VERY REV. JOHN COUTY, C. M.

SEVENTH SUPERIOR GENERAL OF THE CONGREGATION OF THE MISSION
(1736-1746)
Persons having a special interest in the study of the life and works of Saint Vincent de Paul, sometimes ask information on this point. The chief source is undoubtedly the Lives or Biographies of the Saint, but these are very numerous and many of them are reproductions, more or less complete, of some prior publication. In Volume X, English edition, we gave a long list of the biographies of the Saint.

There are, in fact, only three Lives of Saint Vincent de Paul which, from an historical point of view and by the personal researches of their authors, are works of reference. These standard Lives are those of Abelly (1664), Collet (1748), and Abbé Maynard (1860).

There are two other Lives which rank next in merit, the publication of which met with marked success, one as an artistic production — *Saint Vincent de Paul et sa mission sociale*, by Arthur Loth (1880), the other as a literary and descriptive work — *l'Histoire de Saint Vincent de Paul*, by Abbé Bougaud (1889).

We purpose to give some information of each of these works, beginning with the three great Lives as above enumerated. The Life of Saint Vincent by Abelly is the most ancient and it has furnished material for all subsequent works. We therefore mention it first.
I—ABELLY'S LIFE OF SAINT VINCENT DE PAUL

Four years after the death of Saint Vincent de Paul, his Life written by Abelly appeared. This work, dedicated to Queen Ann of Austria, soon became very popular. Facts are such as the author relates them, the character of the Saint such as he portrays, otherwise his readers, who were witnesses, would have protested. An instance confirms his statement: the Jansenists having found fault with Abelly's account of the part taken by Saint Vincent against Jansenius, the biographer was compelled to produce the source whence he drew his information. This was an easy task and it proved conclusive.¹

The character of Abelly is a guarantee of his perfect sincerity. In his “Advice to the Reader” with which he prefaces his Life of the Venerable Servant of God, Vincent de Paul, he expresses himself thus:

“I must warn you in a few words, my dear reader, of three things to which I call your attention. The first is, that as truth is like the soul of history, without which it is undeserving of the name and should rather be included in works of fiction, you can rest assured it has been faithfully adhered to in this work; everything recorded is either publicly known or authenticated by reliable parties; I myself have seen and heard many of these things, having had the happiness of knowing Mr. Vincent many years and of visiting his birthplace about twenty-five years ago, on which occasion I met his nearest relatives.”

From an historical standpoint this work therefore is of the highest value. Its full title is: La Vie du Vénérable serviteur de Dieu Vincent de Paul, instituteur et premier Supérieur général da la Congregation de la Mission, divisée

¹See La Vraie Défense des sentiments du vénérable serviteur de Dieu Vincent de Paul, etc. par M. Louis Abelly, ancien évêque de Rodez. Paris, 1668.
LOUIS ABELLY, BISHOP OF RODEZ
Author of the *Life of St. Vincent de Paul*
The work is divided into three books; the first is entitled la Vie, the second, les Œuvres, the third, les Vertus. In the first the biography of the Saint is given, in the second, his works, this part forming, it may be said, the first chapter of the history of the Congregation of the Mission destined to continue the undertakings of the Servant of God; in the third, written especially for our edification, is found a true portrayal of what a man of works, active, and sincerely Christian, may be.

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The following biographical notes on Abelly are, with a few additions, the same as those to be found in the edition of his Life of Saint Vincent de Paul which appeared in 1891. They are for the most part borrowed from Collet, another of the Saint's biographers.

“Louis Abelly was born in 1604. His father, Pierre Abelly, was treasurer and tax-collector of the generality of Limoges. He followed a course of study in Paris where he is believed by some to have taken his degree of doctor. What is certain is that he attached himself to Saint Vincent de Paul when the latter came to reside at the Collège des Bons-Enfants. Abelly took a share in the Saint's apostolic labors and in all things, spiritual as well as temporal, followed his prudent direction.

Vincent at first sent him to the Right Rev. Francis Fouquet, Bishop of Bayonne, who made him Vicar General, a position requiring at that time as much firmness as wisdom. Recalled to Paris on business, Abelly, who knew the needs of the country people, accepted the care of a village church. His modesty edified all, but shortly after (1644), he was compelled to resign and to become pastor of Saint-Josse, Paris. His clergy then became his
chief care and he formed a community of priests which
served as a model to many others.

“When beggary was prohibited in Paris, Vincent de
Paul, who knew how to do good in its fullest extent,
demed it well to confide the spiritual direction of the
General Hospital to this virtuous friend. There was per­
haps in all Europe no parish more difficult to manage than
this establishment. Abelly acquitted himself so creditably
of this duty as to evoke the comment that if Vincent de
Paul’s choice was an honor to him, Abelly was an honor
to the choice of Vincent de Paul.

“The Right Rev. Hardouin de Péréfixe, Bishop of
Rodez, having been raised to the archbishopric of Paris,
asked and obtained Abelly as his successor. The diocese
of Rodez, filled with Huguenots, had need of a pastor and
the newly-elected bishop hastened to take possession of his
see (1664). With his usual activity, he at once set to
work, but unfortunately the climate proved detrimental to
his health. After an attack of paralysis which presaged a
more severe distemper, the truth had to be owned. Abelly
with practical good sense fully made up his mind, and
when the physicians declared that he could remain in
Rodez only at the risk of his life, he decided that he must
not retain a diocese in which it was not possible to reside.

“His former relations with the Founder of the Mission
inspired him with the desire of ending his days in the same
house in which this holy man had died. The apartment
given him at Saint Lazare was as plain as could be. Here,
freed from the worry and turmoil of the world, he devoted
the greater part of his time to prayer and study; or rather,
he so arranged his studies that it was a constant prayer.
Of his more than thirty works there is not one which does
not tend to enlighten and nourish the soul. His *Saeerdos
christianus, Episcopalis sollicitudinis Enchiridion, Tradi­
tion de l’Eglise*, treating of devotion towards the Blessed
Virgin, his *Meditations* for the whole course of the year, can only be the productions of a writer deeply versed in Holy Scripture, familiar with the laws of Christianity and the priesthood, and having a thorough knowledge of the interior life. "His *Medulla theologica* excited the criticism of the French Juvenal"; it would be easy for me to show that learned men judged the work excellent.

"The love of the former Bishop of Rodez for study did not prevent him from rendering to his neighbor all the services that might be expected of him. He directed in quality of Superior, several communities of women, among others that of the *Sœurs de la Croix*; he was also spiritual director of several persons of rare piety and by his wholesome counsels not less than by his example, formed young ecclesiastics to virtue. The students of Saint Lazare were tenderly loved by Abelly, and it is to his liberality they owe the country house to which they retire for a much needed rest. The Missionaries are indebted to him for many other favors. He edified them during his life-time and wished to repose among them after death. Louis Abelly died October 4, 1691; his remains were placed in the Chapel of the Holy Angels, Saint Lazare."

"With the exception of the procès-verbal of the canonization which the sacredness of the religious oath seems to place in a higher order, could there be desired," adds Collet, "a guide deserving of greater credit? He was a contemporary of our Saint and had frequent intercourse with him for several years; he was also thrown into intimate relations with his spiritual children. He did not write a single word without submitting it to some eyewitness and his work was compiled from memoirs drawn from

1 *"Le moelleux Abelly ..."* (Boileau, Lutrin, liv. IV.)

2 At Pantin near, Paris.
up, as it were, by the people themselves. Moreover, Abelly was full of candor, uprightness and honesty."

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What share is to be attributed to Abelly in the compilation of the *Life of Saint Vincent de Paul*?

He himself explains it: "I will candidly tell the reader what happened. A few years after the death of Mr. Vincent, the Missionaries, through love of their holy Founder and the urgent requests of many distinguished persons who reverently honored his memory, resolved to publish the history of his life; they believed that this work would not only be useful to their Congregation, but would also contribute to the general edification of the Church; subsequent events will doubtless prove that they were not mistaken.

"They themselves could have undertaken the work as their Company counts many capable members. But the humility bequeathed them by Mr. Vincent induced them to choose a pen other than one of the Congregation. Their eyes fell upon me, probably because it was my privilege to know Mr. Vincent and to visit him frequently for many years. Whatever be the reason, the task was offered me and as soon as I accepted it, the Missionaries sent me all the documents they had themselves collected, besides others written by persons of credit. In order to facilitate the work, one of the Missionaries arranged all these papers in order and he did this with so great care, that, in truth, I can say I did nothing else than transcribe what was given me; in many instances I could not have expressed myself as clearly, especially when recording the words of Mr.

1 Collet, *Vie de Saint Vincent de Paul*, t. ier, p. v.

Vincent, which I did not change and to which I added nothing, as I can now protest and confirm by oath, if need be. As for Mr. Vincent's letters, those in my work are only copies of the originals now in possession of the Missionaries. Not content with acting thus before forwarding my manuscripts to the printer, I sent them to Saint Lazare to be submitted to these gentlemen. They kindly took the trouble to read them and to assume the expense of publication.

Thus writes Abelly. It has been sometimes advanced that he was not the author of the Life of Saint Vincent de Paul, having only lent his name to its publication. The true author, we are told, is Francis Fournier, a Lazarist, the one who furnished the documents mentioned by Abelly. This is stated by Joseph Lacour, author of a History of the Congregation, and repeated by Abbé Maynard. The reader may draw his own conclusion from the words of Abelly above quoted. Doubtless, honor is due to Fournier who furnished a great deal of material. Documents were given him wherewith to compile a work, but it is truly the learned and amiable Abelly who is the author of the excellent Life of Saint Vincent de Paul which bears his name.

* * *

In 1668, Abelly published a second but abridged edition of his work in two books. The first Life however is the one generally preferred and numerous editions have appeared; the latest, in 1891, is in three volumes as the first edition.

Abelly's Life of Saint Vincent has been translated into several languages. Even as far back as 1677, it was translated into Italian by Acami who slightly abridged it; in 1710, it was translated into German. A few years ago the first book of Abelly (the Life) appeared in Flemish.
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The *Life of Saint Vincent de Paul* by Abelly will ever remain a work highly prized on account of its historical worth and ever attractive because of the piety of its author. Other writings may give more in detail the period in which Saint Vincent de Paul lived—an item not to be disdained—but no author could retrace the character of Saint Vincent de Paul as naively and exactly as did Abelly.

We will now speak of the Life written by Collet.

*(To be continued.)*

A. Milon

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**ALSACE-LORRAINE**

Important and interesting meetings were held at Metz, from the 11th to the 16th of November, 1912, constituting what was called the *Charity Week*. The object of these meetings was to promote the progress of good works, "very numerous and flourishing in this city." *Le Lorrain* of November 16th gives an account of the Friday meetings in which a glowing tribute was paid Saint Vincent de Paul, who loved Lorraine so dearly, and whose memory is so faithfully cherished.

We learn that on one of the preceding days, the Rev. E. Villette, Procurator General of the Lazarists, in an assembly presided over by the Bishop of Metz, spoke of the work of the Ladies of Charity. The useful information given by him was much appreciated and has already effected great good.

We reproduce the reports of the meetings held on Friday. In that of the morning, the Rev. Alphonsus
Sieben, chaplain of the Daughters of Charity at Belle-
tanche, entertained his audience on the principles of educa-
tion. In that of the evening the ever-encouraging memory of Saint Vincent de Paul was brought into bold relief, first
by Abbé Thellier de Poncheville, the popular speaker of the Congresses and Social Weeks in France, second in
another address by Mgr. Werthmann, who in a no less attractive manner, sketched the life and works of Saint Vincent de Paul. The following article appeared in Le Lorrain:

"The whole morning, from nine o'clock until midday, was devoted to two lectures of paramount importance, both of which were delivered with rare clearness and precision and a vigor of expression which plainly showed the deep conviction of the lecturers.

"Doctor Schuman, a lawyer of Metz, was the first to speak; his paper treated of the education of abandoned children. The lecturer detailed the different cases in which the care of a child's education should be taken away from its parents, by what means this is achieved, what results are obtained, what share belongs to private charity in its necessary coöperation with the civil or judicial administration, what is wanting in the law, what should be added to it, and by what organization legislative powers and desirable ameliorations may be obtained.

"This paper, overflowing with minute and exact details, was loudly applauded; but what a task he portions out to private benevolence! There was reason to say, in the discussion that followed, that on this point, in our country places more than in our large cities, a real work of education was to be accomplished. All who occupy themselves with charities should change their manner of doing so, in so far as to adapt it gradually to modern legislation. This is besides the only means of enabling the poor to profit by them, for if legislation leaves something to be desired, it,
however, offers opportunities of which it is our duty to take advantage in favor of our clients.

"The second paper related to the principles that should direct the education of abandoned children. This was drawn up with great vigor and true psychology by the Rev. A. Sieben, chaplain at Belletanche. He claims for the children of our boarding schools, orphanages and asylums, an education more thoroughly religious, rational and professional. This lecture was a raid on the methods of education ordinarily employed for abandoned children, and the lecturer showed how the activity of modern life claims for these children a more complete formation than formerly; that it is necessary especially to impart to them deeper convictions, to develop in them the sentiment of personal responsibility, and to train them practically to real life.

The too brief discussion which followed and which called forth at times expressions of charming simplicity, showed that all present had been impressed by this paper and that a full dependence can be placed upon the zeal of the orphans' educators in their efforts to strengthen and further the good work; but time and patience will be needed, as well as good will and money. Will they all come at the opportune moment? It is doubtful. One thing however is certain—all are eager to work with great earnestness.

THE EVENING MEETING

Those who had the good fortune to be present at the lecture given by Abbé Thellier de Poncheville on Saint Vincent de Paul, the initiator of modern charity, will long preserve the impression made by the beautiful and vivid language of this young and distinguished speaker. Having so often roused the attendants of the Congresses, Social Weeks, and Catholic Eucharistic Congresses, as well in
France as in the New World, it is well that the Abbé de Poncheville should come to Metz to speak to our hearts and instruct us in what way charity is to be understood and practised.

His comprehensive and luminous teachings were all the more in sympathy with his audience, as he employed all his apostolic zeal in describing one of the most attractive characters of Catholic charity. His voice seemed to be sustained by the generous breath of Saint Vincent de Paul, whose principles, methods of charity, and conception of the eminent dignity of the poor, he developed; the manner in which he quoted the words of good Mr. Vincent was at times sweet and simple, at others vibrating and sonorous, showing forth in turn the smallest details and the wonderful success of Saint Vincent's charity. To give oneself, without measuring one's interests or condition; to give methodically and simply, without seeking popularity; to give, and at the same time to consider the poor as our worthy masters, is this not a most beautiful collection of generous thoughts to be presented at the closing of a Charity Week?

The Abbé de Poncheville has so happily represented these items that they must remain and bear fruit, eliciting the sincere gratitude of all charitable hearts and of the poor of Metz and Lorraine.

After this lecture, in French, Mgr. Werthmann addressed the meeting in German on the same subject — the great Saint of Charity — whose life and benevolent works he related with no less eloquence than the brilliant Abbé. This lecture was accompanied by stereopticon views which helped considerably to impress more deeply on the audience the scope and features of the work of Saint Vincent de Paul.

Among those present were Doctor Foret, Mayor of Metz, Mr. Jung, his Assistant and President of the Board.
of Charities, many clergymen and members of the Conferences of Saint Vincent de Paul, and others. All were charmed by the words of these two orators who were warmly congratulated by Canon Erman.

VISIT OF THE MOST HONORED MOTHER JOSEPHINE MAURICE TO BELGIUM AND SPAIN

From the Mother House of the Community of the Daughters of Charity, we have received the following details.

