A FRIEND OF SAINT VINCENT DE PAUL

THE RIGHT REV. FRANCIS PERROCHEL

BISHOP OF BOULOGNE

1602-1682

Francis Perrochel, born at Paris, July 18, 1602, was the second son of Charles Perrochel, Lord of Grandchamps, Grand Usher of France, Councillor of State, and of Marie Varelet de Gibercourt. 1

Scarcely was he ordained priest than Francis Perrochel became intimately connected with Vincent de Paul who already attracted to himself all those priests of the clergy of Paris most eager for their sanctification. He was especially assiduous in attending the conferences held every Tuesday evening at Saint Lazare's. From this study made in common and under the form of familiar conversation, there often came forth a bright light upon matters up to that time obscure or doubtful. When minds were illumined in these discussions, the conclusions drawn by Saint Vincent who usually presided, inflamed all hearts with divine love. In the course of his last years, he himself spoke of the Tuesday conferences to his Missionaries. "There were," he said, "the Bishops of Boulogne and of Alet, Father Aicard and our own priests; there came also some priests of Paris; and very simply, a subject was selected and each one gave the motives which occurred to him; then we came to the acts, and finally to the means. This is how we did; each one gave his own little thoughts and sometimes there and then we wrote

1 Mémoires de la Société académique de Boulogne, t. xvii Années 1895-1896.
them down.’” On another occasion, the Saint explained their manner of procedure: “We assembled and the Bishops of Boulogne and of Alet, with Abbé Olier assisted; a subject, either a virtue or a vice, was proposed, etc.” As we see, Saint Vincent when mentioning the conferences, readily recalls the name of the Bishop of Boulogne who was one of the most regular and active members.

With zeal for knowledge and virtue came zeal for the salvation of souls; like many other priests who gathered around the Superior of Saint Lazare, Abbé Perrochel also fell under his influence, giving missions in the cities as did the Priests of the Mission in the country places. Thus it was that we find in 1636 and 1638, Father Perrochel accompanying, in the dioceses of Saint-Flour and Clermont, Father Olier who was also a member of the Tuesday conferences and a friend of Saint Vincent. In October 1638, he preached the spiritual exercises in Joigny with Father Lucas, a Priest of the Mission. On October 18th, Saint Vincent wrote to the latter: “How are Fathers Pavillon, Renard and Perrochel?...I beg that you take good care of them... Do not fail to give them on Thursdays some repose and pleasant diversion, as well as this can be done, inter privatos parietes. I humbly salute these gentlemen... and forward to Father Perrochel a package sent here to him. I beg you to tell him that on his return we will confer together about the request of the religious.” In 1641, we again find Abbé Perrochel working actively in a mission given in the faubourg Saint-Germain, Paris, by the ecclesiastics of the Tuesday conferences. “This faubourg,” writes Abelly, “was then the refuse not only of

2 Conference of August 5, 1659, to Missionaries. Ibid p. 496.
3 Lettres de Saint Vincent de Paul, t. I, p. 223, no. 216.
4 Vie de saint Vincent de Paul, Abelly, t. 11, pp. 335-339. Ed. of 1891.
Paris, but of nearly all France; it served as a sort of retreat for libertines, atheists and others who lived in impiety and disorder. Divine Providence made use of this mission not only for the good then effected, but also to prepare the faubourg for the blessings and graces which were to be showered upon it through the ministry of Abbé Olier. The latter was shortly after called to the pastorate of Saint-Sulpice and the following year, 1642, accepted this parish. From the outset he rendered a fine tribute to the Missionaries who had preceded him, and especially to the Rev. Francis Perrochel who had preached with remarkable simplicity and marvelous success.” He had also left in Sedan memories of a zeal that had converted several heretics of that city.

This fruitful collaboration was gained to Saint Vincent not for the Tuesday conferences and missions in the cities only: were not all the works of the Saint those of Abbé Perrochel? Their friendship which daily grew stronger, inspired them more and more with similar aspirations. When therefore later on Saint Vincent related the beginnings of the work of the Ordinands, he noted the part taken by Father Perrochel: “The Bishops of Boulogne (Perrochel) and of Alet, Abbé Olier and others met to consider what was the most necessary for the Ordinands; the Entretiens des Ordinands which we possess were written and they were judged sufficient; no other subjects were ever used. I formerly asked even Doctors of the Sorbonne, if one having a full knowledge of these Entretiens could hear confessions in the villages and other places; I was answered that such a one could do so, even in Paris, yes, in Paris.” Having taken a prominent part in the organization of the work of the Ordinands, Father Perrochel further bestowed the greatest care upon the work itself. One day Saint Vincent de Paul said: “The

