given the habit...."

The Oratory, often visited by Saint Vincent, was to be, according to the letters patent granted in December 1611, a "Congregation of priests living in community," and having as "their principal end to tend to the perfection of the priesthood according to its ancient custom and institution; to instruct in the teachings of Jesus Christ, the people in the said city (Paris) as well as the suburbs, and the other cities of the diocese; to be employed through the orders of their bishop in ecclesiastical functions, as he might think proper; to assume the care and direction of good works entrusted to them by him; and in general to fulfill the obligations incumbent upon all ministers of Jesus Christ our Lord in His Church in order that they may not render fruitless their call to the priesthood." The Congregation de l'Oratoire de Notre-Seigneur Jesus-Christ en France, as it was called, was approved by Paul V; it was formed on the model of the Congregation founded in Rome by Saint Philip de Néri, and its institutor was the Rev. Pierre de Bérulle, who established it at Paris in November 1611.

This holy priest desired for a long time to live in community. As the director of the Carmelites, he had introduced them from Spain into France in 1604, and established their monastery in the faubourg Saint-Jacques. "That he might be near his dear daughters," continues the chronicler of the Oratory, "he took up his residence in the neighborhood. It was here he afterwards lived in community with several ecclesiastics who had come to place themselves under his direction. Of this number were Mr. Vincent de Paul and Mr. Adrien Bourdoise; the former afterwards founded the Congregation of the Priests of the Mission,
and the latter, the Community of Saint-Nicolas-du-Chardonnet. To these first priests, succeeded others, as Fathers Bence and Metezeau, who remained with Father de Bérulle when he rented the house of the Petit-Bourbon, the cradle of our Congregation."

Father de Bérulle "by his example as well as by his words inspired those around him with a tender piety, an enlightened zeal, a humble modesty, and a disinterested charity. His particular attraction... was to honor with a special devotion the mysteries of our Lord in His Incarnation, in His childhood and principal actions of His life." Father de Bérulle died October 2, 1629, two years after receiving the cardinal's hat.

Father de Gondi was ordained the same year he entered the Oratory and the Seminary of Saint Magloire, near Saint-Jacques du Haut-Pas, Paris, was his usual residence. Corbinelli tells us that he "often occupied a cottage which he built and which today bears his name."

When, to borrow the expression used in the deed of August 22, 1629, "touched by the grace which induced him to enter the Congregation of the Oratory and con-

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1—This house was demolished to make room for the buildings of the Val-de-Grâce. In the beginning of February 1616, the Oratory was removed to the hotel of the Bouchage, Rue Saint Honoré, near the Louvre. This house became the residence of the Superior General, who is appointed for life, and of the three Assistants forming his Council. It is today a Protestant Church.

2—Histoire de la ville de Paris, D. Felicien et D. Lobineau.

3—The Superiors General of the Oratory in the time of Saint Vincent and Father de Gondi were: Father de Condren (1629-1641), Father François Bourgoing (1631-1662) succeeded by Father Jean François Sénault (1663-1672).


5—Histoire généalogique de la maison de Gondi.
sidering that his brother, the Cardinal de Retz, and his
sister, the Marchioness of Maignelay, have most powerfully
contributed to its establishment, the one by his influence,
the other by her fortune,” Father de Gondi gave 64,000
livres for the support of twelve confrères and a director;
Father de Bérulle allotted this donation to the Seminary
of Saint Magloire “in order that,” as he said, “having
planted this vine, he might daily behold its fruits.” In
this retreat, Father de Gondi lived as a holy priest. “Char­
itable towards his neighbor, severe towards himself, he
showed the fervor of a novice by his fidelity to the small­
est custom, fasting rigorously twice or three times a week,
often wearing a cilice and hairshirt, and daily subjecting
his body to some mortification; thus leading a life more of
heaven than of earth... He celebrated Mass with a recollec­
tion and piety that edified all the assistants, so much so
that many were eager to attend the Holy Sacrifice offered
by him. He also desired to have as a server some poor
man to whom he would slip an alms on returning to the
sacristy.”

In the meantime, Richelieu who sought to restrain the
power of the noblemen, accused the de Gondis of conspir­
ing against him. “In 1635, Father de Gondi had the
grief to behold his son, the Duke of Retz, despoiled of his
title of Admiral of the Galleys in favor of the Marquis of

1— Mémoires du P. Batterel, quoted by Chantelauze, Saint Vincent de
Paul et les Gondi, p. 213.— Histoire généalogique de la maison de Gondi,
Corbinelli, t. II p. 51.

Besides the chronicler already quoted, two other Fathers of the Oratory
have written the life of Father de Gondi: Father Cloyseault, in his
Recueil des vies de quelques prêtres de l’Oratoire and Father Batterel in
the Mémoires domestiques pour servir à l’histoire de la Congrégation de
l’Oratoire. This latter work is about to appear published by Picard, Paris.

2— Pierre de Gondi had, however, given proof of “intrepid courage.”
According to Corbinelli, “he caused the galleys of the Mediterranean to
convey succor again and again to the king’s forces encamped before La
Rochelle.” Histoire généalogique de la maison de Gondi.
Pont de Courlay, a nephew of the Cardinal, without any other dignity or employment having been offered to compensate him for this loss. It was Father de Gondi’s desire to see his second son, Jean François Paul, appointed coadjutor of the archbishopric of Paris that the nephew might succeed his uncle; but he never could obtain this favor during the Cardinal’s lifetime. “I do not know if Father de Gondi incurred the further displeasure of His Eminence by expressing his opinion too openly when his son was deprived of his title, but what we know as a certainty, is that the Cardinal exiled him to Lyons." It was only in 1642, that he was recalled “at the urgent request of the Duchess of Aiguillon, the Cardinal’s niece, who did this to oblige her friend, the Marchioness of Maignelay.”

In the beginning of her regency (1643), Anne of Austria wished to appoint Father de Gondi First Minister, but “he absolutely refused to leave his cell in the Oratory.” In 1629, it was proposed at the court of Rome, to elevate him to the dignity of cardinal.

Mazarin even more than Richelieu, ill-treated Father de Gondi. “During the troubles that agitated Paris in 1649,” the chronicler of the Oratory relates, “his son, the Archbishop of Corinth and Coadjutor to the Archbishop of Paris, sided with the Princes and having been arrested by order of the king, he was conducted to the castle of Vincennes thence to that of Nantes from which he escaped and left France. He was proscribed, his property confiscated and a price set upon his head. Father de Gondi

1— Mémoires du P. Batterel, quoted by Chantelauze, Saint Vincent de Paul et les Gondi.

2—Ibid.

3—Mémoires du cardinal de Retz.

4—This title was granted by the Queen at the request of Father de Gondi. In 1652, this prelate became Cardinal and is famous in history as Cardinal de Retz. In 1654, he succeeded to the See of Paris.
who, for several years had tasted the delights of an entire seclusion, withdrew to Villepreux, accompanied by Father Jerome Vignier whose holy exhortations comforted him during this time of trial."

We may here insert a fact little known, related by Father Batterel:1 "Mr. Vincent having left Paris at a very early hour—which was a great risk in these troublesome times—went to Saint Germain to speak in favor of Father de Gondi to the Queen mother by whom he was sometimes received when he was a member of the Council of Conscience. But he did not succeed in obtaining what he desired either from the Queen or Cardinal Mazarin. On his return to Villepreux to render an account to Father de Gondi of this visit, he was greatly edified at the dispositions with which this holy priest bore his disgrace, and in his admiration, several times exclaimed: 'Oh, how terrible yet how wonderful are the ways of God in His Saints!'

"There, at Villepreux," resumes the chronicler of the Oratory, "Father de Gondi led a very sad life when orders from the court obliged him in 1654 to go to Clermont, in Auvergne." According to Father Batterel,2 "he endured this humiliating position with admirable patience and resignation, finding consolation in prayer and meditation, adoring the judgments of God upon himself and his family. He did much good to the house of Clermont as he had done to that of Lyons when exiled there, these two houses being very poor."

"The Princes having regained the favor of the king,3

1—Memoires, quoted by Chantelauze, Saint Vincent de Paul et les de Gondi.

2—Memoires, quoted by Chantelauze.

3—On February 14, 1662, Cardinal de Retz received the authorization to return to France. He withdrew to his own estate of Commercy, tendered his resignation of the archbishopric of Paris and received in compensation the Abbey of Saint Denis. He died in Paris, August 24, 1679.
Father de Gondi was permitted to return to Paris; but he preferred to withdraw to his estate of Joigny where he passed the remainder of his life in the practice of penitential works."