I—VISIT TO BELGIUM
July 27 - August 3, 1912

Since her election the Most Honored Mother Maurice had cherished the desire—which our Most Honored Father urged her to realize—to offer near the sacred relics of Saint Vincent, the homage of her piety, and to place her administration under the protection of her Blessed Father. Thus on the 27th of July, she left Paris en route for Belgium.

There in the beautiful chapel of the Central House of Ans, near Liege, before the altar which, for the present, shelters the relics of Saint Vincent de Paul, the new Superioress of the Daughters of Charity invoked on her children scattered throughout the world, the blessing of their holy Founder.

Besides the pious object of this first journey, she also desired to meet our dear Sisters of the Belgian province; very rapid must be the tour, since eight days only could be devoted to it.

The worthy Visitatrix of the province, Sister Ducher, arranged the program of the trip so that the Sisters of the
various houses of Belgium might come in deputations to the five centres selected for convenience; namely, Ans, Louvain, Brussels, Bruges and to return by way of Antwerp.

At Ans-lès-Liege, the principal city of the province of the Daughters of Charity in Belgium, were assembled Sisters from the twenty-six houses nearest the centre, besides those from the houses of Bocholtz and Susteren—the houses of Holland having been recently annexed to the province of Belgium. The 15th of August, feast of our Most Honored Mother, was approaching; Ans was foremost in offering the customary good wishes. Nothing of all that the heart can give was wanting on this happy occasion.

In the evening the Most Honored Mother visited the young girls of the Patronage attached to the Central House, and was most agreeably impressed by the intelligent, serious countenances, and the simple yet dignified deportment of these young workwomen, who, thanks to the Patronage, continue to be pious and respectable, notwithstanding the dangers by which they are surrounded.

The project of creating extern workrooms where they could obtain suitable and remunerative employment was warmly approved by the Most Honored Mother. In the program for Ans was included a visit to the Bishop of Liege. During the audience, among other consoling things, His Lordship told the Most Honored Mother that in Belgium, "she would hear nothing but good of her daughters."

By an intelligent management of time, during these two days all the Sister Servants enjoyed the consolation of an interview with their venerated Mother; they were charmed with her goodness and her amiable simplicity. Several Sister Servants, in order to compensate themselves for not
having the opportunity to show her their works, gave her a very interesting verbal description of them.

Two of these works in particular attracted the attention of the Most Honored Mother: First, the Cockerill Orphanage at Seraing, a home for the orphan children of the workmen of the Iron Foundry. Some weeks previous a number of the smallest of these children came to Ans to pray, according to their own expression, to the Father of the Sisters, Saint Vincent de Paul. This little pilgrimage caused quite a sensation along the route. The second, the St. Leonard Linen Manufactory, at Liege, is indeed a very special work. It is an immense establishment giving employment to twelve hundred laborers, of whom from eight hundred fifty to nine hundred, are women and girls. The mingling of the sexes, their disorderly way of living, not even being properly covered while at their work, had given to this manufactory a sad enough reputation.

Such was the condition of things, when in 1907, at the entreaty of the Bishop of Liege, aided by Mr. Dallemagne, a man of great benevolence, the Community of the Daughters of Charity accepted this work. From that time the number of children in the day nursery and the asylum increased, and the number of young girls was doubled. At the present time, these young girls, divided into two bands, come alternately for a half day to the workrooms of our Sisters, one band in the morning, another in the afternoon; they bring linen or clothing to make or to mend, and they also make the working blouses, which, since the coming of our Sisters, all the employees are obliged to wear. A refectory also was organized, where for two cents, the female employees may procure a bowl of soup and a portion; this has corrected the disorderly scenes that occurred formerly during the repasts taken in common with the workmen of the iron foundry.
To these advantages, is added that of religious instruction, which is given also to adults—men and women; the number of baptisms has increased, and marriages legalized. The good reputation of the manufactury is now established, and very soon, in the Patronage which is daily increasing, will be formed an association of the Children of Mary.

Monday, after a farewell prayer at the shrine of Saint Vincent, they departed for Ans. The Visitatrix sent the Procuratrix of the province, Sister Trisbourg, to accompany our Most Honored Mother and her secretary during the remainder of her journey through Belgium.

Some hours later the three travelers arrived at Louvain. It was neither flourishing works nor numerous houses that attracted the Superioress of the Company to the rue du Canal.—Everything in this centre wore a quite different aspect, and even in the centre itself one perceived a striking contrast.

In one part is a house of retreat, where are gathered together a number of aged and infirm Sisters who had come from houses which were once so prosperous, but which now are scattered by the tempest; on the other side is an annex of the Economat of Paris, where some devoted Sisters labor faithfully at their task encouraged by the thought that their work is necessary, as wheels in the general machinery of the Community, and still more are they consoled by the fact that they are complying with God’s Will. There even more than elsewhere the Most Honored Mother wished to impart a ray of sunshine and to encourage her daughters. The devoted Sister Lévéque in her turn conceived the thought of procuring a sweet consolation for our Most Honored Mother, namely, a visit to the tomb of our dear Sister Frémaux, who had received her at the Economat, a little Sister just from the Seminary.

Two hours later they arrived at Brussels. From an
early date the House of Providence had served as a temporary abode for the Superiors; it was the place of safety selected for the Most Honored Father Etienne during the sad days of the Commune in 1871, and the remembrance of his visit is sacredly treasured there, renewed several times by the presence of the Most Honored Father Fiat. The stained-glass windows of this large and handsome chapel represent well-known incidents of the life of Saint Vincent, proclaiming the love of the Community that reigned at the time this sanctuary was erected. — Such was the sentiment impressed on our Most Honored Mother as surrounded by her daughters led by the worthy Sister Brabant, she entered the chapel to the solemn chant of the *Magnificat*.

The excellent works of this house greatly interested the Most Honored Mother. The orphans especially attracted her attention; she remarked not only their beautiful work, embroidery on tulle, but admired still more the good order reigning in the house, and the care and solicitude bestowed upon the children, not only while inmates of the asylum, but even after they leave it. Besides the Orphan Asylum there is also a school, and a flourishing Patronage of two hundred young girls, including the Children of Mary; an Association of Christian Mothers, a little less numerous than it was formerly, when it embraced three hundred members. May it soon regain its first prosperity, for it is the crowning work for youth, and one of the most efficacious means of regenerating the home. The work of visiting the poor in their houses is performed in seven parishes, and there is not a doubt that Providence justifies the beautiful name under which is sheltered the great family.

From the rue Haute the Most Honored Mother went along the Haecht causeway to the House of Bethany, while Sister Lambert, as a good neighbor, in order to
allow others a share in her happiness, instructed the driver to take the longest road, thus procuring to our Sisters of Etterbeck, by a little unforeseen halt, the joy of possessing for a few moments, the Mother whom each one had so ardently wished to see. Sister Janssen had assembled her entire household, and the venerated visitor on entering, could not but marvel at the picture presented. Under a light veranda a numerous crowd of all ages, but where the smallest had the best place, received her with a chorus of welcomes, accompanied with gestures most expressive. A distribution of bonbons followed, and the memory of Etterbeck was not the least charming to retain.

At Bethany the young people engaged in the various works, made the chapel resound to the strains of a grand Magnificat, and the Most Honored Mother could judge by the number of young girls and their deportment, how large and beautiful a field our Sisters had to cultivate. The visit through the house proved that a practical mind had planned the several additions, made at different times to complete a work very modest in its beginning, the interesting history of which has already been given in the Annals: the dispensary conveniently installed by economizing space; the extern workrooms wisely managed by a special method of bookkeeping; the Patronage where a select number of young girls assist the directress; a library remarkable for the number and the quality of the books it contains, precious auxiliaries to the work of the directress among the souls confided to her care; weekly lectures, which without bearing the name, are in reality, courses of study, in concurrence with the Catechism of Perseverance, and private reading for the instruction of the young girls: initiating them into the duties of life, by imparting knowledge of different kinds, from religion, to the care of the sick, the management of a household, hygiene, cooking, etc., and occasionally some question
of social interest. These lectures, as well as the courses in designing and singing, games and entertainments for the ordinary Sunday amusements, rehearsals for the recreation evenings, training of the younger children; all this is done in concert with those young girls, true promoters who devote themselves to this work under the direction of a Sister, which is recognized as the best means of attracting them to the Patronage.

But although the spectacle of these divers works was so attractive, a few hours only could be allotted to them, for it was necessary to reach Bruges that evening.

From the railway station one feels in Bruges that he is in a different atmosphere; it is the old Flanders with its antique traditions, its religious seal.

In one of the squares is seen the statue of James Arteveld, the valiant defender of national independence. Numerous churches renowned for their architecture and the exquisite lace work in stone which decorates them, attract the gaze; above all others that of the Sacred Blood, the noted relic of which Bruges is so proud, and which she has for centuries honored by a grand procession, and an official guard of armed soldiers, who every Friday during the hours of exposition are stationed near the priest who offers the relic to the veneration of the faithful. But all these marvels the Most Honored Mother could not enjoy, desirous as she was of giving her time to the Sisters who from the towns along the coast had come to Bruges to see her.

The short time at her disposal did not permit her to give private interviews, and she regretted not seeing the prosperous works attached to this house, namely, a Protec­tory, a primary school of five classes, attended also by the orphans, a Patronage numbering one hundred fifty young girls, a dispensary, and the work of visiting the poor, which is supported by the Ladies of Charity. The
orphanage alone had the honor of receiving her visit. Its organization, tending in every detail to foster the family spirit, claimed the congratulations of our Most Honored Mother. All countenances were open and radiant; the smaller children were at once attracted by the affable kindness of her whom they also called "ma Mère," and with the spontaneous transports of childhood, they thought the best thing they could do was to run to her and climb on her lap.

Friday at two o'clock the Most Honored Mother left Bruges; between Bruges and Antwerp, they were to pass Ghent, where the Sisters ardently desired her to stop; what she had already seen of the divers works, inspired the venerated visitor with the same desire. But fidelity to her program exacted a sacrifice of any delay: the Most Honored Mother asked this sacrifice of her daughters and shared it with them.

Saturday permitted her to gratify the six houses reserved for the last, the two of Antwerp, those of Hoboken, Baelen, Westerloo, and lastly, Weld-driel, Holland.

The day nursery at which she stopped, interested her all the more because its history is marked with the seal of Divine Providence which has accomplished marvels here in favor of our Sisters.

During the receptions of the morning, a visitor was announced; it was the dear Visitatrix, Sister Ducher, who, full of energy notwithstanding her seventy-seven years, having received the venerated traveler on her arrival in Belgium, came to rejoin her at Antwerp, not wishing, to use her own expression, to yield to another the consolation mingled with regret, of seeing her depart for France.

The same day at six in the evening, our Most Honored Mother arrived in Paris.

This tour, although a hurried one, has however permitted our Most Honored Mother to see the remarkable
prosperity of the Belgian province; there all the works of the Community are flourishing, from the nurseries to the asylums for the aged, but especially the works for the young. Everywhere the classes in the schools are multiplying. The Cooking Schools and the Patronages, which with their Sunday Schools are intended to perfect and complete the work commenced in the classes, count in their ranks an innumerable army of young girls, of whom the most exemplary glory in wearing the badge of the Children of Mary.

In her circular of August 15th, replying to the feast-day wishes of the Community, the Most Honored Mother refers to the excellent impressions she received during this first journey of her administration.

II—VISIT TO SPAIN

September 21-October 26, 1912.

On Saturday, September 21, 1912, at eight o’clock, the Most Honored Mother took the train for Bordeaux. She was to pass several days in this city, visit Dax, the Berceau of Saint Vincent de Paul, then stop at Pau, long enough to see the houses of Daughters of Charity there, and afterwards cross the Spanish frontier by way of Bayonne.

Although the route mapped out did not allow her to devote more than a week to these different stations, yet thanks to the arrangements made, all the Sister Servants and several of their companions were given the sweet consolation of meeting one whom they already dearly loved.

From September 22d to September 23d, each of the houses in Bordeaux had the honor of entertaining her for a few moments. Everywhere most cordial greetings were exchanged between the Mother and her daughters. On the one hand, she admired the good spirit and union reign-
ing in the small communities, and noticed with pleasure several Sisters who, although counting over fifty years' vocation, continued as they had done since their Seminary, to visit the poor and care for the orphans. On the other, the Sisters were charmed with the kindness and amiable simplicity of the Most Honored Mother, and great was their regret when the hour of parting arrived.

At Dax and at the Berceau of Saint Vincent de Paul where the Most Honored Mother spent two days, everything was arranged to afford her the full benefit of her stay in the hallowed spot in which the children seem to possess something of the heart of their Blessed Father. With lively interest she visited the Apostolic School and, beholding the many children grouped about the Missionaries, expressed the joy she had experienced that morning at Mass when she heard them sing so touchingly and so well the praises of Saint Vincent. The afternoon of Wednesday, September 25th, was consecrated to a visit to Our Lady of Buglose.

On leaving the Berceau, of which she will ever preserve "a sweet and holy memory," the Most Honored Mother directed her steps to Pau, arriving here towards midday. The Sister Servants of the city and the vicinity came to the hospital to meet her after dinner. That afternoon was filled with visits to the Saint Luke Asylum and the Agricultural Orphanage where the little community still grieves over the death of good Sister Chailliant.

The close proximity of Lourdes permitted the Most Honored Mother to go there to ask the protection of Mary Immaculate over her approaching journey to Spain. Accompanied by several Sisters, she arrived at the renowned sanctuary, Friday morning, September 27th. Sweet indeed is the memory of those moments passed in the basilica, the grotto, and at the different Stations of the Way of the Cross erected along the mountain paths. Shortly after
the travelers returned to Pau, and, after spending the last hours of her stay in this city at the House of Charity, the Most Honored Mother took the train for Bayonne. Here Sister Pénicaut had thoughtfully assembled all the Sister Servants of the adjoining houses and the hour of recreation proved a most enjoyable family gathering. Sister Galibert, Sister Assistant of the French-Spanish province, and Sister Tort, Secretary, were already in Bayonne. It was therefore with them that the Most Honored Mother resumed her journey, many of the Sisters of Bayonne accompanying the party to the frontier which they would have willingly crossed.

Great was the joy of Sister Perez, Assistant of the Spanish province, to extend a welcome to the Most Honored Mother at this station. A large number of Sisters had come with her and all proceeded to San Sebastian, the first stopping place of the Most Honored Mother in Catholic Spain.

At the "Asilo Reina Victoria" the whole household was in readiness to meet their honored guest; children and old people stood, despite the rain, in the immense courtyard in front of the establishment built on an elevation and surrounded by magnificent scenery. As soon as the carriage came in view, the band began to play and it was amidst prolonged cries of welcome that our Most Honored Mother was ushered into the house where she endeavored to express her happiness at finding herself among her Spanish daughters. But, more overjoyed than all others was the good Sister Servant, Sister Alegria, who bears her name well. Her kind and delicate attentions deeply touched her appreciative guest. On Sunday the seven establishments of the city were visited by our Most Honored Mother.

Everywhere she met a most enthusiastic reception; administrators and chaplains expressed their desire to be introduced, wishing to speak of the good work done by her
daughters. The establishments are in point of fact, most prosperous, and the poor, who receive excellent care, show themselves deeply grateful. One of these establishments attracted the special attention of our Most Honored Mother. It is the "drop of milk," an ingenious contrivance founded for the benefit of infants and their mothers. Their inability to visit the foundling home situated at a short distance from San Sebastian, was a subject of regret to the travelers.