1 Conference of August 3, 1659. to the Missionaries, p. 495.
queen mother in the beginning of her regency, having had the pious thought of assisting at one of the instructions of the Ordinands which Father Perrochel, then bishop-elect of Boulogne, was conducting in the church of the college des Bons-Enfants, was so touched that she deemed this work most useful to the Church.¹"

This zeal for the holiness of the priesthood which burned within the hearts of Mr. Vincent and Mr. Perrochel, the master and the pupil, the two friends, showed itself in another circumstance when both seconded each other's efforts, as they always did for a good work. The Society of the Most Holy Sacrament of which they were members, was informed, July 16, 1637, that "in various churches in Paris a number of bad priests celebrated Mass with little decorum; it deputed the Bishop of Bayonne (Francis Fouquet) and several other ecclesiastical members to confer together about the remedy to be applied to the evil. By the advice of Mr. Vincent and the care of Mr. Perrochel, since Bishop of Boulogne, and of Mr. Renard, a strict examination of all the priests of the city was made and those judged unworthy were as much as possible expelled from the actual ministry."²

As a priest, Abbé Perrochel, brought into contact with Saint Vincent, soon shared the opinions and habits of the Saint; as a bishop, he will preserve them.

As early as 1642, one of the most pious emulators and intimate friends of the Saint, Abbé Olier, accepted the pastorship of Saint-Sulpice, having three times refused a bishopric; and of this parish, the most depraved, if we are to credit the common talk repeated by him in his mémoires, he made the model parish, as all are aware. At the beginning of his ministry, he rendered to the Missionaries

¹ Vie de saint Vincent de Paul, Abelly, t. II, p. 279.
² Annales de la compagnie du Sacrament, le comte René de Voyer d'Argenson, p. 74.
who had preceded him the following beautiful testimony, in the person of their head, his relative and friend: "Mr. Perrochel," he wrote in 1642, "this most worthy disciple of Mr. Vincent, who formerly accompanied me in the missions of Auvergne, preached last year in the faubourg Saint-Germain with all possible energy, and for a long time urged the people to penance with marvelous efficacy. So great was the number of confessions to be heard that these wonders were related to me and I was told that the most hardened hearts were now become as pure as those of the little children who were also the objects of his zeal. The First Communion and procession of these little ones excited the admiration of the people. All Paris flocked to hear Mr. Perrochel who preached at the Abbey Saint-Germain (the church of Saint Sulpice being too small). So widespread was his reputation that he was called the apostle of Paris; not only did the people crowd to hear him, but also the bishops and priests who highly extolled and resolved to imitate him, acknowledging that his manner of preaching should be followed." This eulogy might go back to Saint Vincent who had taught and, in some manner, enforced upon him, this mode of preaching.—Maynard, IV, 93.

II

In 1643, a striking proof of the special esteem in which Saint Vincent de Paul held Abbé Perrochel was manifested. The Saint presented his name to the young king, Louis XIV, and to the queen regent as a worthy incumbent for the see of Boulogne, an elevated position. It was accepted and the nomination signed June 9, 1643. By a delicate attention, the Abbé asked to be consecrated in the Church of Saint-Lazare, and this ceremony took place on
Trinity Sunday, June 11, 1643, the consecrating prelate being John Francis Paul de Gondi, Archbishop of Corinth and Coadjutor of Paris. A remarkable incident occurred during the ceremony. A Lutheran who happened to be present, was so touched by the modesty of the bishop-elect and the religious pomp of the ceremonies, that he was converted to the faith.1

The life of Bishop Perrochel, in his new position, continued to be the same as formerly, that is, like the one led by his master and friend: up at four o'clock as he had seen it practised at Saint-Lazare and as he himself already observed, he continued to devote a whole hour to meditation. There are many evidences to prove that the bishop had at heart to carry on the priestly life of which in his opinion Saint Vincent’s was the model.