"Disgusted more than ever with the world," writes Father Batterel,1 "his only thought was to prepare for death. He had at Joigny a magnificent castle in front of which was a large terrace overlooking a beautiful country, and he spent long hours here alone, in the contemplation of eternal truths... For several years, he recited daily, besides his office, that of the dead. To this he added the prayers for the departing soul and the fifty penitential psalms, with his face to the ground. He made a general confession ...and distributed abundant alms. He had forbidden that any mention of the court be made in his presence as it was his wish to occupy himself solely with the thought of the judgments of God. Having received the Sacraments, he asked the brother who attended him to read the last moments of our Most Honored Father (Cardinal de Bérulle) and of Father de Condren, in order to impress upon his mind the holy dispositions with which they had submitted to the will of God, striving to imitate them in his own conduct."

He died "in the odor of sanctity, June 29, 1662, at the age of eighty-one years" notes the chronicler of the Oratory, "in the thirty-fourth year of his ordination and entrance into our Congregation. At his special request, his remains were conveyed to Saint Magloire, there to rest among his brethren whom he had edified by his rare virtues, his contempt of worldly grandeur, his humble, retired and penitential life, ardent charity and submission to the will of God in the most bitter trial that could have befallen him."

1—Mémoires, quoted by Chantelauze.
According to Corbinelli, his body was embalmed and placed in a lead coffin and after being exposed several days in the parish church of Joigny, it was carried to the church of Saint Magloire "where the usual orations were delivered and the Office for the Dead as well as suitable Anthems chanted; that evening the remains were placed in a vault, built expressly for them in the center of the choir in front of the altar steps." A few days after, a Solemn Requiem Mass was celebrated at which all the Priests (of the Oratory) from the five houses in the diocese of Paris, assisted, besides a large number of the clergy at the Seminary, several persons of the highest rank among whom we may note the Duke of Retz, son of Father de Gondi, the Duchess of Retz, and their family. In compliance with the special injunction of the departed, there were no funeral hangings or decorations. On his tomb which is of black marble, eight feet by four, was engraved in gold letters the Latin epitaph of which we give a translation:

1—Histoire généalogique de la maison de Gondi.
2—Latin text:

D. O. M.

Hic situs est Reverendus Pater
Philippus Emmanuel de Gondi,
Congregationis Oratorii D. J. Sacerdos;
Qui olim Juniaci Comes,
ac utriusque Regii Ordinis Eques Torquatus,
decnon Triremium, Classiumque Gallicarum
per Mare internum summo cum imperio Praefectus,
his honoribus sponte se abdicavit:
Post adlectus in Congregationem Oratorii,
Quae in Gondiacæ gente
præcipuos suos Fundatores agnoscit.
eximiam pietatem, cum pari modestia,
Constantiaque vere Christianæ conjunxit.
Devixit 29. Junii, anno salutis 1662,
Ætatis 81. Sacerdottii 35.

Congregationis Oratorii PP. de se bene merito
hoc monumentum mœrentes posueræ.

Gratia Dei vita æterna in Christo Jesu Domino nostro.

Ad Roman., cap. 6, v. 24 (23)
To God most merciful and great. Herein reposes the Reverend Father in God, Philip Emmanuel de Gondi, Priest of the Congregation of the Oratory of Jesus, formerly Count of Joigny, Admiral of the Galleys, Lieutenant-General in command of the Levant, who having of his own will divested himself of all these titles, entered the Congregation of the Oratory which recognizes the Lords of de Gondi as their principal founders. He united in his person a singular piety joined to a like modesty. He died on June 29th in the year of grace 1662, in the eighty-first year of his age and the thirty-fifth of his priesthood. The Priests of the Congregation of the Oratory have erected this monument to their benefactor as a testimony of their grateful remembrance. "The grace of God is everlasting life, in Jesus Christ our Lord." (To the Romans, Chapter vi, Verse 23.)

L. B.

II—BOSSUET AND SAINT VINCENT DE PAUL

In his late work devoted to the study of Bossuet (Bossuet, one Volume, in-12, Hattier Bookstore, 8 Rue d'Assas, Paris), Mr. Calvet has several times mentioned the connection existing between the great orator and Saint Vincent de Paul, underlining the influence exercised by the Saint over the future Bishop of Meaux.

In its criticism of the work, La Démocratie of November 17, 1911, published an article of which we reproduce a few extracts, notably those in which the critic gives his own opinion of the relations between Saint Vincent de Paul and Bossuet.
HOW TO KNOW BOSSUET

On the occasion of the unveiling of the monument erected in the Cathedral of Meaux in honor of Bossuet, it was my desire to share in the tribute paid to his memory, and in order that I might do this better, I perused once more a few pages of his prose writings, so clear and vigorous, in a recently published work entitled Oeuvres choisies de Bossuet. This handbook is, in my opinion, both practical and convenient for those — and they are many — who are too limited in means and leisure to read those more learned and extensive works inscribed to the memory of the great orator.

The first merit of this new work lies in the fact that it contains extracts from nearly all of the works of the famous Bishop of Meaux, thus affording us ample opportunity of forming some idea of the vastness of his labors and the diversity of his genius. There is scarcely any one who has not read, at least in part, his Oraisons funèbres and Sermons; but few are they who have perused his Méditations sur l'Évangile and Élévations sur les mystères which, however, are filled with sound doctrine, deep unction and true piety. While many are acquainted with Bossuet, the author of the Histoires des Variations, the controversial writer, the skilful, tireless adversary of Protestants, Bossuet, the spiritual adviser, the writer of letters of direction as full of faith as of common sense, is known by a very small number. Thanks to the judicious selection made by Mr. Calvet in the work under criticism, the various writings of Bossuet will henceforward be within the reach of all, presented in a neat and elegant edition of moderate price.
The *Œuvres choisies de Bossuet* is arranged in historical order. No biographical sketch is to be found in the Preface, as is customary in such collections, but the work itself gives details of the life of the orator, interwoven with lengthy quotations from his sermons and writings. By it we have at hand a cleverly shortened summary, *tout Bossuet*. We can easily follow step by step, his wonderful career, from the college of Navarre, where he took his course of study, to Metz where he became archpriest, thence to Paris, to the court, and to Meaux where the last years of his life were passed in the discharge of his pastoral duties. The advantage of this arrangement is evident; each production is placed within the frame of those historical circumstances which brought it about and we are thereby given a clearer understanding of it. These extracts therefore are read just as they should be, that is, with a warning as to their import and the purpose of the writer.

There is nothing more interesting when studying an author than to learn what influences have concurred to the formation of his genius and have shaped the course of his actions. The work of Mr. Calvet gives us priceless information. Up to the present but too little regard has been paid to the influence exercised, both by word and example, by Saint Vincent de Paul over the great orator. Their relations began when the latter was a simple student at the College of Navarre and as Mr. Calvet remarks, "the holy old man was afforded sufficient time to exercise a deep and lasting influence over the young priest."

Of this influence, which continued uninterruptedly for eight years, Mr. Calvet apparently has formed a correct
judgment. It is to Saint Vincent de Paul that Bossuet is indebted for the stern simplicity of his eloquence. The good Mr. Vincent was above all an apostolic man who abhorred everything bordering on figures of speech and a vain display of learning, the usual defects of the orators of that period. In the Tuesday Conferences held at Saint Lazare's, Paris, the first house of the Priests of the Mission, he constantly explained the rules of his "little method," which consisted principally in speaking from the heart of Jesus Christ and His Gospel. It suffices to read his *Panégyrique de Saint Paul*, to understand how thoroughly Bossuet had imbibed the principles of his master and strove to conform his manner thereto.

If, on the other hand, Bossuet was in a high degree, a man of action, this again he owes in great part to Saint Vincent de Paul, for the influence of this latter extended far beyond the reformation of the popular style of preaching; it contributed with that of Mr. Olier and of several others, to bring back the clergy to a proper sense of their high calling and to a more faithful discharge of their ministry. Mr. Vincent was, above all, actively engaged in placing in the service of the Church, holy souls capable of doing this in the best way. So well did Bossuet enter into his views that he deserved to be chosen by the Saint to conduct the retreat of the ordinands. He was several times entrusted with this difficult task which he performed with as much zeal as piety.

Finally, was it not again Saint Vincent de Paul, that incomparable model of Charity, who implanted within the heart of Bossuet that love of the poor so beautifully manifested in the celebrated sermon in which he dared to recall before the whole court their high dignity in the Church of Jesus Christ?
These first years of the career of Bossuet are but too often ignored as well as those at the close of his life during which he courageously discharged the responsible functions of his pastoral ministry. His anxious care to fulfill his duty, to live up to a high moral standard; his ardent and indefatigable zeal to defend the interests of the Church and of truth; his constant preoccupation to enlist the sympathy of the rich in favor of the poor,—all these did Bossuet learn at the school of Saint Vincent de Paul. Thus his fame as an orator and author becomes purer in our eyes and disengages itself from that admiration too exclusively literary which is so readily excited in us, for his peerless genius would probably never have soared so high had not the close contact with one of the greatest souls of the seventeenth century, of good Mr. Vincent who possessed the secret of allying true holiness with a perfect understanding of the needs of his times, put a finishing touch to Bossuet’s education and inspired this tireless worker with a higher idea of his mission.