On Monday, September 30, at 4 p.m. the Most Honored Mother boarded the train that was to convey her to Madrid. The trip was seemingly shortened by the many interruptions met on the way, for at each station bands of Spanish Sisters came to greet their Mother, a circular from Sister Visitatrix having apprised them of the route she was to follow. They were indeed happy to kiss her hand in token of their filial obedience, while, like the shepherds at the crib, they presented their modest gifts. Groups of children and poor were also to be seen at the different stations, eagerly watching for the arrival of the Most Honored Mother, whose journey had been for the last month recommended to the prayers of all the houses throughout the province.

On the 1st of October she was received in Madrid by the two Visitatrices, their Sister Officers and a large number of Sisters of the two provinces. The Central House of the Spanish province was the first to entertain the Most Honored Mother during her stay in the capital. This ancient and beautiful establishment was arrayed in its festal garb. The Rev. H. Arnaiz, Visitor, with his Assistant and the Sisters' chaplains, greeted their august visitor at the entrance, while one hundred fifty Sisters of the habit and one hundred forty Seminary Sisters were ranged on either side of the long corridor leading to the chapel. Here the Magnificat, admirably rendered, expressed the sentiments of thanksgiving and joy filling all hearts.
The Sister Servants of the French-Spanish province led by their Visitation, Sister Massol, the Bishop of Sion (Bishop of the Palace), the Missionaries of Saint Louis des Français, and many Spanish Sisters from the houses of the two Castiles, Leon and Estramadura, presented in turn their respects to the Most Honored Mother. His Eminence, Cardinal Vico, Pro-Nuncio Apostolic, anticipating her visit, came next morning to celebrate holy Mass, after which he conversed with her most paternally, expressing his intention of visiting the chapel of the Mother House in the near future when he would pass through Paris on his way to Rome. The invitation extended to him by the Most Honored Mother, to be the guest of the Most Honored Father at Saint-Lazare, was very cordially accepted. On returning to his residence, His Eminence, knowing that the Most Honored Mother was desirous of going to Alba de Tormes to venerate the relics of Saint Teresa, immediately wrote a letter of introduction to the prioress of Alba, granting the proper authorization for the admittance within the cloister of the Superioress of the Daughters of Charity and the Sisters accompanying her. The letter was at once forwarded to the Most Honored Mother.

At the dinner served in the vast refectory of the Central House, Sisters from all the houses, French as well as Spanish, were assembled. The sight must have been a pleasing one to Saint Vincent who thus beheld the happy union of his daughters surrounding their revered Mother. Recreation was passed in the Seminary, where a family reunion took place. By a thoughtful attention French and Italian were blended with Spanish in the greetings expressing the sentiments of all present who united in asking heaven’s choicest blessings for their Most Honored Mother.

After a visit to the Central House and the annexed school in which hundreds of children are instructed and
boarded, the Most Honored Mother wished to see the oldest house of our Spanish Sisters in Madrid—the general hospital, where over two thousand patients are cared for; they then went to the hospital of the Third Order, the “del Carmen” hospital, to which ladies of the court come on appointed days to distribute sweetmeats to the sick, and finally, to the House of the “Inclusa” where so many infants are treated by the Sisters as their lords and masters. By a wise prevision of the Visitatrix the Sisters of the twenty-nine other houses of Madrid were summoned to meet the Most Honored Mother. They generously gave up their claim of a special visit as they were aware that the time at her disposal was comparatively short. On Thursday, September 4th, they all assembled at the large establishment for convalescents, where the former Visitatrix, Sister de la Sota, resides. This fine building is situated in Chamberi Quarter. The convalescing poor at their dismissal from the different hospitals of the city, are received here and kept until complete restoration to health. The houses grouped around this large establishment, were visited by the Most Honored Mother who found in each one the same hearty welcome. The Sons of Saint Vincent in their turn wished to offer their respects, and accompanied by Father Arnaiz and his confrères, the travelers visited the beautiful church of the Lazarists, their museum and the different and well-appointed offices of their residence.

Friday was devoted to Carabanchel; the orphanages, asylums for the blind, home for invalid workmen, and military hospital, were in turn visited. All these various works are in a flourishing condition and they charitably and intelligently minister to various classes of poor. Saturday had been reserved for the houses of Valdemoro, comprising the orphanage of the Civil Guard and the Sisters’ houses of retreat. Here, the Most Honored Mother was again given an opportunity of witnessing the filial at-
tachment of her Spanish daughters, for notwithstanding the advanced age and infirmities of the greater number, a charming entertainment had been prepared including in its program pieces of poetry and songs not in Spanish only, but in French as well.

On Sunday October 6th, Sister Massol, Visitatrix of the French-Spanish province, arrived at an early hour to claim the Most Honored Mother who was to be her guest until the following Wednesday. The simple yet beautiful chapel, dedicated to Mary Immaculate, was as on all Sundays, filled with the children of the Patronage who succeeded one another at the different Masses. On perceiving this multitude of children gathered at the feet of the Virgin of the Miraculous Medal, whose statue, artistically lighted up by electricity, stood out in dazzling brightness, one seemed to behold a heavenly vision. At the entrance of the Central House, the Most Honored Mother was received by Father Sarlat, the Director of the province, Father Célarié and the Sisters of this house and of the other houses of Madrid as well as a number of the Sister Servants of Castile, Andalusia and Murcia.

The dinner and recreation were a repetition of those passed at the Spanish Central House, being also a reunion of the Sisters from the two provinces who again gathered around the Most Honored Mother, listening with respectful and eager attention to her words of motherly affection and precious counsel. The news she gave of our Most Honored Father and details of our Mother House elicited deep attention and are especially treasured. Monday and Tuesday were devoted to visits at the different French-Spanish houses: Santa Isabel, the former Central House, San Alfonso, Maria Cristina, House of the Sacred Heart, College of Saint Louis, all displaying with laudable pride their children whose number reaches the thousands. As for the works of the French-Spanish Central House: orphanage,
school, industrial school, restaurant for young mothers, visits to the poor, soup kitchen, and paying clinic, they are very flourishing and effect a world of good.

In a most cordial audience, His Excellency, the French Ambassador, who fully appreciates the services rendered by the Daughters of Charity to the poor of the French colony, expressed his grateful appreciation to the Most Honored Mother.

Accompanied by the two Visitatrices and several Sisters, she now took the road to Salamanca whence she was to go to Alba to venerate the relics of Saint Teresa. Although it was very late when the travelers reached the asylum of Salamanca, the whole household was astir and as they entered the Royal March was played. Good Sister Cruz, the Sister Servant, had everything in readiness for the projected pilgrimage. Next morning at an early hour the Most Honored Mother and the Sisters entered the carriages that were to convey them to the historic and picturesque city of Alba. It was ten o'clock when they arrived, but the party was delayed a few moments before crossing the enclosure of the monastery, one of the first founded by Saint Teresa, and a model of strict observance. In truth, the Reverend Mother Prioress was somewhat disconcerted; despite the Nuncio’s letter, she hesitated to admit them and it was necessary for the Rev. Father Superior to convince her of the extent of the permission. With the greatest cordiality she then welcomed the Most Honored Mother and her suite. The visitors venerated the precious relics, especially the arm and heart kept in a separate reliquary and which they could see very closely. They then prayed in the infirmary where the Saint received Holy Viaticum and in the cell where she died. Once again were the friendly relations existing between the daughters of Saint Teresa and those of Saint Vincent manifested. To our Most Honored Mother’s thoughtful generosity, the good nuns responded
by a delicate attention: they sent her at the small hospital of Alba, conducted by our Sisters, a portion of their frugal meal in the traditional earthen bowl.

On Friday, October 11th, the Most Honored Mother left Salamanca at five A.M., carrying away the best impressions of the two houses of this city. She was now to return to the Spanish Central House where the last farewell was said, Sunday the 13th, in the large Seminary hall. Missionaries and Sisters of the two provinces grouped around their revered guest and once again unanimously expressed their appreciation of her visit, adding that all hoped to extend a warm welcome to her in the near future.

From the capital the Most Honored Mother took the route to Toledo where she accepted the hospitality of Sister Haignére. It was neither the historical memories nor the masterpieces of art that attracted her to this important city, but the desire of becoming acquainted with her daughters and their works. She also wished to pay her respects to His Eminence, Cardinal Aguirre, Archbishop of Toledo. She was introduced to him by the Reverend Canon and Doctor after a visit to the grand cathedral. “Your Eminence,” he said, “I deem it a duty of gratitude to accompany here the Superioress of the Daughters of Charity in return for the cordial hospitality extended to me by her daughters in Vienna during the Eucharistic Congress.” The Cardinal’s reception was most gracious and fatherly. He highly praised the devotedness of the Sisters of the two provinces for the poor, adding that he was happy to have them in his diocese.

Valencia was the next city to be honored by the presence of the travelers and they therefore returned to Madrid where they passed the night. Next morning at the station, where many Sisters were assembled, the final parting took place, the Most Honored Mother receiving as she separated from her daughters the blessing of the kind Missionaries.
So well did Sister Piera, at whose house the travelers stopped, arrange the program of the two days to be spent in Valencia, that it was possible for the Most Honored Mother to visit the nine houses in that city besides the two situated in the suburbs, all presenting an interesting and progressive aspect, from the General Hospital served by eighty Sisters, and the prison of eight hundred inmates, to the asylum of Manices where the orphans are so well trained that they usually become good and honest women.

The house of kind Sister Piera would in itself have sufficed to engage our Most Honored Mother's attention for several days. Although hurried as her visit necessarily was to the various departments: asylum, school, industrial school in which beautiful embroidery on silk is exhibited, boys' workrooms in which different trades are taught, even the weaving of cloth, furnishing enough material for the hospital patients, she was able to take note of the order and excellent management. Everything is admirably regulated in this bustling hive: work as well as prayer. In the chapel all must join in the singing, and it is wonderful how these eight hundred voices harmonize under the leadership of one.

The Most Honored Mother, having been obliged to omit from her itinerary Andalusia and Saragossa, now took the train for Barcelona, the closing station of her stay in Spain. She arrived here October 17th, and stopped at the house of charity conducted by our French-Spanish Sisters. Two thousand poor of every age and condition, are here given a home. There are old people, epileptics, deaf and dumb, blind, and finally orphans, boys and girls, who are employed in different trades. The Most Honored Mother showed a lively interest when given the details of the organization of these various departments which she could only superficially see, as the twenty-three houses of the two provinces in this city all claimed her.
In Barcelona as in Madrid the schools are crowded with poor children. The hospitals, prisons, foundling asylums, soup kitchens and patronages are not less frequented. But the work which above all others, elicited our Most Honored Mother's admiration, was the refectory which serves daily, gratis, a dinner to mothers and infants. Good Sister Paula, who placed the work on a sure footing, with that of visits to the poor, procured for the honored visitor the consolation of serving herself one of these meals.

The Bishop of Barcelona, as well as the Missionaries of the province of Catalonia, extended a warm and cordial welcome.

After spending a day at the foundling asylum, the Most Honored Mother returned to the House of Charity where she was to bid farewell to her daughters before setting out for home. It was with sentiments of deep emotion and gratitude that on October 22d, the Sisters parted from their august visitor.

Before returning to Paris, three days were devoted to Toulouse where each of the twelve houses enjoyed the privilege of a short visit. Besides the asylum de la Grave, our Sisters have charge of the parochial works, and their zeal is divided between the poor and the children. It is consoling to behold how in exchange for the large and well-equipped establishments they were forced to abandon, they are now content to lodge in small rented houses. This state of things has in truth served but to inspire them with the spirit of the first Daughters of Charity and to stimulate their ardor in the pursuit of good. The Reverend pastors expressed their entire satisfaction, and it was in glowing terms that the Archbishop spoke to the Most Honored Mother of the works of her daughters in his diocese.

On Saturday, October 26th, at 4:45 A.M. the Most Honored Mother once again knelt at the feet of Mary
Immaculate in the dear chapel of the rue du Bac, Paris, while all the Sisters, overjoyed at her safe return, united in a prayer of thanksgiving for the many blessings bestowed upon her long journey.

**TURKEY IN EUROPE**

**STATES OF THE BALKAN PENINSULA BEFORE THE WAR OF 1912**

**History.**—According to the limits determined by the treaty of San Stefano and the Congress of Berlin in 1878, Turkey in Europe covers an area of 125,000 square kilometers with a population of about 3,200,000. Its capital is Constantinople.

**Divisions.**—Turkey in Europe comprises, besides the district of Constantinople, six general governments or vilayets, at the head of which is a governor or vali. They are: Adrianople, Salonica, Monastir and Prizren, Yanina, Archipelago, and Crete. An Apostolic Delegate resides in Constantinople. Patriarchs and bishops of the different rites reside in the principal cities, as Durazzo, Uskub, Scutari of Albania, etc.

Surrounding Turkey are the kingdoms of Rumania, Servia, Bulgaria, Montenegro and Greece. **Rumania** was formed in 1881 of the provinces of Moldavia and Wallachia; Bukharest, an archiepiscopal city, is the capital. Chief towns: Jassy, a bishop's see, and Galatz.—**Servia,** the independence of which was acknowledged by the treaty of Berlin in 1878, was erected into a kingdom in 1882. Capital, Belgrade, a bishop's see. Chief towns: Nissa, and Semendria.—**Bulgaria,** organized into an hereditary
kingdom under the Ottoman rule by the treaty of Berlin in 1878, became united to Eastern Rumalia in 1885 and it has since declared its independence. Capital, Sofia. Chief towns: Philippopolis, a vicariate apostolic, Nicopolis, seat of a bishop (with his residence at Rustchuk), Tarnovo and Varna.—Montenegro is a small province, formerly a principality, but today a kingdom. Capital Cetigné; the archbishop’s residence is at Antivari.—Greece, or the Hellenic kingdom (1833), of which Athens is the capital. Athens, Corfu, and Naxos are the seats of archbishops; Zante, Santorin, Syra, Tinos (and Chios, Asia), of bishops.

The Congregation of the Mission has establishments in Constantinople, Bebek, Salonica, Monastir, Kaballa and Zeitenlik, Asia, and in Santorin, Greece.

THE BALKAN WAR

On October 20, 1912, Turkey hastily signed a treaty of peace with Italy which had just taken possession of Tripoli (Treaty of Lausanne, October 20th), for grave difficulties had presented themselves and another war more to be dreaded by Turkey—the war of the Balkans, was declared.

Servia, Montenegro, Bulgaria and Greece were uniting to take up arms against Turkey. These powers, occupying the mountainous regions of Southern Europe, having successively shaken off the Turkish yoke, now claim for the neighboring provinces in European Turkey, a bearable existence. It is especially in favor of Macedonia that a protest is made.

Turkey in Europe which was about to be invaded by the above-named powers, comprises different provinces, the chief of which are: in the West, Albania with its ports on the Adriatic, San Giovanni de Medua and Durazzo, and its fortified city of Scutari; in the center, Macedonia, with its
important cities of Salonica and Monastir; nearer to Constantinople, Thrace, with its great city of Andrianople; and finally, on the eastern extremity, the great capital — Constantinople. This was the outline of the country in October 1912.

The Lazarists and Daughters of Charity have many establishments in the region which has become the seat of war, and consequently our readers are deeply interested in the events which have marked its progress within the last few months. After briefly sketching the causes which led to the existing troubles we shall sum up principal events more directly connected with our missions in Constantinople, Salonica, Monastir, Kaballa, etc.