From his arrival in his diocese he promises fidelity to it and this will be inviolably kept: his residence therein will be so strictly observed that during thirty-two years, he will leave it three times only to go to Paris on important affairs. “When Louis XIV came to Boulogne and was received by this worthy prelate at the entrance of the cathedral, he complimented him by saying that he was the model and mirror of bishops and never went to court like them.”2 Besides, from the first years of his episcopate, Bishop Perrochel had acquired an excellent reputation at court, if we credit the words written by Saint Vincent to his friend himself: “Mr. de Villequier has said wonders about his bishop to the queen and the Cardinal, so that when they speak of good bishops, they usually name Mgr. de Boulogne.”3

1 Van Drival, Histoire des évêques de Boulogne, pp. 130, 131.

2 Bishop Perrochel made his solemn entry into Boulogne August 6, 1643.

3 Van Drival, Histoire des évêques de Boulogne, p. 141.

Faithful to his duty of residing among his people, the bishop never abandoned them and even refused the bishopric of Rodez offered him by the king. And yet on taking possession of his see, he had found his diocese in a state bordering on misery. This wide stretch of land which extended along the coast of the English Channel from the River Cauche to the Itius Gulf, was not rich. Damp, even marshy in the lower lands, filled with stone and brushwood in the upper, the soil produced scarcely sufficient cereals for the inhabitants. Its fine pasturage was its only redeeming point and constituted its chief resource. The manufacture of butter was the principal industry and the raising of horses attracted merchants from Normandy and Picardy who eagerly sought Boulonais colts. Boulogne scarcely numbered 10000 inhabitants and Calais, with its twenty-three villages and burg of Guînes only 15 000.

Let us add to this that for over thirty years the country had been devastated by war. At any moment there were raids made by the Spanish garrisons stationed at Saint-Omer, Aire and Renty. Their boldness induced them to carry their pillaging expedition even to the very gates of Boulogne. In the course of his visitations, the bishop beheld with deep sorrow the churches that had been burned and robbed of their silver chalices and ciboriums.

He immediately adopted the best means to obviate the principal disorders and to succor most efficaciously this appalling wretchedness, striving to comfort his parishioners

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1 Hardouin de Pérefix was named for Rodez. But in 1664, being promoted to the archbishopric of Paris, he desired and obtained as his successor in Rodez, Abelly, another friend of Saint Vincent. Abelly remained three years only in Rodez; threatened with paralysis, he was compelled to resign. He withdrew to St. Lazare in 1667, and died here October 4, 1691.

and exhorting them to penance and prayer in order to obtain peace. In face of so great and general a poverty, he could not think of purchasing sacred vessels of silver; he therefore had numbers made of common metal which were interiorly gilded; later on when times became more peaceful the parishes were enabled to provide their own of gilded silver.

In his charity, ever ingenious, Bishop Perrochel, on several occasions, had improvements made to his château of Brunembert which he himself acknowledged were not at all necessary; his only aim was to give a means to some workmen of gaining an honorable livelihood.

According to the custom which he had seen practised at Saint-Lazare’s, he took great pleasure and deemed it an honor to admit the poor to his table, and continued to do this to the end of his life. His will testifies to this practice. “It is my wish,” he wrote, “that twelve poor men be clothed in gray cloth, each suit to cost twelve crowns. The seven poor who did me the honor to dine with me, will be the first of the number provided for; these twelve men shall attend my funeral service and all will receive during the octave and at the end of the year the same portion as my chaplain.”

The unhappy condition of the country told on the clergy and on the religious worship. This second Vincent de Paul, ingenious and open-handed in relieving the poor, wished, like his master, to remedy the evils afflicting the Church. The greater number of the parishes in the dioceses had no pastors, as there were very few priests. The bishop was therefore obliged to ask for some from

1 The château of the Bishops of Boulogne, serving as their summer residence, was located in the small village of Brunembert, five leagues from the episcopal city. Bishop Perrochel spent every year the months of August and September here.

2 Mémoires de la Société académique de Boulogne, t. xvii, années 1895-1896, p. 435,
neighboring provinces, from Picardy and even from Normandy.

The Chapter of the cathedral itself fell under the baneful influence of the general misery and the canonries were reduced to a salary of three hundred livres, the incumbents being thus in want of the amount needful to provide for the necessaries of life. "In his extreme distress, the bishop writing one day to Saint Vincent de Paul, expressed his apprehension that the divine office might no longer be chanted in his cathedral."