If those who read this chapter of the *Œuvres choisies de Bossuet* are impressed with the work as we ourselves have been, it is safe to affirm that this new production will have served its purpose of making the Bishop of Meaux better known and loved.

JEAN LEFORT
BOOK REVIEWS


We give an extract of the criticism found in l'Ami du Clergé, an ecclesiastical review, in its issue of October 5, 1911:

"First of all I recall, and now complete, what I have already stated of the appearance of this Greek-Latin edition of the New Testament. The two texts are presented at once, verso and recto, the Greek on the left and the Latin on the right; under the Greek are foot notes from different texts, and under the Latin, biblical references. The numbering of the verses is preserved, but the chapters are subdivided according to their contents. The Latin text is that of the Clementine Vulgate. The Greek text is, as a whole, borrowed from the Vaticanus Codex revised from the last phototypical edition (Milan, Hoepli, 1904); the end of the Epistle to the Hebrews and the Pastoral Letters are taken from A (Alexandrinus), which has also furnished the Apocalypse, with Q or B 2066. B (Vati­canus) shows a few gross errors, which naturally have been corrected. Moreover, when the lessons of the original manuscript depart, either by omissions or diversity of meaning, from the tenor of the Vulgate, they are, at least in principle, inserted on the lower margin, giving place in the text to others more in accord with the official version; in this case, quotations from some reliable manu­script are substituted. The author also indicates, for the Vulgate, some of the lessons said to be by Saint Jerome (but which is denied by Wordsworth), and extracts from the best known texts of Amiatinus and Fuldensis.—In size the book is not cumbersome and the type clear and pleasing.
It is needless to mention the unusually low price, evident to all. I have never seen a Greek-Latin work presenting so advantageous an offer, even among Protestant publications.

From the above outline, it is easy to tell at a glance the distinguishing property of the new edition among similar productions... The cheapness and intrinsic merit of the work allow us to augur its wide-spread circulation. A place is already marked out for it in preparatory seminaries and thus our students will have at hand a correct text sustained by reliable authority and based upon precise rules. Nothing more is needed.

It is also my desire that the work of the French Lazarist replace that of Nesle in ecclesiastical seminaries where this latter is used. Even now it may be of equal help. It is necessary only to introduce a few improvements to give it a full measure of utility and to render it altogether a classical work.

The greatest need to be filled is that of an *apparatus criticus*, not in marginal notes, which would present typographical difficulties, but at the end of the volume. To tell my whole thought, this might advantageously replace the *Christologia*. That *Index Titolorum qui in Novo Testamento Jesu Christo Domino nostro adscribuntur* is interesting, edifying, but practically of little use."

This criticism agrees with another from the *Revue Biblique* which appeared in a preceding *Annals*.


*Directorio de los seminarios menores confiados a los sacerdotes de la Mision*. Mexico, 1911. One vol. in-8, 139 pages.
These two volumes are translations into Spanish of the *Directoires* for the ecclesiastical and preparatory seminaries under the care of the Priests of the Mission, which were published in France during the first half of the nineteenth century and which found a ready appreciation in these institutions.


The above work is from the pen of the Rev. Alfred Louwyck, C. M. We called our readers’ attention to the first edition. The Priests of the Mission are furnished through this publication with several important documents such as Apostolic Briefs concerning the Vows taken in their Community (pages 67-75). As for the Commentaries, the author gives his own interpretation of them, stating his reasons for so doing. This was his task. It is left to the reader to examine their propriety and draw his own conclusions.

An explanation is given of those questions which have been and are still discussed: To whom do those books belong which were purchased with one’s personal means and may these be taken to one’s new residence? — Which may claim a manuscript work, the Congregation or the author?

It may happen that the reader will accept the same solution as Father Louwyck, but not because of the same reasons. Thus it is that the principle has not been abolished: the Congregation of the Mission is an association of secular priests: the Papal Bulls are formal. These, therefore, are, it seems to us, a firmer basis than “secular tradition,” which is brought forward on page 7, *Quaeres* i. “Sir,” wrote Saint Vincent de Paul to a Missionary in 1648, (July 24), “you are aware that we are not religious
and do not intend to become so.” Were this changed, the work itself of Saint Vincent de Paul would be altered.

An alphabetical table of contents affords an easy means to find the various questions discussed in the work.

408 — Presenting, as it does, a remembrance of the celebrated and venerated Bishop Alain de Solminihac and of Saint Vincent de Paul, the Seminary of Cahors has ever been held in high esteem by the Congregation of the Mission. It is therefore with lively interest that we have read the work entitled, *Le premier Grand Séminaire de Cahors (1638-1791)* par A. F[oissac]. Cahors, Plantade, 1911, (In-8, 95 pages). This book which is not very considerable in the number of its pages, suggests laborious research, as it is filled with dates and proper names gathered from the ancient archives of the diocese as well as of those of the ecclesiastical seminary.

The author styles his work "*Simples notes d'histoire;*" it is, in truth, only a valuable collection of references which affords us, by the detailed study of the Seminary of Cahors, a means to form some idea of what the like institutions were in France in the seventeenth and eighteenth centuries. This work presents a peculiar interest for the Congregation of the Lazarists. At the end (pages 93 and following) is an important list of the Fathers and Brothers employed in the Seminary of Cahors, and another is given (page 34) of the Lazarists, natives of Cahors. Here and there, may also be found some reference to the internal Seminary directed by the Priests of the Mission in Cahors and to the union in 1735 of the Community of the Priests of the Seminary of Figeac or *Bonalistes* to the Congregation of the Mission (page 55).

We quote that part of the work relating to the closing of the Seminary of Cahors at the period of the Revolution (pages 84 and following):

https://via.library.depaul.edu/annals_en/vol19/iss1/1
The Rev. John Joseph Collot, C. M., was the Superior of the Ecclesiastical Seminary of Cahors from July 28, 1788, until the dispersion of the priests, brothers and students in 1791 at the period of the Revolution. He was present at the pillage of the establishment in 1789, and at its closing in 1791. It was from Cahors, that he wrote to Father Claude Guillou the following letter:

Cahors, August 13, 1789

Gentlemen and dear Confrères,

...Our house of Cahors would have been subjected to the same horrors as Saint Lazare’s had not the people of La Barre stood up against the hordes of furious brigands who only had time to hack to pieces our front entrance and about twenty doors in the lower corridor. They were driven out before they could carry into execution their project of pillaging and burning the house.—Collot.

A document of Series B 829, gives a more detailed account of this occurrence. It is written by Jean Pierre Lavit, aged fifty-two years, and it presents a fair idea of what Cahors must have been on that eventful day. But it was only the prelude of the horrors that were to follow. The Seminary, however, was obliged to resume its regular course of instruction in November, according to the regulations set down by the State and drawn up October 10, 1789, for those scholarships and admissions entered as well in the Ecclesiastical as in the Preparatory Seminary.

In 1791, on the 6th of February, the day on which expired the delay granted by the Civil Constitution of the Clergy for the taking of the oath, the mayor when drawing up the list of those ecclesiastics who had refused, mentions, as was proper, at its head, the Superior and Directors of the Seminary..., the Bishop, Father Bégoulé, pastor of the church of Saint-Barthelemy, etc. (Combes *Etudes du Lot.*)
Father Bégoulé had, at first, taken the oath: "Bégoulé began by refusing to take the oath; eight days later he pronounced it in a solemn manner. The Lazarists henceforward refused to sit at table with him, and he finally retracted."—Note of Pouillé du Clergé Constitutionnel du Lot.

That same day, February 6th, a warrant of the municipality orders Father Bégoulé to continue his functions as pastor of Saint-Barthelemy (a church which adjoined the Seminary under the direction of the Lazarists) until further notice.

A month later, the Rev. Henry Ramel is appointed pastor of Saint-Barthelemy by the district of Cahors, March 22, 1791, (Combes, Études du Lot), and on the following 17th of April, he takes possession (Pouillé). But he did not do this without some difficulty, for we read:

"On the 17th of April, 1791, the Committee of the National Guards in an extraordinary meeting decide: First, the Municipality is requested to ask the Directory of the Department to issue prompt orders for the expulsion of the Lazarists, priests or otherwise, who are still in the Seminary; the disturbances which have taken place today in the parish of Saint-Barthelemy, towards the hour of Vespers, "having been caused in part from that house."

(Combes, Études du Lot). This warrant did not mention any seminarian, consequently, it is to be supposed that the Seminary was already licensed.

Shortly after, towards the close of vacation, Bishop d'Anglars (a Constitutional bishop) having hastily formed his would-be Seminary, petitioned the local authorities to install his classes in a portion of the ancient Seminary. In vain do those Priests of the Mission advance their lawful claims before the General Council, offering to show by the deeds of sale that the property belongs to them.

A decree of November 6th deprived them of half of the buildings and what was called the Constitutional Seminary
was erected therein. Shortly after, the remaining Missionaries who occupied a portion of their property, inform the General Council in a petition of July, 1792, that as they are about to absent themselves, they request that a seal be affixed to their apartments. (Archives du Lot, 1791). It was during this month that the exodus of all the faithful priests took place.