I

Historical Memories.—The vicissitudes in the midst of which the Turkish Empire was established in Europe are well known. When Constantine, the first Christian emperor, became the head of the Greek-Roman world, he transferred the seat of the empire from Rome to Byzantium, henceforth known as Constantinople, leaving Rome under the power of the Popes, as the center of Christian unity (330). The successors of Constantine for several centuries continued to reside in Constantinople. Islamism or the Mohammetan religion was established by Mahomet in the seventh century. In 1326, the chief of a small Moslem tribe which had settled in Asia Minor, began the Ottoman or Turkish State. In 1356, one of his descendants gained a foothold in Europe and from that period the Christian Empire of Constantinople was incessantly harassed by the Turks and finally conquered by them. The whole region of the Balkans: Thrace, Macedonia, Albania, Servia (after the battle of Kossovo in 1389), Bulgaria and Greece, successively fell into their power. The conquering
Turkish armies boldly pushed onward their victorious march until they reached the gates of Vienna. Here they were met and repulsed by John Sobieski. In 1453, Constantinople itself was taken by the Turks. An end was thus put to the empire founded by Constantine. From that time Turkey was ranked among the European States with that city as its capital.

II

Causes of the War.—The Turks, differing in religion and customs from the Christian peoples they had conquered, never intermingled with them. Opposed to the progress made by European civilization, they continued to hold sway as an encamped army over the land, keeping all under rule and laying taxes on the inhabitants with whom they never associated, nor even tried to govern justly. As soon as able, each nation in turn shook off the yoke. In 1828, at the battle of Navarin, Greece, aided by France, England and Russia, defeated the Turkish forces and declared her independence; in 1877, by the treaty of San Stefano, revised in 1878 by the Congress of Berlin, Rumania, Servia and Montenegro became independent States; Bulgaria, which had been declared a tributary province, also freed herself from the Ottoman rule and became a kingdom with Ferdinand I, the reigning monarch, as king. Other provinces remained under the control of the Porte which had promised to grant them the political and economic reforms demanded by the Congress of Berlin, but which failed to do so. Heeding the appeals of these provinces, the other powers decided to free them and it may be to add to their own territories; hence the war now going on in the Balkans.
III

Opening Events of the War.—The king of Montenegro was the first of the Allies to begin hostilities (October 9, 1912). Father-in-law of the king of Italy, he has thus powerfully helped that kingdom which hailed the news of a war with Turkey, compelling it to sign a treaty and abandon Tripoli. A few days after, Ferdinand I, of Bulgaria, issued the following proclamation:

"In the course of the twenty-five years of my reign, I have always sought to promote the progress, happiness and glory of Bulgaria by upholding peace, and it is in this path I hoped to see the nation continue to tread. But Providence has judged otherwise. The time has come for the Bulgarians to forego the benefits of peace and take up arms in order to solve a great problem.

"Beyond the Rila and Rhodope, our relatives and religious brethren have not acquired, even up to this day, thirty-five years after our liberation, a bearable existence. All efforts to attain this end, as well by the great powers as by the different Bulgarian governments, have failed to establish conditions granting these Christians the rights and liberties claimed by all human creatures.

"The tears of the Balkan slave, the lamentations of millions of Christians could not but move our hearts, we, their relatives and co-religionists.

"Our love of peace is exhausted. To succor the Christian population of Turkey, there is no other means than to take up arms. We realize this is the only way by which we can protect their lives and property. Anarchy in the Turkish provinces has even menaced our national life.

"With a faith drawn from the protection and support of the Almighty, I make known to the Bulgarian nation that the war for the human rights of the Christians of Turkey,
is declared. I order the brave Bulgarian army to march into the Turkish territory.

"Side by side and for the same purpose will combat with us against the common enemy, the armies of the Balkan States allied to Bulgaria,—Servia, Greece and Montenegro. In this war of the Cross against the Crescent, of liberty against tyranny, we shall have the sympathy of all who love justice and progress."

On the 17th of October, the Servian and Bulgarian ministers in Constantinople received their passports and Turkey on her side issued an order for her troops to advance. On the 18th war was declared.

The fortunes of war at once declared in favor of the Allies. After a first victory near the village of Mustapha-Pasha, the Bulgarians won an important battle at Kirk-Killisseh (October 23d) which opened the way to Constantinople and brought them close to Andrianople which they prepared to shell. About the same time, the Servians, victorious at Kumanovo, took Novi-Bazar, then Uskub, their former capital, which they entered, November 26th. The name, Uskub, written in Turkish and Roman letters, was at once erased, and replaced by Scoplia, the ancient name, in Cyrilliac characters. Advancing towards Constantinople, the Bulgarians, on the 29th, 30th and 31st of October, fought the great battle of Lule Burgas, obliging the Turkish forces to fall back on Tchataldja, about forty kilometers from Constantinople. The capital itself was threatened.

The Greeks, on their side, entered Turkey on the South, marching into Macedonia. After taking Elassona, they, with the Bulgarians, entered Salonica, the most important city after Constantinople, on November 8th, while Monastir, another well-known city, surrendered to the Servians on November 18th.

The Montenegrins stormed Scutari in Albania and on November 16th occupied San Giovanni de Medua on the
Adriatic. Farther south the port of Durazzo was also taken by them in the latter part of November. It is their desire to appropriate Durazzo, but Austria vetoes the measure. This declaration which gives an inkling of other complications more general, perhaps a war between Austria and Russia, Servia's ally, excites serious surmises in Europe.

Conquered in all parts, Turkey on November 18th asked for mediation. The Allies answered by laying down conditions, the principal of which was that they should retain possession of the conquered cities. No agreement was arrived at, but the fighting ceased and on November 24th, negotiations for peace were begun.

On November 23d, the Servians marching from Monastir arrived at Ochrida. On December 3d, an armistice was signed at Tchataldja between Turkey on one side and the Allied Powers on the other—Bulgaria, Servia and Montenegro; Greece took no part. It was agreed that the conferrees would meet in London on December 13th to discuss conditions of peace.

In order to protect foreign residents, warships of the different European nations crossed the Dardanelles with Turkey's consent, despite the Convention of 1841, and sailed up the Golden Horn. Troops were landed in Pera and Galata.

IV

Establishments of the Lazarists and Daughters of Charity of Saint Vincent de Paul in Turkey.—Before entering into a detailed account of present occurrences, we shall give an outline or rather a simple enumeration of the works of the Lazarists and Sisters, as it appeared in a publication of 1899, entitled L'année de l'Eglise (Paris, Lecoffre). There
have been no notable changes since. The enumeration is restricted to the French establishments.

The house of Saint Benedict, founded in 1783, is the cradle of the Lazarists' works in the East. They have today five colleges, two schools and a Bulgarian Catholic seminary. In the colleges of Saint Benedict and Saint Pulcheria, situated in Galata and Pera, Constantinople, there are three hundred students belonging to different sects and nationalities, as may be seen from the following table:

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<thead>
<tr>
<th></th>
<th>Saint Benedict</th>
<th>Saint Pulcheria</th>
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<tr>
<td>Catholics</td>
<td>52</td>
<td>101</td>
</tr>
<tr>
<td>Greeks</td>
<td>50</td>
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<td>Armenians</td>
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<td>Bulgarians</td>
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<td>Jews</td>
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<td>Mussulmans</td>
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<td>7</td>
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<td>Protestants</td>
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<td><strong>Total</strong></td>
<td><strong>142</strong></td>
<td><strong>147</strong></td>
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Twenty Lazarists, aided by the Brothers of Mary and lay professors, direct these colleges.

The college in Smyrna counts one hundred fifty students; those of Antoura and Damascus, three hundred and two hundred respectively. The higher primary school in Santorin is frequented by eighty pupils.

The Lazarists' school in Monastir includes both Albanians and Wallachians. Father Faveyrial, C. M., was asked to teach philosophy in a Greek lyceum, and he accepted. At his death the chief of the Wallach movement addressed himself to the Community for another professor, saying that Father Faveyrial's death was a national loss (1894).

By the foregoing statement we see that the number of
children under the care of the Lazarists in the Levant rises above one thousand, not including the students of the Bulgarian seminary and the pupils of the primary schools. When we consider that the French language is the basis of the instruction imparted in all these schools, we can easily realize how much the Missionaries contribute to maintain a French influence in these Eastern countries.

They have moreover attracted there other Communities of men and women, as the Brothers of Christian Doctrine, the Brothers of Mary, the religious of Our Lady of Sion and others, among which we especially mention the Daughters of Charity who, like them, were founded by Saint Vincent de Paul and are governed by their Superior General. The last-named labor in the same fields, under the spiritual direction of the Lazarists. We therefore give a summary of their works as follows:

At Constantinople the Daughters of Charity direct a French hospital and the various works attached to this establishment, as schools, industrial schools, etc., employing twenty Sisters; the Hospital of Peace has twenty-two Sisters; the Artisans' Hospital, seven Sisters. There are also in the suburbs schools and dispensaries. At Bebek we find six Sisters, at Brusa, eight, and at Scutari, five.

There are schools, dispensaries and a hospital in Salonica served by twenty-three Sisters, while the schools, orphanages and the hospital in Beirut call for a total of eighty. In Jerusalem, the home for the aged, the Mahometan municipal hospital, a dispensary and the Lepers' Work are under the care of sixteen Sisters; in Bethlehem there are only nine in charge of the hospital and the several dispensaries of the neighboring villages. Similar works with about the same number of Sisters are to be found in Smyrna, Alexandria, Damascus, etc., etc.—The above summary gives us a fair idea of the works of our Missionaries and the Daughters of Charity in these parts.
The Events of the War and the Various Establishments.—
We shall now reproduce communications sent us by the houses situated at the seat of war.

I—CONSTANTINOPLE

As it would have been very difficult for the Sisters sent to Constantinople to cross the Mediterranean on account of existing troubles, they went by way of Vienna, Budapest; Bukharest and the Black Sea.


On board the Principesa Maria Constanta

I come to offer the respectful greeting of your daughters appointed to take care of the Turkish soldiers in Constantinople, and on their way thither since Wednesday last. Allow me first of all to thank you for the encouraging words that accompanied your blessing. Doubtless you asked our Lord to make us feel all that you wished to tell, as an interior joy — often exterior also — has never left us during our journey. Everything has concurred to make it happy, our Most Honored Mother having prepared the way by her thoughtful, maternal kindness.

On arriving at Carlsruhe, Germany, a crowd of passengers, stopped on the way, looked at us curiously, as our costume was altogether new to them. At last a lady, urged by her friends, came up and asked in German: "Who are you?—Where are you going?"—As one of our Sisters speaks German, she was able to answer and explained the motive of our journey. Hearing this the whole group cheered enthusiastically.
At Vienna, where we were expected, we spent twenty-four delightful hours with our Sisters who overpowered us with kindness. A Redemptorist Father had waited for our arrival to say Mass and we were able receive Holy Communion. On returning to the station, we found there a band of religious of the Sacred Heart devoted to the care of the sick. They wore a Red Cross badge and were accompanied by two priests and a surgeon. All were on their way to a Bulgarian ambulance. The newspapers published our safe and uneventful journey to Budapest where eight Sisters—two of whom were to join us—awaited the arrival of the train. They not only brought us a lunch but also replenished our stock of provisions. Their cordiality and sympathy made us appreciate once again the happiness of belonging to the Community.

The care of Divine Providence over us was more and more realized as we proceeded on our journey, for all along the route we received warnings of the least danger; thus reassured we were able to enjoy the beautiful scenery around us. At last we reached Bukharest, a magnificent city, and the welcome extended here by our Sisters can never be forgotten. Having learned of our arrival through the papers, they were expecting us. Three automobiles conveyed us to their establishment where all were happy to express their interest. Here again Providence had prepared a most agreeable surprise, as a Capuchin priest, by permission of the bishop, waited until one o’clock in the afternoon to say Mass. Unfortunately, we could not approach the Holy Table, but we were able to comply with the precept of the Church.

After dinner, the bishop called to see us and gave us his blessing. Our Sisters accompanied us to the station, leaving us only when the train started. We are now sailing on the Black Sea which also shows itself favorable, while we enjoy the warm rays of a brilliant sunshine reflected in
its calm waters. We are very anxious to come to our journey's end. Kneeling in spirit before you, we humbly beg your paternal blessing,

Sister Rouquier.

Letter from the Rev. Francis Xavier Lobry, C. M., to the Very Rev. A. Fiat, Superior General

Constantinople, November 5, 1912

The twelve Sisters sent to take care of the Turkish soldiers arrived yesterday on the Rumanian boat. The greater number went on duty immediately at the large ambulance organized at the Military School, Pancaldi, which faces a home for the aged, conducted by the Daughters of Charity.

The Sisters in Constantinople are employed in seven different sections: at the Hospital of Peace, forty wounded; the French Hospital, twenty; the Geremia Hospital, ten; the Municipal Hospital, sixty; the ambulance of the Medical College, from six to seven hundred; and at a military hospital near by where there are one thousand patients. The more severely injured of these last are transferred to the clinic of the Medical College. Sister Reisenthel is in charge here and her task is an important and delicate one. At the Military School there will be about one thousand wounded soldiers under the Sister's care.

I expect to learn in a few days that they will also be called upon to serve in the Galata-Seraï Lyceum, Pera. The Ladies of Charity will be able to give them some assistance there and this doubtless will be needed. Constantinople is crowded with wounded; already they number twenty thousand and the war is not ended.

I was not quite accurate in enumerating the above ambulances, as I forgot to mention that the Daughters of Charity of the Saint George House of Austria are on duty.
in three hospitals and take care also of an ambulance separately organized.

Our Sisters in Constantinople, I am fully confident, will be an honor to Christian charity and to the name of Saint Vincent de Paul. We are tranquil, despite the many panics, placing an implicit trust in Divine Providence.

The last news from Monastir is dated October 21st. Our Sisters have an ambulance there. Up to October 24th, all things were well in Salonica, Yenidje, and Kukusch. No communications have reached me since. Madam Bompard, the wife of the French ambassador, is admirable in her kindness to the Sisters.

F. X. Lobry

Letter from Sister Barberousse, belonging to the first band sent to Constantinople, to the Most Honored Mother Maurice, Paris

Constantinople, Artisans' Hospital, Pancaldi, November 8, 1912

I am very happy to give you good news of our Sisters. We were visibly protected by God during our journey and each day we experience special blessings. I will not speak of myself, only permit me, my Most Honored Mother, to express to you my deep gratitude. Employed in the old women's infirmary, I do all I can to console them for the absence of Sister Marie, now on duty in one of the ambulances.

Yesterday our Sister Servant sent two Sisters, myself and a companion, to see our Sisters and inquire if they were in need of anything. The sight of these poor wounded soldiers is heartrending. They are lying on beds with only one sheet and a blanket. No complaint escapes them in all their sufferings, they only say, Allah! Believing that nothing happens but through the permission of the Divine Will, they are happy to fulfill it.
What is sadder still, they are deprived of the necessaries of life. A plateful of boiled rice with a slice of bread constitutes a meal. Some of the patients with an imploring look showed us their empty plates, but the supply was exhausted. They are burning up with fever.

Operations are performed day and night, consequently as all the doctors are on duty in the operating room, our Sisters are left in entire charge of the wards containing from seventy to eighty patients. Consternation reigns in the ambulance. Yesterday while a student was cleaning an extractor, a ball which had remained in the instrument was discharged, wounding him in the chest. He was carried to the French Hospital and declared severely injured, as the ball had perforated the kidneys.