It was his wish to be a true father to his clergy, affectionate and devoted, but also zealous in maintaining discipline and the exact observance of the regulations of the Church. As for the aspirants to Holy Orders, ten days before their ordination, he received them in his own palace and required them to follow the spiritual exercises. He provided for all their needs and served them himself at table. His zeal for the sanctification of the clergy won the admiration and confidence of the priests of the neighboring dioceses. Thus it was that in 1654, a misunderstanding having occurred between the Bishop of Beauvais and his Chapter, the latter asked for Bishop Perrochel as judge; but instead of the bishop, it was his official who presented himself as arbitrary. The canons who were not acquainted with him, would have preferred to carry their complaints to the Bishop of Boulogne himself. They addressed themselves to his best friend, Vincent de Paul. The latter in his turn wrote to Bishop Perrochel: "You may be acquainted with the misunderstanding existing between the Chapter of Beauvais and the bishop on account of the order for the publication of the bull against the new opinions, which has induced the priests of that Chapter to address themselves to the Holy See to obtain commissaries

who would take cognizance of the affair; but they did not obtain what they desired, for instead of you, my Lord, it was your official whom they do not know, who was sent; and this is why they wish that I ask you most humbly as I do, if the said official is generous enough to uphold the interests of God, as we should do, above all human considerations, and if they can depend upon him in this circumstance; moreover, my Lord, to beg you to be so kind as to recommend the affair to him as God's own. You are aware of its importance and I know full well how deeply you have at heart the interests of God and of the Church, and that all recommendations made you on this point are never importunate.¹"

The chronicler, Scotté de Velinghem, in the valuable notes of his manuscript on the bishops of Boulogne,² gives curious details about the austere life led by Bishop Perrochel, especially in his journeys. Saint Vincent de Paul expressed his admiration of it. "As soon," writes the chronicler, "as there appeared the least indication of an approaching storm, his valet covered his hat with a rubber cap while his Lordship donned a rubber cassock falling below his knees, with sleeves that reached beyond his hands. In this garb, the venerable and virtuous bishop continued his journey on foot through mud and rain.

"One day as he was about to set out from the parish of Bourreecq, near Lilliers, the weather became threatening. The lord of that place did all he could to make him accept his hospitality for the night and on being refused, offered the loan of his coach. The bishop thanked him, but followed his usual custom, and scarcely had he proceeded some distance when it began to rain and thunder; he con-

¹ Lettres de saint Vincent de Paul, t. iii, p. 34, no. 1032; letter of March 18, 1654.
² This quotation of Scotte de Velinghen is taken from l'Histoire des évêques de Boulogne, par Van Drival, pp. 134, 135.
tinued for nearly an hour to wade through the water running in streams across the ploughed ground and, having stopped in the parish of Ligny where the water was a foot deep, he did not wait for planks and ladders to be brought but with his attendants passed on, covered with mud. This also happened when he visited the parish of Wirwigne in the Boulonnais, on his return to the château of Brunembert."

Saint Vincent congratulated Bishop Perrochel on his exactitude in paying pastoral visits and on the simplicity with which he did this. He wrote: "When I say here that you make your visitations with only six attendants and one horse, all are surprised and express their admiration. Oh! how rich is the bishop who excites the admiration, not only of those who behold him, but also of those who hear of the treasury of his virtues! For every one holds in the greatest esteem and publishes as most praiseworthy, the holy poverty of a bishop who conforms his life to that of our Lord, the Bishop of bishops, rather than the riches, the retinue and pomp of a bishop possessing great goods."

III

The fatigues of a ministry which Bishop Perrochel fulfilled with zeal, joined to the austerity of his life, finally brought on a serious illness. Already he had been attacked by a painful distemper which had obliged him to go to Paris for an operation; he grew gradually weaker as he advanced in years. Fearing that he could no longer be useful to his people, he tendered his resignation in 1675. It was with reluctance that he consented to accept a pension of 2000 livres allotted him by the king from the

1 Lettres de saint Vincent de Paul, t. I, p. 583, no. 501; lettre du 31 octobre 1646.
bishopric with his abbey of Saint-Crépin of Soissons. We must add that towards the end of his life, he gave up the abbey to his nephew (the second son of his elder brother) Augustine Charles Perrochel, canon and chorister of the church of Paris.

The saintly bishop took up his residence in a house located near the middle of the large street in the lower part of the city. It was here he received a visit from the king, Louis XIV, on his passage through Boulogne in 1680.