Fifteen days after the departure of the Lazarists, July 19, 1792, the newly-affixed seals were broken and the General Council of the City of Cahors designated the Seminary as the residence of the intruded priests. But it does not enter into our plan to relate the story of this imprisonment.

After the Revolution the property next to the Church of Saint-Barthelemy, was once again used as a Seminary. It was only in 1830, that the municipality of Cahors claimed possession of it and being in need of barracks made use of it for that purpose.

Consequently, that same year the Seminary was removed to other quarters. It was first established at la Verrerie, then definitely in the former monastery of the Religious of Chancellade which had also been erected by Bishop Alain de Solminihac. During the Revolution this monastery had likewise been converted into a prison. When the Seminary was transferred thither, the buildings were entirely renovated and enlarged. They are surrounded by extensive grounds and occupy a charming site overlooking the valley of the Lot. The chapel erected in the seventeenth century, at the same time as the monastery, is built with a thirteenth century arch, a very rare occurrence at a period when architecture scarcely ever copied from preceding centuries. By the Law of Separation issued in December 1905, the Seminary was forcibly disbanded.
We have just received this well-printed book. The Bishop of Ariano has collected valuable information on the life of Mgr. de Jacobis and there are many useful references given, notably about his native country, his family and childhood, facts personally known by the author. We cannot, however, conceal that this latter has completely omitted to indicate the sources whence he has drawn his information, and on this account the work loses its historical value. But as the virtues of the Bishop are told it cannot fail to give much edification. As for documentary references, it will be necessary to have recourse to those works which the author has undoubtedly consulted although we have not found them mentioned, namely: L’Abyssinie et son apôtre, Vie de Mgr. de Jacobis. In-12, Paris, 1866; and Vie du Venerable Justin de Jacobis, de la Congrégation de la Mission, par Mgr. Demimuid, chanoine honoraire de Paris, docteur es lettres, directeur général de l’Œuvre de la Sainte-Enfance. In-8, Paris, Téqui, 1905.

Father Horcajada who is so zealously gathering in Spain all historical notes regarding the Congregation of the Mission there, has published an interesting collection on the various establishments of the Province of Barcelona, and on those of the Province of Madrid. We have already published a part of his work in our Annals and we intend to continue the printing of these important notes.

Father Horcajada has also made a list of the Visitors of the Spanish Province and he has had their portraits reproduced surrounding that of Saint Vincent de Paul. As some of the Visitors were personally known to us, we are happy to state that their likenesses are very good, and,
therefore, may presume to say that the others are also a success.

Following is a list of the Visitors with the dates of their term of office:

Rev. Rafael Pi, 1789-1796.
Rev. Felipe Sobies, 1796-1814.
Rev. Francisco Campridon, 1817-1825.
Rev. Fortunato Feu, 1825-1829.
Rev. Juan Roca, 1829-1844.
Rev. Buenaventura Codina, 1844-1848.
Rev. Ignacio Santusanna, 1848-1853.
Rev. Ramon Sanz, 1862-1866.
Rev. Joachim Maller, 1866-1892.
Rev. Eladio Arnaiz, 1892.
LIST OF ESTABLISHMENTS OF
THE DAUGHTERS OF CHARITY

We have already published the names of the principal establishments founded since the time of Saint Vincent de Paul. Having received new information on the subject, we are now enabled to draw up a more complete list of those houses founded prior to the nineteenth century. This list we subjoin here.

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

HOUSES FOUNDED BY SAINT VINCENT DE PAUL

1630 to 1660

PARIS, MOTHER HOUSE

1630. Saint Nicolas-du-Chardonnet, H. C.
1634. Incurables, H.
1635. Saint-Paul, S., H. C.
1636. Saint-Sulpice, H. C.
1641. Saint-Laurent, H. C.
1642. Enfants-Trouvés, F. A.
1653. S. Nom-de-Jesus, H.
1655. Ménages or Petites Maisons, I. A.
About 1640

Saint-Louis-en-l’Ile, H. C., S.
Bel-Air, O.
Bonne-Nouvelle, H. C.
Saint-André-des-Arts, H. C., S.
Saint-Barthélemy, H. C.
Saint-Cosme, S.
Saint-Etienne-du-Mont, H. C., S.
Saint-Eustache, H. C.
Saint-Jean-en-Grève, S.
Saint-Jacques-la-Boucherie, H. C.
Saint-Jacques-du-Haut-Pas, H. C.
Saint-Gervais, H. C.
Saint-Leu, H. C.
Saint-Sèverin, H. C.
Saint-Martin, H. C., S.
Saint-Marguerite, H. C., S.
Saint-Sauveur, H. C., S.

PROVINCES

1636. La Chapelle, Seine, H. C., S.
      Richelieu, I.-et-L., H. C., S.
1639 Angers, M.-et-L., H.
1640. Sedan, Ardennes, H.
      Varize, Diocese of Chartres, H. C., S.
1642. Issy, Seine, H. C.
      Tougin, Ain, C. H., S.
1643. Paris, Saint-Laurent, H. C.

1—In the list at hand the name of the Department has been substituted for that of the diocese which was formerly given. Wherever doubtful, we have kept the name of the diocese.
1645. Saint-Denis, Seine, H. D., S.
   Liancourt, Diocese of Beauvais, H. C.
1646. Le Mans, Sarthe, H.
   Nantes, Loire-Inférieure.
   Saint-René, Côtes-du-Nord, C. H.
   Fontainebleau, H. C., S.
   Montreuil-sur-Mer, Pas-de-Calais, H., S.
   Chantilly, Oise, H., F. S.
   Montmirail, Marne, H. C.
   Serqueux, Seine-Inf., H. C.
   Valpuiseaux, S.-et-O., H. C.
   Chars, S.-et-O., H. C.
   Amiens, Somme, H.–1696
   Cerqueux, Diocese of Rouen.
1648. Dourdans, S.-et-O., C. H.
1649. Fontenay-aux-Roses, Seine, H. C.
1652. Brienne, Aube, H. C., S.
   Hennebont, Morbihan, C. H., S.
   Sainte-Marie-du-Mont, Manche, C. H., S.
   Warsaw, Poland, H. C., O.
   Paris, S. Louis-en-l'Ile, H. C.
1653. Metz, H. C.
1654. Bernay, Eure, H. C., S.
   Châteaudun, E.–et-L., C. H.
   Lubié, I.–et-L. C. H.
   Saint-Fargeau, Diocese of Auxerre, H. C.
1655. Houilles, S.-et-O., H. C.
1656. La Fère, Aisne, H. D.
   Arras, Pas-de-Calais, H. C., S.
   Attichy, Oise, H. C., S.
   Ussel, Corrèze, H. C.
1657. Cahors, Lot, O., O.
1658. Narbonne, Aude, H., H. C., S.
<table>
<thead>
<tr>
<th>Year</th>
<th>Location</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1659</td>
<td>Vaux, H. C.</td>
<td></td>
</tr>
<tr>
<td>1661</td>
<td>Bourbon-l'Archambault, Allier, H., S.</td>
<td>Coudray, Seine, H. C. Romainville, Seine, H. C.</td>
</tr>
<tr>
<td>1662</td>
<td>Guermantes, S.-et-M., H. C., S.</td>
<td></td>
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<tr>
<td>1663</td>
<td>Maisons, Diocese of Langres, H. C. Villers-Cotterets, Aisne, C. H., S.</td>
<td></td>
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<tr>
<td>1665</td>
<td>Cahors, Lot Villeneuve-le-Roi, S.-et-O., H. C.</td>
<td></td>
</tr>
<tr>
<td>1667</td>
<td>Montluçon, Allier, H. C., S.</td>
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<td>1670</td>
<td>Chaville, S.-et-O., H. C., S.</td>
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1670 Pithiviers, Diocese of Orleans, H. C.
   Saint-Meen, Ile-et-Vilaine, H., S.
   Versailles, H. C., S.
   Vineuil, Diocese of Blois, H. C.
1671. Montluçon, Allier, G. H., S.
1672. Château-la-Vallièrè, M.-et-L., H. C.
   Chaumont, Hte.-M., C. H.
   Nogent-le-Rotrou, E.-et-L., C. H.-1798
   Rennes, Ile-et-Vilaine, H. C.
   Verviers, Belgium, H. C.
On January 11, 1912, at the Mother House, Rue du Bac, Paris, after a short illness, Sister Marie Antoinette Mauche piously expired. She had been Superioress of the Company of Daughters of Charity for two years only, having been elected to this office on May 16, 1910.

On meeting Sister Marie Mauche one was deeply impressed by her refined and affable manner. The important position she occupied gives evidence of the ability and virtues which had been recognized in her. The physicians quickly realized her serious condition; during her last days she manifested, with an entire submission, that calmness which is usually found in those who are conscious of having truly served God during life.