Today things seem less gloomy and the patients are cheerful. The Turks, it is reported, won a battle yesterday and all through the night we could hear the tramp of the Bulgarian prisoners who were marched into Constantinople. Many of the wounded die, alas, without the Sacraments. Their bodies are simply placed on stretchers and taken away for burial. The Sultan is expected today at the ambulance. God grant he may contrive to procure some relief for these poor wretches who are really very edifying by their patient resignation.

Our Sisters are admirable in their devotion towards them; they seem to forget themselves entirely to care for the wounded.

SISTER BARBEROUSSE

Letter from the Rev. Francis Xavier Lobry, C. M.,
to the Very Rev. A. Fiat, Superior General

Constantinople, November 19, 1912

Only a few words to reassure you and to let you know how we are situated. For several days we have been
within hearing of the firing, distant about twenty or thirty kilometers. On Sunday the frightful noise lasted all day.

Marines of the different powers landed here and at the present moment they are posted at the various points where there are Europeans to protect. The motive for these measures is to forestall the threatening danger and to check all disturbance. We are menaced by another enemy—cholera. It is now raging in Stamboul among the Turkish soldiers. A number of mosques are filled with the stricken and there are over one hundred fifty thousand refugees. The situation is lamentable.

The fighting continues. We wish it would cease in order that the Sisters might be able to take care of the cholera patients as well as of the wounded soldiers.

F. X. Lobry

La Matin, a French daily, published several interesting articles on Constantinople and the events of the present war. In these articles mention is made of the hospitals and the work done in them. We extract the following from the issue of November 5, 1912:

Little is known of the six days' battle fought eight kilometers distant. The number of wounded carried into the city increases every hour and the hospitals are crowded. There is not a bed, not a mattress left.—Famine is threatened and we have 'no bakers. Sickness doubtless will follow in its wake, as the Tchorlu plain has become an immense charnel.

The government preserves throughout its dignity and self-possession. Tears glistened on the long white beard of the venerable man at its head when he could no longer question the results, but he simply said: "I would have preferred to die first!"

There are no Sisters in the French schools; all are now at the bedside of these poor sick, crippled and wounded. Numbers of the wounded, pale and trembling with cold in the sharp November air, pass before us in the streets and squares as they are carried from the Sirkedji Station into the city.

The Lazarists are admirable in their devotion and activity in
relieving the distress of the people. They prove true to the mission confided to them in these Eastern lands. For centuries they have inculcated on the thousands of students who frequented their schools, the theory that France is the center whence humanity and piety are spread abroad upon the world; today they themselves put it into practice.

At the Bedside of the Turkish Soldiers

Constantinople, November 2, 1912

I had seen the ministers, the army, the battle-field, and now my desire was to visit the pitiable victims of war—I mean the wounded.

Their number increases day by day alarmingly; the same train that conveys strong, healthy troops to the mountains of the West, returns laden with wrecks of human beings to the smiling shores of the East. From official reports, there are already over five thousand wounded in the hospitals of Constantinople, and there are others in the hospitals of Stamboul and Galata, in the French Hospital of Pera, and at the German embassy, the drawing-rooms of which have been, by the Kaiser's order, converted into an infirmary. Others again have been received at the medical college of Haïdar-Pasha, at the entrance of the Bosporus. This magnificent building rises in a clear, bold outline against the dark range of mountains skirting the Asian coast.

As may be surmised, the hospitals which I visited by preference were those tended by the French. In the small but pretty French hospital of Pera, so clean, so well lighted, one might fancy himself in his far off native land. Accompanied by Doctor Leon de La-comte, whose activity is a subject of admiration to all, and Sister Jeanne, I entered the ward set apart for officers. About fifteen occupied it. Ladies of the French colony, at the head of whom is Miss Bompard, take care of the wounded here. One of the patients is in a horrible condition; he is frightfully disfigured as a ball struck him on the face and after breaking all his teeth, lodged in the gum. Alas, what a sad thing is war!

This feeling of sadness I again experienced when a few hours later, having crossed the Bosporus, I visited the Haïdar-Pasha Hospital on the Asian promontory. There was nothing here to produce the impression of thinking myself in a corner of beautiful France, as escorted by a Turkish official, I passed through the immense halls, almost sumptuous, but cold and stern, of this gigantic palace. Yet here again I found French women, for seven Daughters of Charity may be said to be working wonders of devo-
tion and ingenuity among the one hundred fifty wounded whom they care for day and night.

Helped by an interpreter, I spoke to nearly all the patients, and to the question, "Where were you wounded?" invariably came the answer, "At Kirk-Kilisseh." On the tablet of each bed could be seen the same fatal date—October 23d.—When I asked, "Did you suffer much?" I received from nearly all the same answer. It was not from fatigue, their wounds, or the cold, but from hunger. "Oh! yes," said a Sister, smiling, "Ekmek! Ekmek! (bread! bread!) is the only word on their lips, and when I come with my thermometer, they say, "We would prefer a piece of bread."

The large ward overlooking the road presented the dreariest and saddest sight. When I stepped into it, I caught sight of a long file of recruits marching out towards the battle-field. The patients with one bound, rose on their beds and followed their comrades with eager looks. "Would you like to go with them?" I said. These tall, gaunt men of Anatolia, their pale faces fringed with a coarse black beard, answered, "Yes, to revenge ourselves!"

The Sisters of Charity

Pointing to the white cornettes of the Sisters, which seemed to throw a soft glimmer of light on the dismal scene, I asked, "Do they nurse you well?" All faces brightened and a murmur of thanks was heard through the ward. "Oh! yes, they do." And one, apparently a leader, added: "Neither our fathers, nor our mothers could do more for us."—"Well," I continued, "when you return to your mountain homes, you must be sure to tell that those who cared for you came from France." They repeated the word and the leader again spoke in the name of all. "France is generous. Many thanks to France!" I looked at this man with his hardened features and a brutal expression in his eye, but whose voice had softened as he uttered these words, and I inquired the name of his native place. He said, "Adana." A thrill of horror passed through me. As once the thought of the massacres presented itself to my mind. The word had also reached a little Sister standing near, and she said: "Adana! Three years ago one of our Sisters was nearly killed there." She did not shudder as she spoke, but leaning over a patient, like a tender mother, she tucked in the bed-clothes. Her chaplet knocked against the iron frame and its crucifix for a moment rested on the white covering, showing me the figure of the Christ with arms extended in pity over the enemies of men.—Stéphane Lauzanne
THE MISSIONS OF MACEDONIA

The vast province of Macedonia with its important cities, Salonica and Monastir, has particularly suffered from the state of anarchy existing under the Turkish rule. The Lazarists and Daughters of Charity have various establishments in these parts and we received from them the following information.

I—SALONICA AND ZEITENLIK

The Lazarists have a house in Salonica and a Bulgarian seminary at Zeitenlik, a suburban district. Salonica is one of the places of attack in the present war. Sultan Abdul-Hamid was kept a prisoner in a villa near by, after the revolution which deprived him of power. At the opening of hostilities he was conveyed to Constantinople (November 2d) by a German warship and given the palace of Beyler-Bey constructed by Abdul Aziz near the Bosporus on the Asiatic coast. Had he been left in Salonica, he would a few days later have fallen into the hands of the Greeks. The following description is given of the taking of this city.

The Greeks have redeemed their defeat of 1897, by their brilliant march of the last few weeks, and their occupation of Salonica ranks as one of the most remarkable achievements of the Balkan War. Prince Constantine may be justly proud of the victory gained. It is the first time in four hundred fifty years that a Greek prince has set foot in Macedonia at the head of an army. The Prince Royal was able to make a solemn entry into Salonica, the great city of the ancient orthodox empire, in which the voices of Saint Paul and Saint Demetrius were heard and which fell into the power of the Mussulmans before Constantinople.

The capture of the city was greatly facilitated by the heroic feat of a small Greek torpedo boat commanded by Lieutenant Voutsis. During the night of November 1st, it boldly entered the port of Salonica and sank the Turkish cruiser Feth-I-Bulend, with its heavy cannon. The small Greek boat then withdrew as quickly as it had come without sustaining any loss or damage. A strong mov-
able force was thus destroyed which might have seriously impeded the progress of the troops marching along the coast.

Three Greek columns by a centralizing movement advanced towards Salonica. Two came from Elassona where the Greek forces of Thessaly met after the first encounter. From Verria a detachment had been sent, which was to march in a roundabout way, take Vodena and then rejoin the troops of Prince Constantine by way of Yenitza. The third column disembarked on the Macedonian coast, was to direct its course to the same point.

Finally, two other columns of Servians and Bulgarians respectively, were to cooperate in these movements. The Servians descended by the Vardar on Topsin while the Bulgarians marched through Seres. On November 8th, they fell back on Salonica after a fierce battle of three hours, the Turkish troops having taken their position on the heights overlooking the city; while they steadily advanced, the news came that Salonica had opened her doors to the Greeks. On the eve, Prince Constantine had received offers of capitulation on conditions which he rejected. When the next day, November 8th, towards 4:30 p.m., his advance guard met the outposts of the enemy, General Tahsin, Pasha, who could not hope to resist the invading Greek army, seventy-five thousand strong, with his twenty-five thousand disheartened Turks, consented to capitulate unconditionally.

Prince Constantine then took possession of the city and made his solemn entrance into it. Shortly after, the Servian column arrived followed by the Bulgarians commanded by General Todorof and having at its head Princes Boris and Cyril.

The Greek army from Thessaly has thus achieved its purpose and it holds the pledge which will enable it to bring forward its own claims when conditions of peace are discussed. On November 12th, at ten o'clock in the morning, the king of Greece was received by the Prince Royal and his other sons and he entered Salonica in triumph as the king of Servia had done in Uskub. The immense crowds cheered wildly as the king and the royal family rode by.—L' Illustration.

Letter from the Rev. Emile Cazot, C. M., to the Very Rev. A. Fiat, Superior General

Zeilentlk, November 12, 1912

My last letter, written at the opening of hostilities, informed you of our situation. Events have followed one
another with lightning speed. Scarcely have three weeks elapsed and the Allies are masters of nearly all European Turkey. Apparently we are nearing the end. The Turks have lost what until now they had preserved intact – their military reputation.

Thank God, during these three feverish weeks everything went on well for us. Not that alarms were wanting. On October 25th, Father Michel wired me to come to Kukusch, but I was able to leave only the next day on a military train. Fortunately there was nothing serious. Some distinguished Bulgarians, threatened with imprisonment by the Turks, believed they could find a refuge in our houses. To my deep sorrow we could not receive them. A massacre of the Christians by the Turks was also apprehended; in truth only a spark was needed to enkindle a frightful conflagration. It was decided in case the massacre occurred that our houses and those of the Sisters should be opened to the refugees. This promise reassured the Christians.

On going to meet Father Michel I had the disadvantage of being delayed by the police on my way from the station to the city, and on my return I did not fare much better. Having taken the train at two o’clock in the afternoon, I arrived only at nine o’clock next morning. The train was considerably late and at about twelve kilometers from Salonica, we were stopped, as the bridge had been destroyed by Bulgarian soldiers. The remainder of my journey was made on foot.

No news from Father Michel has reached me since nor have I heard anything of the Sisters at Kukusch; all communications are broken off, but it is reported that all is quiet there. The same comes from Yenidje, although I have had no direct news from this place for a long time. A Turkish officer, who was wounded in the battle of Yenidje and cared for by our Sisters, tells me they have
not suffered from the war. A Catholic chaplain of the Greek army, the guest of Father Mages, our confrère, also states the same thing. We are the more anxious, as a great battle was fought, November 1st, on the plains of Yenidje.

The Greeks after taking Elassona, Serfidje and Caraferia, found themselves on the road to Salonica in presence of two Turkish armies; one stationed at Kara-Asmak, the other south of Yenidje. The fighting lasted the whole day of November 1st and we could hear the booming of the cannon. The following day we learned that the Turks had been defeated; the army posted near Yenidje especially had been so severely beaten that it recrossed the Vardar, destroying all the bridges, and it is now preparing to meet the enemy on the plains of Salonica.

In the city there was a terrible panic from the preceding Thursday; so great was the dread manifested that the French consul retained a postal service boat which had stopped in port in order that French residents might take refuge in it in case of need. A massacre by the Turks was apprehended and the Consul warned his countrymen that they could also seek safety at the French hospital, the post office and the consulate, as all these places were guarded by the militia.

As we could not succeed in procuring any help, we organized our own plan of defence, in case of an attack by the Turks. What we especially dreaded was the probability of being caught between two fires, as the Turks were encamped on the surrounding heights and, should they be defeated, they were most likely to rush through our town; anything might be expected in present circumstances.

Therefore on November 1st, we sent away the infants of the nursery with several Sisters. The next day we consumed the consecrated Hosts, and all our important
papers were conveyed to our confrères in Salonica. All our valuables, as well as those of the Sisters, were carefully packed away in our cellar. After this we kept in readiness for whatever might happen.

Our anxiety was to be prolonged and we scarcely existed in the midst of the conflicting reports which were circulated. Happily several warships were anchored in the port of Salonica and their presence restored confidence to the agitated population.

On the evening of the battle of November 1st, the Turks in their retreat had blown up the bridges on the Vardar; the Greek army had to stop in order to repair them and the work occupied several days. On Wednesday, having crossed the river without meeting any opposition, it at once began preparations for an attack on Salonica.

These, alas, were needless, for the Turkish troops were completely demoralized and the city presented no organized defence; resistance was impossible. From the outset, its surrender was decided upon and the consuls of the different foreign powers were deputed to confer with the Greek general on the terms of capitulation. Among the Turkish troops, however, a feverish excitement prevailed and they apparently prepared for battle; around Zeitenlik there was an extraordinary activity; some spoke of surrender, others of battle.

On Thursday, November 7th, the consuls went out to the Greek encampment to parley with Prince Constantine, commander-in-chief of the army, on the conditions of the surrender. That evening everything was settled. But the next day, the Turks refused to comply with what they had agreed upon and all negotiations were thus broken off. This meant an encounter for the next day and Friday evening we could see the Greek army advancing towards Salonica.
It was therefore decided that next morning we should go into the city, leaving our house in the care of the guards obtained on Thursday last. This was our last alarm. As we were about to set out, we learned that the city had surrendered at midnight, Friday, November 8th. What a relief this news was to us all!

Since Saturday the Turkish troops are being disarmed and this sight is truly pitiful. Owing to a constant rain, thirty-five thousand men are encamped in a field of mud. Many have been disbanded and the remainder will soon be obliged to give up their arms.

Last Monday in a pouring rain, the Greek king made his solemn entry into Salonica amid enthusiastic cheering from the Greek population. Princes Boris and Cyril arrived that same day at the head of a Bulgarian army.

But, alas! the city is overcrowded and the misery very great; yesterday I was obliged to bake bread for the Sisters of the hospital. At the beginning of the war, preparations were made to receive the wounded. There was question of calling upon the Sisters for the ambulances and Sister Pradez offered her hospital. But all these measures proved useless, as the Turks retreated with incredible swiftness and the Greeks gained an easy victory. The Turkish refugees who are dying of hunger and utterly penniless, have become our Sisters’ portion and these have an ample field wherein to exercise charity.

We wonder what is to become of us. Shall we be Greeks or Bulgarians? Or will Macedonia remain an independent principality? This is now our chief anxiety.