After receiving the last succors of religion, she died in perfect peace. During her illness the Superior General came each day to console and encourage her. On receiving the news of her death, Cardinal Amette, Archbishop of Paris, called at the Mother House and after expressing his fatherly interest and deep sympathy to the Sisters, knelt a few moments in prayer near the remains. He assisted at the Solemn Requiem Mass and gave the last absolution.

The following article appeared in the *Semaine religieuse de Paris*, January 27, 1912.

**DEATH OF THE SUPERIORESS OF THE SISTERS OF SAINT VINCENT DE PAUL**

On January 15th, the funeral services of the late Sister Marie Mauche, Superioress of the Daughters of Charity of Saint Vincent de Paul, took place in the chapel of their
Mother House, rue du Bac, His Eminence, Cardinal Amette, presiding.

The funeral was becomingly modest and in perfect harmony with the tastes of the departed who had been through life a servant of the poor; the hearse bearing her coffin was that of the poor. This extreme simplicity and absence of all decoration seemed to bring out to greater advantage the superiority and sterling worth of the humble Sister whose remains were accompanied to their last resting place by crowds of silent and deeply grieving mourners. It was in truth, no ordinary loss over which they wept, but the death of one who had been a mother to the thirty thousand Daughters of Charity scattered over the whole world, whose only aim is to do good to the poor and the miserable.

Sister Marie Mauche had reached her sixty-seventh year when death came to close her heroic career of charity. At the age of twenty-one she entered the Community of Daughters of Charity. She was first placed on duty at the house of Reuilly and afterwards transferred to the Seminary or novitiate of the Mother House; thence she was sent to Siena, Tuscany. In 1879, the direction of the House of Charity in the parish of Saint John the Baptist, Belleville, was confided to her. She remained here until 1902, returning that year to Siena as Visitatrix of the Central Province in Italy.

Previous to this last change, she had twice been named for another mission, but the people of Belleville so violently protested that Superiors judged it best to accede to their wishes. Sister Mauche, ever submissive to authority, had already set out for her new post when the whole population, men, women and children, on learning of her destination, came in crowds to the residence of the Superior General and begged for her recall. Their petition was granted and thus it happened that on two occasions Sister Mauche on arriving in Turin received a dispatch to return.
to Belleville. Every one there loved her; gifted with a peculiar tact for winning hearts, she exercised a wonderful influence by her extreme goodness and her rare delicacy of feeling which prompted her to take a real and efficacious interest in sufferings of all kinds.

During the war of 1870, the house of Reuilly was converted into an ambulance and one of the wards was given over to the care of Sister Mauche. Although very young, her untiring devotedness was highly appreciated by the doctors and patients, and at the close of hostilities the officers in charge of the ambulance decided to petition for her the Cross of the Legion of Honor. They desisted on the advice of the Sister Servant who told them that such a step would be most painful to her young companion.

After six years passed in Siena as Visitatrix, Sister Marie Mauche was elected Assistant to the late Mother Marie Kieffer and on the death of the latter, two years ago, she was unanimously appointed to replace her. Sister Marie Mauche died in office — prematurely, it may be said — for owing to the shortness of the time during which she occupied this responsible position, it was scarcely benefited by those eminent qualities displayed so advantageously by her in her previous duties.
SAINT VINCENT DE PAUL
AND THE
BARBARY STATES

III—TRIPOLI

Comprising within its limits, Barca, the ancient Cyrene, Tripoli, one of the Barbary States, lies southeast of Tunis, its coastline extending to the boundary of Egypt. This territory was also the scene of stirring events which awakened the interest of all Europe. The following article gives us an inkling of its history both in ancient and modern times.

Like the other States of Sudan, Tripoli is a political creation of the Islam faith. The study of the diffusion of its tenets in Africa is of special interest, snatching as it did the negro population from its propensity to a wandering life and causing it to mingle with the Arab settlers and Berbers and thus cementing those political organizations, some of which present lengthy and thrilling histories. Bornu, the most ancient of these States, served as a model upon which have been formed Bagirmi and Waday.

These kingdoms—to which might be added the Houssa States—lately encroached upon by the French—continued to extend their power southward, sending forth expeditions which penetrated deeper and deeper into the wilderness; they contrived to gain a foothold among these idolatrous people, and the first thing that greets the French missionary as he travels through Congo in the direction of Lake Chad, is the Moslem trading post.

The strength of Islam was further increased by the spread of its different sects, the most powerful of which,
the Sunnites, established their general center in Djaraboul, Barca. Thus it is that of all the Barbary States nowhere as in Tripoli do Mahomet's teachings hold greater sway. The history of this territory is full of life and interest. After falling successively under the control of the Phoenicians, Romans, Vandals and Greeks, it was finally conquered by the Arabs at the time when Africa was invaded by these barbarians. It has since remained a Moham­medan State.

After a series of vicissitudes including the bombardment of its capital city several times by European fleets in retaliation for its piratical cruises, Tripoli was taken possession of in 1714 by the powerful clan of the Karamanli. A civil war broke out in 1835 and Turkey, taking advantage of these internal struggles, subjected it to the rule of the Sultan.

Fertile on the coast, the soil of Tripoli, with the exception of a few oases, is barren in the interior. To give a true estimate of the population is scarcely possible; it is computed from 800,000 to one million. The Europeans, about 3,000 in number, inhabit the coast and they are principally Maltese and Sicilians. There is also a Jewish colony which controls the greater portion of the business, while the remainder of the inhabitants is composed of Moors, Arabs, Kabyles, Kuluglis, Turks and negroes.

Tripoli, the capital, has a population averaging from 25,000 to 30,000. Besides the trade carried on by means of caravans, two other commercial enterprises have contributed to its development: the exportation of alfa which has considerably increased since 1870, and the importation of slaves from Waday, the caravans coming direct to Tripoli, having of recent years ceased to pass through Egypt.

More eastward, the port of Barca or Benghasi, is the
starting point of those caravans which, crossing the oases of Aujilah and Kufarah, direct their course to Waday. This route is little known and very dangerous, owing to the spread of the Sunnite sect, the general center of which is in this vicinity. The list of those who have fallen victims to the fanaticism of these tribes is a long one; among others we may note, Laing, von Beurmann, Melle, Tinné, the Flatters expedition, and several French missionaries.—Monestier (Echo de Chine).

As is generally known, Italy has gained a foothold in Tripoli. Driven out of Tunis by the French, she turned to this State situated south of Sicily. The colonies sent there by her were badly received and her attempt to foster commercial enterprises through the Bank of Rome established in Tripoli, was unsuccessful. In September 1911, however, while France and Germany were disputing about Morocco, attracting the attention of all Europe, Italy seized what appeared an opportune moment. On the 30th of September 1911, she declared war against Turkey and, after a short bombardment, took possession of Tripoli. The Turks having made some resistance, she declared Tripoli annexed to the Kingdom of Italy.

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Saint Vincent de Paul who had already sent Missionaries to Tunis was requested to extend the same favor to Tripoli. On the 28th of August 1654, writing to Father Ozenne, a Priest of the Mission in Poland, he stated: “Our confrères in Barbary give, by the grace of God, so great an edification that the Pasha of Tripoli asks us to send a few priests there, and he even purposes to write to the king on the subject. This is what certain merchants of Marseilles request through the provost of that city. Oh! how many
doors are opened to us to serve our Lord. Pray that He send laborers into His harvest.”

The lack of subjects is most probably what hindered Saint Vincent de Paul from responding to this pressing appeal.

IV—MOROCCO

Morocco, another of the Barbary States, is bounded on the east by Algeria and on the south by the Desert of Sahara, the Mediterranean skirting its northern coast line, while the Atlantic borders its western shore. Area 800,000 square kilometers, population from six to eight millions. The true name of Morroco is Moghreeb-el-Aksa, “The Extreme West.” It was thus called by the Arabs and this State formed the western portion of their African possessions. The French word Maroc is derived from Marrakech or Marrokech, one of the capital cities of the territory. The population consists of Berbers, Moors, Arabs, Jews, etc. Mesquinez and Marakech are recognized as capital cities and Fez as the holy city. There are numerous streams and the soil, especially in the mountainous district, is fertile.

Morocco occupies that territory known in ancient times as Tingitana Mauritania. After bending to the Roman yoke, it was governed by a native dynasty, until, passing under the rule of the Vandals, it was finally, in the eighth century, conquered by the Arabs.

France was eager to extend her dominion over Morocco which is contiguous to Algeria, and through conventions signed, with England in 1904, and with Germany on November 4, 1911, she established there a French protectorate.

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We learn from the letters of Saint Vincent de Paul that he was preoccupied with the thought of sending Mission-
aries to Morocco. Father Guérin, one of his priests, having established friendly relations between France and Tunis, obtained permission to ask for another Missionary. He therefore wrote to the Saint who immediately responded although he had already sent laborers to Algiers. Saint Vincent was also requested to furnish others for Salee in the Kingdom of Fez, Morocco, a city as famous for its mosque of wonderful length as for the cruelty and number of its corsairs.

In a letter to Father Portail on the 25th of July, 1646, we read: “We are asked to go to Salee in Barbary where the Gospel of Jesus Christ may be preached with entire freedom. Who is best suited for this mission?”—The request had been presented by the French Consul and Saint Vincent appointed Father Le Soudier to meet that officer at Marseilles where they were to embark for Salee. A Religious, however, forestalled this plan and claimed the mission. Saint Vincent who always dreaded misunderstandings as well in religious as in political affairs, wrote to the Consul on October 5th as follows: “We thank you most sincerely for the honor you have done our little Congregation in selecting it for the service of God and the assistance of the poor slaves in Barbary. In all good works it is our rule to leave the precedence to others. These Religious, I feel assured, will acquit themselves of this task far better than our Missionaries could have done. Should any misunderstanding occur between the laborers whose duties must necessarily bring them very closely together, it would not fail to scandalize both Christians and pagans.” The departure of the Missionary was consequently indefinitely postponed and the project of establishing a Mission in Morocco abandoned. Other apostolic workers have realized, as well as circumstances permitted, the good that was to be done there.
Such are the changes which Northern Africa has undergone and the events which link the memory of Saint Vincent de Paul and of his zealous Missionaries to the Barbary States. Let us hope that progress already obtained by the abolition of slavery in these territories, will find its repetition in the interior parts of the country, and that the wholesome light of the Gospel, with the steady advance of civilization, will penetrate farther and farther into the wilderness of that region which is still known as the "Dark Continent."

A. Milon
EUROPE

FRANCE

VISIT OF CARDINAL AMETTE TO THE MOTHER HOUSE OF THE PRIESTS OF THE MISSION

The Most Reverend Louis Amette, Archbishop of Paris, was created Cardinal by His Holiness, Pius X, in the Consistory of November 27, 1911. Magnificent public ceremonies in the Church of Notre Dame, Paris, greeted the return of the new Cardinal from Rome.

Wishing to offer his own congratulations as well as those of his devoted confrères, the Superior General of the Congregation of the Mission extended a special invitation to His Eminence to visit their Mother House, and it was cordially accepted. The reception, appointed for February 4th, took place in the Hall of the Relics which had been appropriately decorated for the occasion. A suitable program had also been arranged and when the Cardinal was ushered into the Hall a hymn of welcome was sung by the Lazarist students. At its close the Superior General arose and read an address in which he expressed the joy experienced by all for the new dignity of Prince of the holy Roman Church conferred upon their Archbishop—an honor which fittingly crowns the eminent virtues and fatherly devotion of their beloved Pastor. In the name of the Congregation he begged to offer with their sincere congratulations, their sentiments of filial respect and submission.

The Cardinal asked for the manuscript of the address,
expressing his pleasure and appreciation. With that benevolence and tact for which he is noted, His Eminence thanked the Superior General for his kind wishes, adding that he was happy to recall that Father Fiat's dispatch was the first to reach him after his promotion to the cardinalate, and as this message came from Dax, where the Superior General was then stopping, "it seemed to me," he said, "like a smile from Saint Vincent de Paul himself and a promise that he would pray for me."

After a few words of sympathy for the Daughters of Charity, the other branch of the family of Saint Vincent de Paul, each one approached and kissed the Cardinal's ring and received his blessing. His Eminence was then conducted to the chapel where he was to preside at the religious ceremony held on the occasion of the Golden Jubilee of the Archconfraternity of the Holy Agony of our Lord.
SPAIN

HISTORICAL NOTES

THE CONGREGATION OF THE MISSION IN SPAIN

II—THE SEMINARY OF BARBASTRO, 1759

The City — Barbastro or Balbastro, in the province of Huesca, Catalonia, has its own municipal and judicial administration. Population about 9000. It is a bishopric. Built on the mountain side, the city gradually slopes towards the valley; the most ancient part which is more densely populated, is near the summit of the mountain; here the principal public edifices are to be seen. The soil in general is fertile; the valley which is enclosed between the two mountain ranges of Poyet and San Marcos, covers an extent of two leagues by four. Distant about an hour’s walk is the spot where the Vero and Cinca meet. The climate of Barbastro is cold in winter, yet healthful at all seasons; the prevailing north and west winds are destructive to the crops.

The city proper is divided into two sections as the residences are built on the two banks of the river Vero. The houses, of modern construction, are generally commodious; the streets are well-paved and whilst some are wide and straight others are narrow and irregular, following the slope of the hills. Barbastro is a business center and the terminus of the line running from Selga and forming a branch of the Saragossa and Barcelona Railway System. A fine well-kept road leads to the capital of the province, distant about eight leagues. A post-office and telegraph station are among its public buildings. The diocese includes four deaneries: Barbastro, Benasque, Boltana and Graus.

decided to transfer their works of the Seminary of la Bella to Barbastro, the Missionaries took up their residence in the city on the 17th of April, 1759, and their house was henceforth known as the Seminary of Saint Vincent de Paul. They had much to contend with at the outset; the house allotted was a monastery formerly occupied by Capuchin nuns, but which, having been abandoned twenty years before, was in sad need of repair; in point of fact, it offered no suitable accommodation either for the Missionaries themselves or for those—especially the ordinands—whom they were to receive during the retreats. Without delay, therefore, workmen were engaged and so well did they push things onward that in five months a chapel large enough for two hundred persons was completed and thirty-two private rooms were prepared for immediate use.

On the 19th of July, 1759, feast of Saint Vincent de Paul, the solemn opening of the Seminary took place; the High Mass was celebrated by Don Jose Millaruelo, Canon of Barbastro. This zealous priest is justly recognized by the Congregation, not only as a signal benefactor, but also as the founder and protector of the Seminary of Barbastro.

Ten years later the Missionaries formed the plan of extending the buildings and of erecting a church. The Marchioness of Aytona generously contributed to this new work and the corner stone of the church was laid October 10, 1768, by Bishop Paredes. The edifice was completed in nine years and on October 19, 1777, it was solemnly consecrated by Bishop Juan Manuel Cornel.

Conditions imposed on the Missionaries—Among the duties incumbent on the Missionaries we may note a class of moral theology for extern students, which was one of the conditions laid down by the bishop when he permitted the removal of the Seminary to Barbastro. They were also obliged to celebrate annually one hundred fifty Masses, besides three anniversary Masses, mentioned in the will of
Don Torres and in the deed of sale of the vineyard of San Miguel and olive grove of Ferrara Alta, while they were to defray the expenses of the sons of Don Miguel de Torres and Alaman during the time of their education in the Seminary. Other Masses were to be celebrated for divers intentions, and the obligation was imposed of giving missions. These conditions, as may be readily seen, were somewhat overtaxing.

**Suppression and Restoration of the Seminary.** — The Priests of the Mission remained in Barbastro from 1769 to 1836, that is, a period of sixty-seven years. The political disturbances which suppressed all religious Orders and Congregations in Spain, obliged them to abandon the Seminary. The buildings were despoiled and appropriated to various purposes, until at last they were used as a prison and the beautiful church was converted into a store-house.

In a few years, however, the tide of events changed and the Seminary was once more included in the diocesan property. It was then projected to organize there a course of philosophy and theology, but the lack of funds retarded the realization of this plan. Towards the close of 1853, Don Basilio Gil y Bueno, Dean of the church, hoping to secure the support of some of the most influential citizens, began to think seriously of restoring the Seminary. He imparted his views to the Bishop of Barbastro, the Right Rev. J. Fort y Puig, who not only approved them but confided their execution to the worthy Dean himself, giving him full liberty to make use of whatever means he judged proper to carry them out.

Assisted by the municipal council of the city and by Don Pablo Sainz y Palacin, a very charitable citizen, Don Gil y Bueno immediately set about the work. In a few months that part of the buildings destined for the Seminary was entirely restored and on the first of October 1854, the opening took place.
The Priests of the Mission never returned to the Seminary of Barbastro.

Superiors of the Seminary of Barbastro. — The records of this house preserved in our archives, furnish us with a complete list of those Missionaries who successively governed the Seminary of Barbastro from its foundation to its suppression. It reads as follows:

Rev. Juan Justafre, 1759.
Rev. Raphael Pi, 1766.
Rev. Manuel Lobera, 1775.
Rev. Jose Duran, 1779.
Rev. Raphael Pi, second term, 1783.
Rev. Jose Morillo, 1789.
Rev. Fortunato Feu, 1813.
Rev. Jose Escarra, 1825.
Rev. Gaspar Torres, 1831.

Biographical Notes on the Above-Mentioned Superiors.

The Rev. Juan Justafre was born, December 27, 1706, and entered the Congregation of the Mission, October 9, 1736. He died at Espierba de Bielsa, December 2, 1766.