Emile Cazot

Zeitenlik, November 14, 1912

My letter giving you an account of the events occurring in Macedonia, was scarcely sent when we experienced a dreadful fright.
Yesterday evening about eight o'clock, just as we entered the recreation hall, we were startled by a terrific shock. "An earthquake!" all cried out at once. These words were hardly uttered when another shock—the most frightful I have ever heard—shook the house. Pieces of broken glass flew in all directions and we ran to find out the cause. Happening to step out on the terrace, I perceived an immense conflagration in the direction of the barracks and at once realized that the powder magazine had been blown up. I immediately hurried to the children and found the boys on the dormitory stairs. So violent was the explosion that they fell over one another and Father Barry, who was with them, was also thrown down. As quickly as possible they were sent into the courtyard. I then thought of the Sisters and directed my steps to their establishment. It had been agreed that should a battle take place in the vicinity, they would come to us and take refuge in our cellar. Believing that the firing had begun, they were in fact preparing to leave when I arrived. After reassuring them, I returned home to find out the amount of damage sustained by our house. We counted three hundred forty broken panes and found doors and windows wrenched from their hinges, while several ceilings had fallen. At the Sisters' house there are three hundred eighty broken panes and the woodwork is more injured than ours.

When the magazine exploded the adjoining building was set on fire. We did not know this at first as we are eight hundred meters distant. But fearing that this building might contain some powder, we induced the Sisters to come here with their orphans and they remained until eleven o'clock at night when the fire was extinguished and tranquillity restored. We then tried to rest but it was no easy matter.
The next morning I visited the scene of the disaster. The sight was lamentable. Not a trace of the magazine could be discovered and another at some distance was in ruins; fortunately it did not explode like the first. The building set on fire was a stable in which there were at least one hundred fifty horses; these were all burned. The saddest phase of the affair is that among the victims were many Turkish prisoners encamped near the magazine. I counted a hundred killed and it is said there are two hundred fifty injured. Stones thrown with great violence struck the men, killing some and wounding others. We found several of these stones in our gardens and one struck the wall of the building, causing a large hole. Doors were broken off and thrown into the adjoining corridor.

Thanks be to God who protected us during the danger, for if we sustained material damage, no one was injured and this is the essential point. We sang the Te Deum this evening in thanksgiving.

The causes of the explosion are unknown, yet no one believes it to be accidental. Who is to be blamed? I think it will never be discovered.

EMILE CAZOT.

II—KUKUSCH

Kukusch or Kilkish is the chief center of the Catholic Bulgarians in Macedonia. It is situated about fifty kilometers north of Salonica and connected with it by railway. The Catholic Bulgarian Bishop of Salonica resides here.

The Sisters of Charity have an orphanage of thirty to thirty-five girls and another of about twenty boys. Their school is frequented by two hundred pupils and their industrial school is well attended; it includes an Association of Children of Mary. Thousands of poor are given relief.
in their dispensary (in 1907, the number rose to 15,300), and the Sisters also visit the sick in their homes in the neighboring villages, forty-three in number. The “Work of the Bulgarian Catholic Churches” is also entrusted to them, while they take care of the linen, decorations, etc., of the twelve churches and four chapels in the villages.

The Sisters’ establishment is well-suited to their works; the boys’ asylum, entirely separated from the Sisters’ house, is a new two-story building, solidly constructed and measuring twenty meters by nine.

A Missionary and a Bulgarian priest reside in Kukusch. Both exercise their ministry in the villages. The boys of the asylum are under the care of the young Bulgarian priest.


Kukusch, November 12, 1912

We are safe, thanks to the protection of God and of Mary Immaculate. The Turks were panic-stricken. Both the civil authorities and army disappeared Tuesday evening, November 5th. At once committees and citizens tried to adopt measures for the security of the town and all able to find room in our establishment crowded into it. Terror reigned supreme until Thursday, November 7th, when the Christian troops arrived; the Servian and Bulgarian armies entered in triumph. On Saturday, fifteen thousand Bulgarians headed by the staff, passed through Kukusch. Although the officers halted only a few minutes, they dismounted and thanked us for the help extended to their compatriots.

Pardon these few lines; I was anxious to reassure you and to present our regards.

Sister Pascaud
Kavala, a seaport of Macedonia, is situated 125 kilometers northeast of Salonica. Population 5000. The Missionaries have an establishment here since 1887, and the Daughters of Charity, since 1909.

Letter from the Rev. Philip Advenir, C. M., to the Very Rev. A. Fiat, Superior General

Kavala, November 7, 1912

Taking advantage of an Austrian postal boat, I send you news of your children in Kavala and of the sad situation in which we are plunged by the war now going on between Turkey and the Balkan States. Up to the present Providence has protected us. As for the war, I may give the following items.

Towards nine o'clock on the morning of October 28th, a report was circulated that the Greek fleet was about to bombard Kavala. A general panic ensued. Stores and residences were tightly closed and our mission was invaded by the Armenians who were terrified at the thought of a probable massacre by the Turks. As for the orthodox Greeks, they sought a refuge at the Sisters' house. All this took place within an hour, and in the meanwhile the Grecian fleet quietly sailed to the neighboring islands without firing a single shot at Kavala. A few hours later, tranquillity was restored and all returned to their ordinary occupations.

But this calm was of short duration, for on November 1st, another public report stated that Kavala must shortly fall into the hands of the allied Greek-Bulgarian army. The panic which followed proved more serious than the first. The Turks themselves were wild and throwing their uniforms, arms and ammunition into the sea, fled to the
mountains. A large number of muskets was afterwards rescued and sold for trifling sums to the Christians. The Turks who remained in the city hastened to conceal themselves in the homes of the Christians. The Europeans on their part—and they are very numerous—hastened to hoist their respective national colors to be ready for any emergency. The native Christians awaited with eagerness the arrival of the liberating armies. They climbed up the surrounding heights to see which would be the first to appear. The Christian population, belonging chiefly to the Greek rite, anxiously look forward to the coming of the Hellenic fleet. We may note here, in passing, that if the Balkan States are closely united in their efforts to throw off the Turkish yoke, they differ widely on the point of religious belief. Each church, alas! is its own ruler and considers all others as bitter enemies.

But neither the fleet nor the army came in sight, as Kavala apparently does not enter into the war plans. So our second day was passed in mere expectation. This did not prevent us from celebrating as religiously as possible, All Saints' Day, notwithstanding the small number of faithful who attended. The Commemoration of All Souls' was likewise kept.

On the 6th of November another panic occurred, caused by the arrival of forty thousand Turkish refugees. The streets were crowded with vehicles of all descriptions; the poor peasants, fleeing before the enemy, drove their herds and flocks into our town.

While writing to you I learn that several of the wealthiest citizens, in concert with European merchants, are trying to devise means to provide for these unhappy wretches. The Daughters of Charity also have not failed to take advantage of this opportunity to succor their neighbor. They have procured sacks of rice as well as medicines and other necessaries for the refugees.
The passengers who have just disembarked from a steamer coming from Constantinople, apprise us of the probable taking of that city by the Bulgarian army. We are very anxious about our confrères and Sisters there. Begging your prayers for us and for the conversion of the Macedonians, our separated brethren, I remain, etc.

PHILIP ADVENIR

VI

The Ambulances.—Like the Red Cross Societies of Italy and Austria, that of France hastened to send relief to the victims of the war in the Balkans. When forming the bands for the different ambulances, the Society asked for Sisters of Charity of Saint Vincent de Paul and they readily responded. Four Sisters were immediately appointed for the Montenegrin ambulance established at Podgoritza, and four others for the Servian ambulance organized at Uskub. Two chaplains were also sent: Father Rigaud with the first band, and Father Heudre with the second. In a daily paper appeared the following article (November 9, 1912):

Departure of the Red Cross Mission for Montenegro and Servia

The patriotic French Red Cross Society composed, as we know, of the Société de secours aux blessés militaires, de l'Association des Dames françaises de la Croix Rouge, and of l'Union des Femmes de France, continues its generous efforts in behalf of the wounded in the East. From the very beginning of hostilities, it has not ceased to send relief to those wounded on the Balkan battlefields. Yesterday two bands left for the scene of war, one directed to Montenegro, the other to Servia.—La Patrie.
I—THE SERVIAN AMBULANCE

From the same paper we borrow the following information:

PARIS, November 7th.—While the band appointed for Montenegro, under the direction of Baron d'Argenton, embarked at the Gare de Lyon, another took the train for Servia at the Gare de l'Est.

Formed and fully equipped by the Société de secours aux blessés militaires, it is placed under the care of General Baron de Sancy, fellow graduate of Peter I of Servia, at the military school of Saint-Cyr.

Four Sisters of Saint Vincent de Paul, who received diplomas from the Society, accompanied the mission which also included four doctors and pharmacists and four infirmarians. Like the members of the Montenegrin mission, all wore sleeve bands of the Geneva Convention and a medal of the Society, surmounted by a red cross, tied with a white ribbon.

Mr. Pavlowich, counsellor of the Servian legation, accompanied the mission to the station, wishing them Godspeed in the name of the legation.

The following letters furnish interesting items.

Letter from Sister Sauvageon, of the Servian Band

Vienna, November 8, 1912

We arrived safe in Vienna. The General and our Missionary are kindness itself. The other three Sisters kept up very well, but I cannot say the same of your humble servant who was somewhat upset, and consequently we were not sorry to make a halt in Vienna. We were on the point of going direct to Belgrade; but man proposes, and God disposes: the French Ambassador and his secretary who met us at the station, desired us to go at once to the gare de l'Est. The General, his son and the four doctors entered the automobiles of the ambassador, while we took our Sisters' omnibus. Our party arrived after the departure of the train and it was decided that we should
leave tonight at ten o’clock. We were really in need of this rest which has proved beneficial both to soul and body.

I will not relate in detail, my Most Honored Mother, our stay here. We were welcomed like heaven-sent messengers. After receiving Holy Communion, we assisted at the chaplain’s Mass; then we went to breakfast and afterwards to bed. In the evening we helped our Sisters to pack up the provisions they had thoughtfully secured for the remainder of our trip; on that point we are ready to meet any emergency.

Our blouses, much too long for us, with narrow sleeves, were made to fit and our Sisters kindly provided us with long shawls much needed in a cold climate. They were happy to offer us hospitality. With what spirit of faith is anything coming from the Mother House received! We seem to feel the hand of Divine Providence leading us and we abandon ourselves to it, as Saint Vincent wishes us to do, with cheerful confidence.

God has given us a treasure in our good Missionary.

Sister Agnes

Letter of the same

Belgrade, Servia, Grand Hotel, November 10, 1912

I resume my narration from Vienna. We left that city at ten o’clock p.m., and arrived at Budapest at seven o’clock next morning. At the preceding station, Sister Treasurer and the Secretary of the Central House boarded the train, bringing hot coffee with milk, and abundant provisions, while a third Sister secured our passage for the next train and engaged porters to transfer our baggage. These are always willing (they know the Sisters pay well).

When the train started, with the help of Father Heudre, we made an inventory of our provisions. Arrived at Ximonem, the last Austrian station, we found that there was
no train and we should have to wait until half-past six O'clock in the evening to continue our journey. We were advised to go by carriage to the boat, which we accordingly did and arrived at the landing at half-past two. We found General Saney with his son and the secretary of the French legation awaiting us. We could have missed them, but Providence always directs things for the best.

After a ten minutes' sail on the Danube, very misty, we disembarked at the Servian capital where the snow was fifty centimeters deep. Here we were welcomed most heartily by a Servian Minister of War. Three carriages conveyed us with our baggage to the Grand Hotel where we found two rooms prepared for us. (One of the carriages belongs to the War Department.)

We do not feel tired. We arose at six O'clock this morning. It is impossible to procure a carriage, every available conveyance having been secured for the transfer of the wounded. We started out on foot with the Missionary and two doctors for the chapel of the Austrian embassy which we reached after half an hour's walk in mud and snow. (I stop to thank you, my Most Honored Mother, for the rubbers you gave us; they proved of invaluable service.) After Mass, at which we had the happiness to communicate, we returned to the hotel under a shower of melting snow, and having breakfasted, repaired to the War Department where we were very cordially received. Our sleeve bands were stamped with these words: "Société de secours et Ministère de la Guerre," and registered. We are formally enlisted as Servian volunteers and God grant that we serve Him with our whole heart by devoting ourselves to our Servian brethren.

We went (partly by tramway, partly on foot in snow and slush) to visit the military hospital where the wives of the Minister of the Interior and the Minister of Public Worship showed us through the wards, operating room,
etc. We also visited the Russian Red Cross ambulance organized in a lyceum. It is beautifully equipped.

It is our intention to leave this evening for Uskub, a town conquered by the Servians, where we shall occupy, it seems, a Turkish hospital now abandoned. There are, according to report, no ambulances in Uskub and the majors await our arrival to rejoin the army. Here there are about seven thousand wounded and eight hundred more are expected. It is said that at Uskub scarcely anything can be procured. Well, in war as in war; let us hope God will keep us and permit us to prove ourselves worthy of the Community and our native land.

I will write on our arrival at Uskub. Any letter addressed to the French legation, Belgrade, will be forwarded. We are, my Most Honored Mother, very happy to go to war and devote ourselves to this duty as best we can. We beg that you inform Father Villette of all this and assure him of our deep gratitude. Father Heudre dined with the French minister, and having gone to the station, did not find a minute to write.

Sister Agnes

Letter from the Rev. H. Heudre, C. M., to the Very Rev. A. Fiat, Superior General

Uskub, November 13, 1912

An occasion presents to send you a letter which will pass through Russia; otherwise we would have to wait to give you some news. We are in the land of war and there is no regular postal service.

Our journey was pleasant. At Vienna and Budapest the Sisters of Charity were so kind that many times the Sisters with me said: "How happy we are to live in Community!"
— At Belgrade there was a great deal of curiosity, but also much interest when the Sisters appeared. Sent by the Minister of War to Uskub, we left Sunday at six o’clock in the evening and arrived at our destination on Monday at ten o’clock. On the way we passed through several battlefields on which were scattered dead bodies of horses, with cannon and wagons taken from the enemy. After a night on the train, we reached the city, passing a whole battalion on its march to the scene of war.

We were allotted a large Bulgarian boarding school for the French Hospital (this is the name given by the local authorities). The halls are large and well-ventilated but this is all. You can easily understand the work that was before us.

At once we began to organize our ambulance with whatever was provided by the Red Cross Society, and that evening the doctors had an operating room in readiness, while the Sisters had prepared a ward for the sick and wounded. We were given straw bedding like that provided for the patients and we find this very comfortable, for we are tired out and sleep comes before there is time to think of the change in our surroundings.

Besides, the Sisters are very well accommodated, having a large room at their disposal. My own also is sufficiently large and I have been able to erect an altar in it.

Today, Wednesday, patients sent by the army officers arrived and we expect fifty of those wounded at the battle of Perlepe. All able to travel are transferred to Belgrade, while the most severely injured remain here.

General Baron de Sancy, our director, was received by the king, his fellow student at Saint-Cyr, who expressed his delight to have Frenchmen and Daughters of Charity caring for his soldiers.

H. Heudre
Letter of the same

Uskub, November 18, 1912

As General Baron de Sancy leaves for Paris tomorrow morning, he will give you news of us; this will dispense me from writing lengthily. Since our arrival, everything is as regular as circumstances permit. The Sisters are all activity and devotion. They edify us much and look very happy in the midst of their patients who already show the greatest confidence in them. When we consider the antipathy of the Servians for Catholics, this is a capital point won. We have as neighbors several reserve companies; the officers and soldiers are very kind to us.