The Rev. Raphael Pi, born October 24, 1725, was sent from Barcelona to Barbastro on the 22d of October, 1759. He was named Superior towards the end of 1766. He returned to Barcelona in this same capacity, on March 27, 1775. Sent a second time to Barbastro, May 10, 1783, he remained there until 1789, when he was made Visitor of the Province of Spain. He died in 1796. Father Raphael Pi ranks among those zealous Missionaries who were an honor to the Congregation of the Mission in Spain during
the eighteenth century by their eminent virtues and extensive learning.

The Rev. Manuel Lobera was born May 29, 1730, and entered the Congregation of the Mission, December 29, 1759. He came from Barcelona to Barbastro January 22, 1762. Appointed Superior of this house in 1775, he resided here until September 18, 1779, when he returned to Barcelona. He died May 27, 1791.

The Rev. Jose Duran was born March 19, 1738, at Cervera, diocese of Solsona. He entered the Congregation of the Mission, April 16, 1759. Sent to Barbastro August 19, 1775, he was named Superior in 1779, and filled this duty until his death, May 27, 1784. During his last illness, Father Duran gave a most edifying example of piety. A few moments before his death he addressed a fervent prayer to our Blessed Lady for whom he professed a tender devotion.

The Rev. Jose Morillo came to Barbastro September 14, 1769. He was named Superior in 1789. Deeply versed in the Holy Scriptures, he was also distinguished for his knowledge of theology, philosophy and languages. As a preacher he was noted for his eloquence. He possessed eminent virtues and displayed great zeal in the discharge of the functions of his ministry, laboring long and fruitfully in the arduous work of the salvation of souls. He died in a house of the Mission at Cadiz, April 27, 1806. The people of the city deeply mourned his loss.

The Rev. Julian Lacambra was born at Graus in the province and diocese of Huesca. His father was Don Julian Lacambra and his mother Louise Baldelon. Sent to Barbastro, August 7, 1784, he was made Superior there in 1807. He died in office on the 12th of May, 1813.

The Rev. Fortunato Feu was born in 1771 at Torello, diocese of Vic, in the province of Barcelona. He entered the Congregation of the Mission in 1788. Appointed
Superior of the House of Barbastro, by Father Soubies, the Spanish Visitor, he came there on the 20th of May, 1813. On February 28, 1825, he was called to Barcelona as Superior of this house and Visitor of the Spanish Province, an office which he retained until 1829. In 1828, he opened a house of the Congregation in Madrid, becoming its first Superior and at the same time Director of the Daughters of Charity. Father Feu took a deep interest in the welfare of his spiritual daughters and he did much to further the progress of their works. Under his direction the following houses were established: a house of charity in Valencia, a hospital and a house of charity in Jativa, and other establishments in Vitoria, Santo Domingo de la Calzada, Los Arcos, Tolosa, San Sebastian, Oviedo, Ferrol, Caceres, Badajoz, Cadiz and Canary Islands. Father Feu was kind, simple and affable; he was a strict observer of the Rule. For twenty years he suffered from severe attacks of the gout and gravel, bearing up against his intense pains with remarkable patience and never uttering a word of complaint. On the 27th of November, 1833, he died, having reached the sixty-second year of his age and the forty-fifth of his vocation. His conduct at the approach of death was very edifying and he united with those who assisted him in saying the prayers of the Church and of the Community.

The Rev. Jose Escarra was born October 16, 1777, and entered the Congregation of the Mission, December 30, 1802. He came from Majorca to Barbastro on the 6th of June, 1814, by order of the Spanish Visitor, Father Segura, to teach moral theology. Sent as Deputy to the Assembly held in Guisona in 1815, he was thence missioned to Barcelona as professor of theology. On January 3, 1825, he returned to Barbastro as Superior of the house by order of Father Baccari, the Vicar General. He remained here until July 1831, when he came as Assistant to
Madrid, leaving only when the house was closed in 1835. For sixteen years Father Escarra taught theology in Paris. On the reestablishment of the Congregation of the Mission in Spain (1851), he returned to his native country as Commissary for the Superior General. Father Escarra resided in Madrid until his death which occurred on the 25th of January, 1855. He was seventy-six years of age and had reached the fifty-second year of his vocation. With the permission of the ecclesiastical authorities, his remains were placed in a vault of our former house of Leganitos which today (1910) is occupied by the Nuns of Perpetual Adoration.

Father Escarra was firmly attached to his vocation and to the observance of the Rules and Vows. Truly mortified in spirit, he showed both prudence and courage in carrying out his resolutions; practical and experienced, he showed great charity towards all, while he labored with unabated zeal in the various works of his Congregation.

The Rev. Gaspar Torres was born, January 3, 1768, at Naval in the province of Huesca, diocese of Barbastro. His father was Don Francisco Torres and his mother Dona Catalina Lapazuela. He entered the Congregation of the Mission on the 1st of May, 1791. On May 31, 1831, he came from Madrid to Barbastro where he was made Superior remaining here until the suppression of the establishment. Father Torres was a great lover of the Rule and an indefatigable worker. He died in his native country, April 8, 1839, at the age of seventy-one years and forty-eight of vocation.
AUSTRIAN-POLAND

Letter from the Rev. G. Slominski, C. M., Visitor, to the Very Rev. A. Fiat, Superior General

Cracow, August 27, 1911

On Monday I again visited the Poles at Grauhof and had the consolation of administering the Sacraments to a sick woman. My mission here was at an end and I waited for a definite answer to know whither I should direct my steps. The Bishop had mentioned Henningen, yet as the pastor of Dorstadt asked that I go to his parish in order to prepare his Polish people for Confirmation, I hesitated.

It was finally decided that I should leave Thursday for Dorstadt and thus two days remained at my disposal. Taking advantage of them, on the first I paid a visit to Goslar which abounds with memorials of the German emperors, and on the second, in company with the pastor, I made an excursion to Harzburg, a small town in the mountainous district of Harz. Here we met three priests whose parishes I will visit in the course of my missionary labors. They all expressed their lively interest in our emigrants, deploring the fact that no Polish priest had as yet come to their assistance. This meeting proved a great encouragement to me as I may look forward to a cordial reception everywhere, all these pastors seeming disposed in our favor. We then went together to Burgberg where is to be seen the famous monument erected to Bismark, bearing the celebrated inscription: "Nach Canossa, gehen wir nicht!" (We are not going to Canossa!)—This monument was erected by the Liberals to commemorate that occasion when the Iron Chancellor, in his defiant attitude against the Church,
cried out: “We are not going to Canossa!” and it stands on the very spot where Henry IV started for that city. As it was placed here without the sanction of the Duke of Brunswick, he, indignant at the audacity of the Liberals, permitted the Catholic population to build a church at the foot of the mountain under the name Saint Gregory VII.

On Thursday morning I boarded the train for Hedwigsburg, whence I was to proceed to Dorstadt. On alighting I caught sight of a little girl who was making desperate efforts to attract my attention and I soon found out that she had been sent to conduct me to my destination. She pointed out a small cart in which I placed my valise and then took my seat. With my youthful guide as driver, I rode in this primitive conveyance for full three-quarters of an hour under a scorching sun. We, however, arrived safe and sound at Dorstadt and I soon learned why the pastor had not sent a carriage to the station—it was an utter impossibility by reason of the simple fact that among his three hundred parishioners, not one owns a horse. They are indeed very poor and like the Catholics of the other parishes in Hildesheim, belong to the laboring class.

That very evening I began work by hearing confessions. Towards eight o’clock one hundred twenty penitents were crowding around the confessional. My task ended, as morning dawned I distributed Holy Communion and having spoken a few words of encouragement to these good people, gave them Miraculous Medals. The next day I went with the pastor to visit the farm of Hedwigsburg where there are about sixty Poles. The farmer is also Polish, being a native of Posen. Hedwigsburg is not his usual residence, as in the fall he goes with his family to Posen and returns here only in February, bringing with him workmen from Poland. The farmer is a good, well-meaning man and he does his best to maintain a high standard of morality among the laborers, severely repri-
manding any misbehavior. The little colony is consequently a model one and the parish church is regularly attended. I called on another Polish family, residents of the place for many years; the children do not speak a word of our language. Through the Catholic Society of Saint Boniface, which covers all his railway expenses, the eldest boy attends a Catholic school at Wolfenbuttel, but the youngest goes to a Protestant institution as these poor people cannot afford to send him with his brother.