The king visited us on Saturday. He admired the work done in so short a time and he was much pleased to see in my room (one of the large classrooms) an altar made from empty wooden boxes. Both the Sisters and myself regret the departure of our devoted director, General de Sancy. We hope his absence will not prove an annoyance; however, we know our Lord will take care of us.

Our health is good despite the work. Exercises of piety, at least the principal ones, are regularly fulfilled and we try to show ourselves worthy of heaven's blessing.

H. Heudre

There are also other Red Cross ambulances in Uskub, the English, Russian, etc. The French ambulance is not the largest, but it is noted for its cleanliness and we may add, the taste displayed by the Sisters in its speedy installation.

2—THE AMBULANCE OF MONTENEGRO

The same daily paper already quoted, sketches the departure of the band for Montenegro:
Paris, November 7th.

This morning, towards eight o’clock, while the train for Turin was about to set out, a group of religious, abbés and citizens wearing the sleeve band of the Geneva Convention, crossed the quays, eliciting the respect of all passers-by. They were the members of the mission newly organized by *La Société de secours aux blessés militaires* (French Red Cross Society).

Among the group could be seen its director, Baron d’Argenton, Doctor Veras, two assistant surgeons, two first-class pharmacists and a military chaplain, besides four Sisters of Saint Vincent de Paul, all four having received diplomas from the Society. These last are booked for Cetigné. "How long do you expect to remain there?" was asked of one of them. "As long," she answered, "as there is a patient to be cared for, or a soul to be helped." The whistle was heard and the group quickly entered the train which moved off as the crowd respectfully doffed their hats to the noble workers.

The following letters furnish details of the journey by way of Turin, Trieste and the Adriatic Sea.

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

November 14, 1912

We have at last arrived at Podgoritza, where we are to care for the wounded; it was not without trouble we succeeded in taking possession of our quarters.

We entered the city on the 12th, after a terrible day: rain, wind, thunder, there was nothing wanting; even the peril of death, for on the Scutari Lake we met a tug in a narrow strait and barely escaped being wrecked. Our Lord saved us from this imminent danger.

At Rieka we waited until five o’clock for the carriages which were to convey us to Podgoritza, but the storm was so violent that the drivers refused to go farther; fortunately an automobile came to the rescue.

It seems the nearer we came to the end of our journey, the more Satan’s efforts redoubled to prevent our reaching...
it. We had a storm on the lake, thunder, lightning and a pouring rain on the mountains. We could truly say: "Even there also shall Thy hand lead me," and we felt the calm and assurance of a little child that experiences no fear because he knows that his father is watching over him.

We have just visited our patients—sixty wounded lodged in two large halls of the barracks. Tomorrow, the 15th, we enter upon our duties. Kindly ask our divine Master for all the graces we need to do a little good to these poor people. We are very grateful for the privilege of having Father Rigaud with us; he is so very kind. Baron d'Argenton does everything in his power to procure whatever might be needful, and his untiring kindness and attention deserve our deepest gratitude.

Sister Mick
Sister Arles
Sister Guinard
Sister Catherine Madiot

Letter of the Rev. J. Rigaud, C. M., Chaplain
Podgoritza, Montenegro, November 16, 1912

The mission organized by the Red Cross Society, section of the Secours aux blessés militaires, in concert with the French government, left Paris on November 7th. It comprised a director, Baron d'Argenton, four Daughters of Charity of Saint Vincent de Paul, a surgeon, pharmacist, two medical students and a chaplain. They took the train which left at 9:25 a.m., being accompanied to the station by Mr. de Nantois, Secretary General of the Red Cross Society, Messrs. Harcourt and Boutiron, members of the Central Committee of the work, and the Rev. E. Villette, Procurator General of the Congregation of the Mission.

On the train we met Bishop Duparc, of Quimper, on his way to Rome, and Cardinal Dubillard returning to his
archiepiscopal residence; these two prelates encouraged us and gave us their blessing.

It was midnight when we reached Turin, but we found two Sisters at the station awaiting our arrival and in a few minutes the whole party drove to the Central House where Sister Rossignol, Visitatrix, with several Sisters greeted us most cordially. After giving them news of Most Honored Mother Maurice, whose name is on all lips, we retired to rest for a few hours. At half-past five, I was able to celebrate holy Mass and after breakfast, we started for the station amid a general farewell from the Sisters who seemed to envy their privileged companions.

At 6:55 A.M., we boarded the express which was indeed so rapid that we could scarcely catch a glimpse of the beautiful Milanese scenery. At Mestre, distant twelve minutes by train from Venice, two Sisters of Charity came to greet us and to replenish our stock of provisions. About two hours later we reached Trieste and here as in Turin, while the rest of the party went to the hotel, the Sisters and chaplain, accompanied by a messenger sent with a charming note of welcome, entered the carriage which was to convey them to the convent of Our Lady of Sion, where the Rev. Mother, Sister Marie Cleta, and her Assistant, offered us hospitality in the name of the Community.

After a good night’s rest and holy Mass, at which the Sisters were able to communicate, we set out for the port where we were to embark on the Hohenlohe, an Austrian steamer bound for Cattaro. The Adriatic was calm, the skies clear and the band in the best of spirits. Up to evening no incident came to disturb the pleasantness of the voyage. At five o’clock, we stopped for half an hour in the port of Zara. Here we were the happy witnesses of a grand ovation in honor of three hundred Montenegrins from North America who are returning to their native land to help their countrymen. Over six hundred Dal-
matians were on the quay; patriotic hymns were sung, and amid loud cries, flowers were thrown to the welcomed troops. A young Montenegrin, our traveling companion, having told the people of the French Mission on board, they cried out: "Long live France! Long live the Red Cross!" and this manifestation ended by the playing of the *Marseillaise*. The Sisters were full of enthusiasm. At midnight a similar scene took place at Spalato, but there were few passengers on deck. The Sisters were enjoying a good rest and I had some view of the excitement through the porthole of my cabin. It was half-past eleven when we landed at Cattaro. A dispatch from Mr. Aynard, the French Minister at Cetigné, expressed his regret at being prevented from greeting us in person, but stated that rooms were prepared for us in the capital. We had scarcely read the message when an Italian gentleman, captain of the royal yacht, approached to offer in the name of the king accommodations for our passage to Antivari, as the road from Cattaro to Cetigné was blocked with snow. Having accepted the captain's gracious offer, we took advantage of the time at our disposal to go to a Catholic church. Mass was nearly ended when we arrived and we received only the last blessing.

It was late when we reached Antivari and the hotel was crowded. Members of the Austrian and Italian Red Cross Societies, newspaper correspondents, all were at a loss to know where they could lodge for the night. After supper the hotel keeper came to say that he had thought of a means by which the Sisters could secure some rest. This was to place two mattresses on the dining-room floor. After much discussion among the four Sisters as to who should occupy the improvised beds (each wishing to yield her claim), the question was satisfactorily settled and they had, I hope, a few hours' sleep. The remainder of the band stayed on board the yacht. All inconveniences were
cheerfully borne, for, in war as in war, and besides, we
are just at the beginning of our adventures. Where are
we to go? Not to Cetigné where there is nothing to be
done, but to Podgoritza, nearer the scene of war, as
Princess Xénie, President of the Montenegrin Red Cross
Society, decided. At once we accepted, and nine o’clock
was the time appointed for our departure. But soon
after, a courier came to announce that as the train would
leave only at midday, we had better wait until the next
day, Tuesday. We took advantage of this delay to pay
a visit to Archbishop Dobrécié of Antivari, Primate of
Servia. His Grace speaks French very well and he re­
ceived us cordially. His palace is a wretched house and
his church a sparingly decorated but neat chapel. The
whole country is served by two Italian Franciscan Fa­
thers who reside near the archbishop. The city of Anti­
vari is over an hour’s walk from the port. His Grace
placed a carriage at the disposal of the Sisters and accom­
panied Mr. d’Argenton and myself on foot to the port.

On Tuesday morning at eight o’clock we started for
Podgoritza where we arrived at eight o’clock at night. I
may call this day the tragic day. On leaving Antivari in
a special coach for Virbazar, a terminus on the borders of
Lake Scutari, the members of the French Mission had
wired to the place to say they would take breakfast there.
In fact on our arrival we were introduced into a dining­
room where the table was already set. The maid an­
nounced that we would be soon served the king’s breakfast,
as His Majesty had changed his mind and would not come
to Virbazar with his suite. We were not quite through
our royal meal when word came that the steamer was
about to leave. The weather just then was very stormy,
the wind high and the rain falling in torrents; but the
Montenegrin knows no fear; anchor was raised and we
launched into the deep. The captain himself took the
helm and bravely pushed onward until he sighted a tugboat coming from an opposite direction. This part of the lake is very narrow and a collision was to be apprehended. The whistles blew and the captain imposed silence on passengers and crew. The tug had heard the signal; it kept at a distance, stopped, and with much precaution our steamer was able to pass. The Sisters, more dead than alive, were in the saloon where they overheard observations and fully realized the danger. They became seasick and, as they afterwards told me, made their act of contrition. During this trying time, I remained on deck protected by a Montenegrin soldier's cape.

After a sail of two hours and a half, we landed at Rieka. The storm continued; peals of thunder and lightning flashes added to our discomfort. We were in a mountainous region and although it was not yet four o'clock in the afternoon, it was already dark. The mayor on whom we called received us with a warm greeting in French. He said that the hotels were crowded, but he would do his best to secure carriages to convey us to Podgoritza, at least thirty kilometers from Rieka. His efforts proved fruitless for no vehicles were to be had. At last, he went himself and succeeded in finding three open carriages. The drivers, after refusing, were finally prevailed upon to take us. The Sisters, who in the meantime had begun to learn a few words of the native language, were tired out but they gave us the example and bravely entered their carriage. The whole band managed to accommodate itself to circumstances and accompanied by a young Montenegrin who spoke French, started out. The road was anything but reassuring, for it was bordered by precipices which were fortunately hidden from us by the darkness. After a drive of an hour and a half, the drivers called out to one another and halted. We heard our Montenegrin speaking to them and soon discovered that they were afraid to proceed on
account of the high wind which they said would upset the carriages. There was doubtless great danger, but also a want of good will on the part of the men. They were at last induced to take us to a small village where we might find shelter. In about half an hour we met an automobile; as we passed it we caught the cry, "Frančuski, Frančuski, French, French?" and to our joy it proved to be the very conveyance sent to meet us, which in an hour and a half brought us to Podgoritza. Here we met our surgeon who had come the day previous to settle about our baggage and to engage rooms.

Podgoritza, containing ten thousand inhabitants, is the most populous city of Montenegro. I will not stop to tell you in what condition we arrived. As for the Sisters, their cornettes were hardly to be recognized as such. Dr. Veras had secured rooms in a private house for them, the rest of the party repaired to the Balkan Hotel.

On Wednesday, the 13th, the director and doctor tried to find accommodations for our work and the Montenegrin Red Cross Society gave them two of their wards, each containing twenty-five wounded. The very next day doctors and Sisters went on duty and two days later we could already admire the improvements made and the cleanliness everywhere observable. For three days I celebrated holy Mass in the Catholic church under the care of an Italian Franciscan and as the Sisters are near the ambulance but very far from the church, I made use of the faculty granted by the Bishop of Antivari to say Mass in the house where the Sisters lodge. The lady, although belonging to the orthodox rite, kindly gave me the necessary permission.

To sum up, everything goes on well, and the French Red Cross is making an excellent impression at Podgoritza.

J. Rigaud

P. S. — There is talk here of an eight days' armistice,
to be followed by the siege of Scutari. What will happen? God alone knows. On this last battle depends the length of our stay in Podgoritza.

VII

After the War.— What will be the outlook for Catholic works after the war when the different territories taken from Turkey will pass under the authority of the conquering powers? No one knows.

Outside the question of religious liberty, it seems that every European nation will be, more than Turkey, opened to the progress of civilization. Science, letters, most useful economic transformations, either in the cultivation of lands or industrial enterprises, a political system better adapted to the wishes of the people: nothing of all this will be in a worse condition than before, and there is even reason to hope that there will be a betterment for Macedonia and the other conquered provinces.

As for the religious liberty of Catholics, there is a two-fold form of Catholic action to be considered: the extension of the faith and the religious care to be given to those already in the Fold. For the first, we must own that the spreading of the faith is stationary in Mussulman countries. In China and recently discovered lands, infidels are converted, but, for reasons which we need not discuss here, it may be said that the zeal of the Missionaries is not likely to be exercised among the Moslems; their efforts have been fruitless and will probably continue to be so for a long time.

We may now consider the religious liberty of those works already created or to be created among Catholic nations. It is true that of the four Balkan powers that are about to divide among themselves the conquered provinces, not one is Catholic, all belong to what is called the "Orthodox Church," that is, to the group which, under
Photius, separated from the Roman Church and is called in a general way the Greek Church. Will the Catholics be as free under the régime of the orthodox princes, as under that of the sultans? A near future will tell.

Under the Turkish rule, Catholics, it must be owned, have enjoyed a much appreciated liberty. There have been dark days which we may not forget: in 1860, the massacre of Damascus; in 1896 and 1897, the Armenian massacres in which over one hundred thousand Christians, men, women, and children were methodically and coldly slaughtered; and in 1910, the massacres of Adana. Such was the situation of Catholics under Moslem authority; what will it be under an orthodox government? We believe that the general sentiments of benevolence and religious tolerance which are more and more prevalent in Europe, may be depended upon. The hard condition of Catholics in the seventeenth and eighteenth centuries in England, Holland and other countries is well known; we may recall how Cromwell and Elizabeth treated the English Catholics, and what took place with regard to the martyrs of Gorkum in Holland. Today, thanks to the loyalty of Catholics towards their respective governments and thanks also to the respectability of their lives, they have gained a liberty to which one willingly renders praise.

Thus will it come to pass, we conjecture, even at the cost of much time; the Catholics of the Balkans have no reason not to profess towards their new sovereign the loyalty taught by the Gospel and recommended by Saint Paul. They have in their favor the influence of those works of charity experienced by the whole world and appreciated for their benevolent and spreading action. The rôle of the Christian and especially of the apostle is to conquer in patience by good; the Catholics of Greece, Bulgaria, Montenegro and Servia have this task to fulfill; we confidently hope they will succeed. A. M.
ASIA

CHINA

EAST CHEKIANG

The vicariate apostolic of Bishop Reynaud, recently ravaged by an inundation, has just been visited by a cyclone. Following is the letter written by the Bishop.

Scarcely recovered from a long indisposition which had condemned me to silence, I made use of my returning strength to thank our benefactors. In order to compensate them for their generous sacrifices, I wished to show in a brief report the magnificent results obtained: eight thousand sacks of rice and five thousand sacks of flour distributed in their name among at least five hundred thousand starving people; thousands of families rescued from the horrors of hunger; a vast region relieved; children sheltered, sick assisted, dying baptized and the dead provided with coffins.

It was my desire also to speak of our valiant Missionary, Father Louat, dying in the service of the poor, a victim of his zeal, and mourned by the pagans as a benefactor. His death caused public sorrow and his funeral was a triumph. Mandarins, notables and learned men came to view the remains and to extol his charity! It was their wish to raise a monument to his memory.

But what I desired to note especially in this report was the fact that five thousand catechumens are preparing for Baptism. It would have been a happiness for me, while describing this last work of their charity, to say to our
benefactors: "Behold your work and our thanks! As I had promised, your alms were the good seed; wherever sown it has sprung up, developed and ripened, and now we can joyfully show not one sheaf, but a rich harvest of souls who pray for you and who will one day thank you in heaven."

Alas! I was too happy at the thought of giving pleasure by expressing our thanks in facts rather than in words. Piteous appeals, cries of distress uttered by thousands of victims came suddenly to change my joy into sorrow. What pitiful sights, what tragic scenes have passed before my eyes! The whole southern part of our vicariate is in ruins; the vast prefectures of Wentchow and Chuchow have been ravaged by a cyclone of a violence unknown within the memory of man. Entire cities are laid waste by the flood; countless villages levelled, destroyed and swept away with their inhabitants. Over 100,000 families penniless and homeless. Over 50,000 dead bodies carried on the surging waters. It is heartrending! It is horrible!

The Sudden and Overwhelming Rise of the Water.—The disaster was sudden and totally unexpected. Aware that the river usually rises in the rainy season of June and during the typhoons of August and September, the people built their houses along the river banks from fifteen to twenty feet above ground, believing themselves to be thus in perfect security. In fact, the water rarely rose to that height and never before above it.

But during the last cyclone, after a pouring rain of twenty-four hours, on August 29th the waters of the rapid stream, rising every minute, flooded the houses. The people took refuge in the upper stories and even in the attics, hoping to be safe there. Alas! they soon realized the danger and breaking through the ceilings, climbed to the roofs. Whole families could be seen grouped together, wildly crying out for help. Within a few moments the
waters rose above the roofs, dashing against the victims' feet. Torn from their very foundations, houses were borne away by the rushing torrent, amid the cries of despair of those who disappeared forever in its waters.

**Extent of the Damage.**—These distressing scenes were repeated not hundreds but thousands of times during this frightful night, along the river and its tributaries flowing through an area of 23,000 square kilometers; the population was no less than four millions.

A single glance at the map suffices to show the extent of the disaster. The principal river, the Ukiang or Ngeukiang, which flows into the sea below Wentchow, is 500 kilometers in length. Its many branches, which are navigable streams, flow into it from all directions in these mountainous districts. They form an enormous body of water which, when a typhoon occurs, increases in a few hours the bulk of the river.

These streams being the great artery of commerce and the chief means of communication, along their banks may be seen the ten sub-prefectures of Chuchow, and numbers of important marts, boroughs, villages and hamlets. Today these desolated regions, where the waters rose from forty to sixty feet between the mountains and from ten to twenty in the plains and valleys, there are only ruins and dead bodies. The few survivors are in a state of utter destitution, as everything has been swept away by the torrent and carried off into the sea. Shall I mention particular cases among the hundreds? I will cite only two of those which came under the Missionaries' immediate control.

The city of Tsin-tien, situated on the river sixty kilometers above Wentchow, contained over 3000 families. Ask the European residents of Wentchow, the custom-house officers, the Protestant ministers and those who visited the ruins, what remains of this city yesterday standing and full of life? Scarcely twenty broken-down houses.
The stone ramparts, eight meters high and six wide, are levelled to the ground; not only were the houses destroyed but they were carried away with 10000 inhabitants swallowed up in the waves. "It is sadder," said Mr. Talbot, "than Jerusalem after the passage of Titus."

At Ling-fu, a suburb containing 400 families, the death rate is 80 per cent. All the houses are razed. Among our Christians, three married men are saved (one was absent), but their wives and children perished. Nearly 10000 bodies were deposited on the river banks. At Wentchow, the boatmen drew out 6000 which are in a state of decomposition. This part of the country is like a charnel house and the cholera already raging will doubtless be increased. What sad landmarks! And to add to the horror of these sights, enormous portions of the mountains were detached and, as at Hosa, rolling down, crushed entire villages, burying their inhabitants.

The same scenes of devastation are to be met with south of Wentchow along the banks of the two rivers running in a parallel course with the Ukiang. There are thousands of bodies floating on their waters amidst the debris of houses, furniture of all kinds, tables, chairs and even coffins. Whole families were found whose members were tied to one another with a rope so as not to be separated in death.

The above details are furnished by Fathers Aroud and Prost. The following account is given by Father Boisard.

Narration of Father Boisard

Ping-yang, September 5, 1912

Here we are in the midst of ruins and dead bodies: the vast plain of Ping-yang and Choei-ngan, the banks of the two rivers and the seacoast are covered with them. The
cyclone of August 30th has spread everywhere death and ruin.

As soon as the waters subsided, I wished to ascertain the extent of the disaster; but how describe the sight that met my eyes?

At Choei-ngan the literati hired boats to rescue the bodies carried on the waters, but as there are no coffins they were finally obliged to abandon them to the rushing current which bears them away to the sea.

The village of O-lin, situated on the river, has been swept away. Of the two thousand inhabitants, about ten families are left. At Siao-tso, it is lamentable. The rising of the waters was so sudden that the people were taken unawares. By the flash of the lightning our catechist and his family found their way to the upper story. The houses around them fell one after another with a terrific crash. He was able to save a poor man carried away by the waters as he passed near the window.

At To-ha, within an hour the work of devastation was accomplished. The river rose with the same violence as when two bodies of water meet. The catechist, his wife and their two little children went up to the chapel floor while their furniture, clothing and provisions were carried off. The middle wall soon crumbles and a crashing sound is heard—it is the catechist's house which is about to fall. The school also is swept away and the waters reach the chapel. Quickly, on benches and tables, they climb up nearly to the ceiling and there anxiously wait. Gradually the waters subside. They are saved, while around the chapel there are over three hundred dead bodies.

The same disasters are reported in Mu-zi, Vu-zi and Pu-si, villages where we have chapels. The Christians of Vu-zi hung their chaplets around their necks and said the Rosary in common. God spared their lives but they have lost everything.
In our chapel of Choei-ngan, I saw an old man of seventy-five years kneeling before a small statue of the Sacred Heart. Believing himself alone he prayed aloud: "My God, you know that I have lost everything; I have no house, no fields, no rice; I must now beg in order to live; but from whom should I beg if not from You? Come to my assistance!" How can we restrain our tears?

It is said that the great market of Da-o has disappeared. What a loss! It was as populous, if not more so, than Tsintien, which contains from three to four thousand families. Da-o was situated at the junction of the two streams forming the large river.

The Ping-yang, a smaller river, but as impetuous, has multiplied disasters along its banks. On beholding the quantity of debris carried away by the waters, I could scarcely believe my eyes. Over forty pagodas floating on the surface of the current passed in front of the Vu-sa-du market. If these buildings, usually well-constructed, were unable to resist the force of the waters, what has become of the neighboring villages? Alas! we can easily conjecture their fate at the sight of the wreckage and bodies which the waves are swiftly bearing off to the sea.

At Vu-sa-du, a boatman seeing a fine beam, rowed in its direction and found five bodies linked together—a whole family unwilling to be separated in death. Another boatman was more fortunate, for he succeeded in rescuing a family of five: the father, mother and three children. They were alive. They had clung to a beam for two days and two nights and although carried out to sea by the current were dashed back by the returning tide. Such rescues are rare. There are generally only dead bodies that pass along and we are forced to abandon them to the mercy of the waves.
It was a touching and consoling sight that greeted the clients of Saint Vincent de Paul, at the Immaculate Conception Church, Baltimore, Maryland, on April the sixth. Their Saint seemed to live and breathe again around the holy place. As this church is in charge of the Sons of our Saint, it is most fitting that on the feast of the Translation of his Relics, all Vincentians assemble here to renew themselves in the spirit of charity exhaled by the very ashes of their Founder and Patron. Thus it is that annually on the second Sunday after Easter, all the Conferences of Saint Vincent de Paul and representations of his works carried on by the Daughters of Charity in the city meet at "The Immaculate" under the leadership of the President of the Particular Council, Mr. Robert Biggs.

The program followed year after year was fulfilled with a devotion and beauty that were truly inspiring, and certainly encouraged to renewed effort those, who after the example of their champion, have given themselves "to works of charity in his name". The business meeting in the parochial hall opened with prayer, followed by the reading of a report of the Conferences and their works, by the President. Dr. Fletcher, Rector of the Cathedral, made the address of the day in his usual masterful style, and having closed the meeting as it had been opened,— by
prayer, all adjourned to the church for Benediction of the Most Blessed Sacrament.

Instead of dwelling on the brilliancy of the altar which met the eyes of this army of charity, we shall rather survey the body of the church, which, filled as it was with the works of Saint Vincent, spread out like a tented field,—each camp marked with its banner designating whence it had come. The Gentlemen of the Conferences occupied the entire gospel side of the main aisle; on the epistle side were the Ladies' Auxiliary to the Conferences; a band of Sisters, and nearly fifty tiny tots from St. Vincent's Infant Asylum. No doubt the scene that the babies presented in the midst of these good ladies and gentlemen, made all feel, more than ever, the touch of that sympathetic charity which filled Vincent's own heart whence sprang the flower now held up to God.

On the gospel side aisle, were our own De Paul Society, which devotes itself to the care of our needy children,—and about one hundred of the girls from St. Joseph's Industrial School, speaking eloquently the continued guidance and guard that Saint Vincent's Daughters exercise over the awakening womanhood of those children that from very infancy have been the recipients of their loving and devoted care.

In the aisle next the little ones of St. Vincent's Asylum, were the boys and girls of our High School and Seventh and Eighth Grades. Among these were some of our loyal graduates who, retaining the spirit instilled into the hearts of their pupils, give evidence of the noble and profitable work these Sisters do who are engaged in our schools. Possibly Saint Vincent foresaw, when he himself set the example at the Chateau de Gondi and later at Saint-Lazare, that the day would come when those whom he should send into the world would not only clothe the naked and feed the hungry, but also break the bread of the divine word to
little ones, and in following the devious pathways of their young charges, be led to bring comfort and uplift to their homes.

Following our school section, were representations of most of the houses of the Daughters of Charity in Baltimore, the presence of Mother Margaret, Visitatrix, supplying for all those whose duties detained them at home. The portion of the church not occupied by these various delegations was thronged with our good people, who in their love of the poor and their practical devotion to them prove that the spirit of Saint Vincent has not been breathed in vain from the relics that for nearly sixty years have been annually exposed here for their veneration.

On such a scene and on the confrères entrusted with the care of the flock, our Lord looked down in Benediction, for it was the same that His knowledge of the future beheld when, by His grace and mercy, He led from his obscurity the shepherd boy of Pouy to preach His Gospel to the poor. After Benediction, while the choir sang the familiar "Quis Novis Coelis," this vast throng filed to the communion rail to venerate the relics of him whose charity had assembled them from every quarter of Baltimore. Gradually the crowd dispersed, but like the fragrance of the lingering incense or the last strains of the organ, the feeling of having been renovated in the spirit of our Holy Founder crept upon us, and we no longer wondered that those should so well "love what he loved and practise what he taught" who had known him, talked to him, worked with him, and had seen the charity of Christ beaming in his eyes.
The following article appeared in the Waterville Sentinel, April 18, 1913:

The Daughters of Charity of Saint Vincent de Paul, Emmitsburg, Md., purchased yesterday, with the approval of Right Rev. Bishop Walsh, the I. C. Libby Memorial Hospital in this city, owned and operated during the past few years by Drs. Boyer and Cragin of this town.

The Sisters of Charity in coming to Waterville and assuming charge of the hospital, aim to continue here, the good, reliable, substantial work which has been their characteristic wherever located. Their experience in hospital work, their devotedness to their chosen field, certainly assure to all who, in affliction, seek their asylum, that well known care and kindness which go so far toward assuaging the many and varied ills to which humanity is exposed.

Many of the Sentinel readers have perhaps met the Sisters of Charity in other places, but for such as will for the first time form their acquaintance, a few words of introduction may not be out of place.

The Sisters of Charity were founded in 1633 by Louise de Marillac and Saint Vincent de Paul. Louise de Marillac was the widow of Antoine Le Gras, and is now known in connection with her life work as Mademoiselle Le Gras.

Saint Vincent de Paul had organized many charitable confraternities for his work among the poor, but the need becoming apparent for a closer organization, Mademoiselle Le Gras assembled a few of the more prominent workers at her house where she began on the 29th of November, 1633, to train them for the care of the sick and unfortunate. A few months afterwards, Mademoiselle Le Gras
bound herself irrevocably by vow to the work she had chosen, and Saint Vincent by degrees developed the spirit or rule of his sisterhood which had, as he says, "No grate but the fear of God, no veil but holy modesty."

In one of Saint Vincent's letters, speaking about their work in Paris, the Saint states that "They shelter from 800 to 900 women; they distribute soup every day to 1300 bashful poor, and altogether 1400 persons have for the last six months depended on them for the means of subsistence."

During the lifetime of Saint Vincent de Paul and Mademoiselle Le Gras, their houses increased in number to fifty. In 1789 there were in France alone 426 houses. Their growth during the past hundred years has been little short of marvelous. From France they have gone to Switzerland, Italy, Spain, Austria, England Scotland, Ireland, and nearly all of the principal eastern cities, and to North and South America. Their present number is about 35,000.

Their first settlement in the United States was at Emmitsburg, Md. Here under the encouragement of the venerable Bishop Carroll of Baltimore, Father Cheverus, Dr. Mafiignon and Father Dubois, Mother Eliza A. Seton and her four companions took up their abode in a log cabin, June 22, 1809.

Learning of their intention to settle at Emmitsburg, Father Cheverus, soon to be named first bishop of Boston, wrote Mother Seton under date of April 13, 1809, in the following words which have since proven prophetic: "How admirable is Divine Providence! I see already numerous choirs of virgins following you to the altar. I see your holy order diffusing itself in the different parts of the United States, spreading everywhere the good odor of Jesus Christ, and teaching by their angelical lives and pious instruction how to serve God in purity and holiness. I
have no doubt, my beloved and venerable Sister, that He who has begun this work will bring it to perfection."

When Father Cheverus, so well known to the few scattered Catholics in Maine, wrote the above inspiring words, that April day, 1809, he saw only the original States of the American Union; he scarcely saw the great American nation of today. He hardly saw the growth of the little band in the log cabin of the hillside at Emmitsburg to the numerous community of the present day, a community of upwards of two thousand members, conducting orphanages, infant asylums, day nurseries, industrial schools, hospitals, etc., in the archdioceses of Baltimore, Boston and Philadelphia, in the dioceses of Albany, Buffalo, Detroit, Grand Rapids, Hartford, Richmond, Rochester, Syracuse, Wilmington in the east, besides many institutions of various natures in the States from beyond the Mississippi to the Golden Gate.

The Sisters expect to take up their work at Waterville about the first of May. Since the opening here was placed before them, they have been waiting until subjects were available for the work, for while they are numerous, many are the demands that come to them from different parts of the world, but the great difficulty is to find sufficient Sisters to satisfy the many necessities placed before them.

Their labors in Waterville will be along the same broad lines that have characterized them from the very dawn of their existence as a society. Their institutions know neither race nor color; their zeal extends to all; and to each and every one, both rich and poor, they strive to bring grace and comfort.

In an interview with Drs. Boyer and Cragin last evening, regarding the sale of the hospital, the following statement was given out:

"From the beginning of the hospital it has been the expressed hope that the institution might be made to serve
the poor and needy as well as those who are able to pay the regular rate. In a small, private hospital it is impossible to accept charity patients. In giving the control of the institution to the Sisters of Saint Vincent de Paul, we feel that provision will be at once made to care for the class of patients which we were unable to reach before on account of the expense. Not only will it be a benefit to the community, but it means an immediate growth of the hospital to meet the larger need. We feel that in getting the Sisters of Saint Vincent de Paul to assume control, we have done the wisest thing for the people of Waterville and vicinity.”