On our return to Dorstadt, I found a few persons awaiting my arrival; I immediately heard their confessions and after midnight, gave them Holy Communion. At the request of the reverend Pastor, I celebrated Holy Mass Saturday at the Sisters' asylum. They are called "Sisters of Saint Vincent." I was given here the saddest reports about our young Polish laborers who live closeby. The sound of dancing and loud laughter may be heard every night to a very late hour and so seldom do they go to church that the Sisters were under the impression they were all Protestants. On leaving the asylum I made it a duty to call on the overseer to ask his permission to visit these young people at midday which seemed to me the most opportune time. This man is a Protestant and does not worry himself about his workmen's behavior. Having been granted my request, I presented myself at the house about twelve o'clock and found my young friends gathered together in the dining room for their noonday meal. They were a lively group of sixty boys and girls, for nearly all are under twenty. After discussing various topics, I contrived to introduce the subject of religion and told them of the disparaging reports which had reached me and how deeply grieved I felt at their neglect of their religious duties which led the people in the neighborhood to believe they were all Protestants. My little talk contained practical advice and I strongly urged them to attend the seven
o’clock Mass on Sundays when the pastor, who is most favorably disposed towards them, promised they could sing in Polish the Office of Our Lady. As very few persons come to the church at that hour, they can wear their working clothes and need not be ashamed of their poverty. As the overseer exercises no vigilance, I concluded by giving the older ones charge of the younger. I noticed that their hearts were touched, for it was with tears they promised to amend and I left them, feeling confident that my little visit was not paid in vain and that they only needed to be reminded of their duty to be brought back into the right path.

That afternoon I directed my steps to Hennigen, distant half an hour from Dorstadt. The pastor is one of the three priests I met at Harzburg and consequently an introduction to him was needless. The Poles, apprised of my arrival, flocked to the church with hearty good will and I immediately went there, hoping to find a plentiful harvest. I was not mistaken; one hundred ten persons approached the sacred Tribunal. Some had come from a great distance, a few even from the duchy of Brunswick. Many remained all night in the church as it was too late to return home. As early as five o’clock Sunday morning, I found a new crowd in church and heard one hundred twenty confessions. About five hundred Poles assisted at Holy Mass and among them were some who had come to me at Dorstadt. The church offered ample accommodation, as the parishioners scarcely number three hundred fifty and of these, here as elsewhere, there are negligent members. The edifice is of Roman style and it is very fine, having formerly belonged to the Augustinians who were driven out in 1810. Their whole property was sold to a Protestant who constructed an ice factory so near the church that it occasioned an extreme dampness. Although the factory has been removed to a greater distance, the evil
it occasioned is not as yet remedied and the walls of the church are not entirely dry.

The good pastor is very kind to the Poles as they set a good example to the rest of his flock. In order to encourage them, he subscribes to the *Sunday Messenger*, a Catholic Polish periodical, which he freely distributes; moreover, on Sundays he asks those who come from a distance to take a cup of coffee at the presbytery after Mass and Vespers and he himself is studying Polish in order to be able to converse with them.

After Mass, I addressed the Congregation and here as in Grauhof, recommended the reading in common of the *Treatise on the Truths of Faith*; at once twenty-three copies were ordered. At the conclusion of the sermon, Benediction of the Blessed Sacrament was given by the Reverend pastor and I resumed my work in the confessional. That evening, accompanied by the pastor, I visited our Poles in their homes. Their overseer is also Polish and he with his family returns every year to Posen for the winter months. The workmen in this place are generally from Bochnia, Galicia.

On Monday a small group of eleven came on foot from a considerable distance to go to confession. After hearing them I went with the pastor to carry the Blessed Sacrament to a sick woman, the wife of a railroad employee. He is a native of Ostrowa where he worked for twenty-three years for a railway company which sent him to a place near Berlin and thence to Saxe, transferring him a year ago to Börssum to his great regret, as his wife is an invalid completely paralyzed. As he could not afford to lose his position he was forced to submit. That evening he came to the church with several others and after hearing their confessions, I advised them to remain until after midnight when I could give them Holy Communion. At half-past ten a band of twenty-one arrived on the evening train.
Having confessed and communicated, they set out on their homeward journey in a pouring rain; some of these good people had a three hours’ walk before them.

On Wednesday evening, I returned to Dorstadt to prepare the Poles there for Confirmation which was to be given by the Bishop the following Sunday. The number to be confirmed was seventy-two. After an instruction, I heard the confessions of about forty penitents—mostly men—who work in the brickyards of Klein and Gross-Biewende, two leagues distant from Dorstadt. Thursday morning I left for Hildesheim where I was to meet Father Paszyna and with him call on the Bishop. As he had been apprised by the Rector of the Seminary of our intention the good Bishop himself appointed the hour for our visit. We were indeed most cordially received and His Lordship was very profuse in his thanks to our Visitor who had so kindly sent his Missionaries to the assistance of the priests in this diocese. He showed us several letters written to him by the Poles asking for Polish priests. When reading them, the Bishop expressed how deeply grieved he felt to be unable to respond more fully to these requests. It is particularly in the duchy of Brunswick that needs are most urgent as there are thousands of Polish emigrants there, and they are subjected to many restrictions. No foreign priest is permitted to take up his residence in the place and, moreover, should any be sent by the Bishop, he must present a license signed by the government officials as he cannot celebrate Mass without their authorization. A few years ago a law was still in force which obliged Catholic pastors to secure the permission of the Protestant pastors every time they administered Baptism or conducted funeral services.

At the close of our visit the Bishop expressed his hope that you would continue to help him in promoting the religious instruction of the Polish members of his diocese.
who are truly like a flock without a shepherd. We then received a full program of our future labors. I rejoice in advance at my allotted work and I beg that you permit me to continue to the end. Hearing confessions during the whole night is somewhat tiresome, I admit, yet the fruits gathered are very consoling and encouraging. It is most edifying to see the eagerness with which these poor people flock to the church, crowd about the confessional and approach the Holy Table, and that at the cost of numberless and painful sacrifices. At this sight, one indeed readily forgets his own fatigue and trouble. Besides, the privilege of taking extra repose in the daytime compensates for whatever sleep I lose and gradually I have become accustomed to this kind of life.

On free days we meet at the Seminary of Hildesheim. The Rector does everything in his power to make our stay enjoyable. There are only nine students in the last course and at the request of the Rector I give them a daily lesson in Polish, making them read and pronounce the words. All the priests of the diocese have a small manual entitled Comes polonicus, which contains all that is sufficient to hear confessions in Polish and German. In cases of urgent necessity they make use of this little book.

On Saturday afternoon, I left for Steinbrück, twenty-five minutes distant by railway from Hildesheim. That same evening I heard seventy confessions and the next morning, sixty. After distributing Holy Communion, I gave an instruction and at the close of the High Mass and Vespers spoke again, explaining the Sacrament of Confirmation. I also imposed the Miraculous Medal, and took advantage of every opportunity to recommend the reading of the Treatise on the Truths of Faith. Having heard several other persons who presented themselves for confession, I went accompanied by the pastor, to Lafferd where about sixty of our Polish young men and women from Western
Prussia, are employed in a canning factory. They earn seventeen pfenings an hour and are provided with all necessaries, except bread. They are miserably lodged from a hygienic standpoint, as many are crowded together. For instance thirteen girls occupy a room five meters by three and along the walls may be seen bandboxes, valises, etc., which not only take up much room but prevent free ventilation.

On returning to Steinbrück we visited the Poles who are stationed here and who number about sixty or more. On Monday evening a large group crowded around the confessional. Among them were three young girls who, without breaking their fast worked the whole day in the fields—an hour distant from Steinbrück—and in the evening walked to the church to go to confession and receive Holy Communion. Those who had broken their fast were obliged to wait until after midnight. In the meantime they sang hymns while I accompanied them on the organ. The good pastor, hearing the music, came to the church and he remained with us until twelve o'clock. Although a German he likes Polish music and he has asked the people to sing some of our hymns before and after the High Mass.

On Tuesday I went back to Hildesheim to prepare for my departure for Salzgitter.

(To be continued.)
TURKEY IN EUROPE
MONASTIR

Letter from Sister Viollet, to the Very Rev. A. Fiat, Superior General

Monastir, November 12, 1911

Permit me to give you a few details of the work accomplished by us in our small mission here. In the course of the current year nearly 30,000 poor were given relief at the two dispensaries and in our visits to the sick in their homes, about 3,202, we were afforded the opportunity of baptizing 130 dying infants; doubtless they are now interceding for us in heaven and calling down many blessings upon the Community to which they owe their eternal happiness.

I began by enumerating the consolations; with them, however, also came trials. Thus when the cholera broke out, the doctors and others were anxious that we take care of the sick, but they were opposed by the orthodox clergy, that is, the non-Catholic ministers, who pretended that we would take advantage of the occasion to spread the teachings of our faith. As you can readily understand, there is much to be done to overcome prejudices, very strong in these parts. Nevertheless, whenever called upon to attend cases of the plague-stricken we immediately responded. Fortunately, it is always easier to gain access to the poor who are indeed our portion. I often wonder how we shall contrive to find wherewith to assist those who will apply to us during the coming winter.

At the close of the last term, our school numbered sixty-three pupils. The cholera had dispersed them and very few returned at the next opening. These children are
docile and studious; we are much gratified at their progress and may look forward to an abundant harvest in the future so well do they profit by present opportunities. It would be a great joy to be enabled to open a free school in the populous quarter of Baï, and could we rent a house for this purpose one of our Sisters who speaks Slavonic would be able to take charge of it.

Sister Viollet