Wishing to extend beyond the grave his works of charity and especially his zealous efforts in behalf of the clergy, he determined to consecrate his last residence to the service of God and bequeathed it to be used as a seminary which should be directed by the Priests of the Mission. He even sent for several in order to install them at once and thus to insure the fulfillment of his desires. After donating this house to them, he made them his heirs, adding to his will a codicil dated April 7, 1678, which reads as follows: "It is my absolute wish that the Missionaries of Saint Lazare be the Superiors of the seminary; should they be prevented and extraordinary conditions imposed upon them, I withdraw whatever I have bequeathed to the said seminary, and leave it to the gentlemen of Saint Lazare to be employed as they judge proper for the greater

1Since 1637, he had received the title of Abbot of Saint Crépin and Saint-Crépinien of Soissons. The abbey had been founded in 560, near the tombs of these two martyrs. The religious in 1646 adopted the reform of Saint-Maur. After opening a school in Soissons, 1865, the Daughters of Charity in 1868 transferred their work to the ancient abbey, adding an orphanage.—Etat religieux des pays qui forment aujourd'hui le diocèse de Soissons, par l'abbé Ledouble.

2Mémoires de la Société académique, ibid., p. 448.

3The seminary of Boulogne remained here until the Revolution. Today these large buildings are occupied by the college of the commune, the public library and the museum.
glory of God." Thanks to these arrangements of Bishop Perrochel, his immediate successor, Bishop Ladvocat Billard (1677-1681), was enabled to prepare the installation of a seminary and, by an act of March 6, 1681, establish the Priests of the Mission as its perpetual directors. On the 10th of this same month, March 1681, this arrangement was accepted by Father Jolly, and shortly after it was confirmed by letters patent from the king, signed at Saint-Germain-en-Laye.

Just a year after the definite foundation, Wednesday, April 8, 1682, the venerable prelate gave up his beautiful soul into the hands of God. The following day at four o'clock in the afternoon, the Rev. Le Tonnelier de Breteuil, who was to be his second successor, presided at the transfer of the body to the cathedral. The canons of the cathedral, the clergy, the religious and the members of the confraternities of the city formed the cortege which was brought to a close by twelve poor men carrying tapers. After the solemn service, the remains were conveyed to the place indicated by Bishop Perrochel himself. This was at the entrance of the door near the baptismal font. "By making choice of this spot, he wished," says Scotté, "that his body be trodden under foot by the people for it is precisely where the crowd usually passes." In his will he expresses himself thus: "I wish to be buried in our cathedral church, as near as possible to the door leading to Mr. de Maulde's residence. And it is my wish that on

1 Memoires de la Société académique de Boulogne, ibid., p. 439.

2 See Notices sur les prêtres, clercs et frères de la Congrégation de la Mission, Ire série, t. III, pp 495, 496.

3 The property and revenues bequeathed by Bishop Perrochel allowed Bishop Le Tonnelier who succeeded Bishop Billard, to add four other directors (1682-1698), to the first four Priests of the Mission (act of September 7, 1683) and thus to establish a foundation for missions among the country people.
the said day on which my remains will be interred, or at latest the very next day, the grave be covered with the same stones which have been displaced so that nothing may indicate the existence of a grave. And for this purpose I leave thirty livres to the gravedigger on the condition that he cover the grave within the time and in the manner specified by me; otherwise I give him nothing. I forbid the placing of any inscription or epitaph whatsoever which might recall my memory, wishing to be entirely obliterated from the minds of men.”

All wished to see for the last time their old bishop and several persons tried to cut pieces from his clothes. It became necessary to send for special guards and to postpone the transfer of the remains to a leaden coffin. Thus it was that the people expressed their veneration for their good pastor, manifesting in their own way their esteem for one who had loved them so much.

Perrochel Street in Boulogne, while it still recalls the memory of one of our most saintly bishops, shows how enduring is the twofold sentiment of general admiration and public gratitude.

ALPHONSE VANDAMME

1 Last will of Bishop Francis Perrochel, August 1, 1666. Mémoires de la Société académique de Boulogne, ibid., p. 431.
BOOK NOTICES


447 — We give here the list of books mentioned above and published in German for the use of the Priests of the Mission and Daughters of Charity.


10. Gebete zum Gebrauche der Barmherzigen Schwestern von heiligen Vincenz von Paul. (Töchter der christlichen Liebe.) One vol. in-12, 164 pages. Graz, Mariengasse, 44.


449 — To the translations of the Life of Saint Vincent de Paul by Abelly, previously mentioned, should be added one into Dutch. Three volumes in-8, published by the Rev. N. A. Janssen. Mosmans, Bois-le-Duc, 1864.


452 — Anciennes Annales de la Congrégation de la Mission. In-12, in course of publication.

EUROPE

FRANCE

FREDERIC OZANAM CENTENARY CELEBRATIONS—
HIS EMINENCE CARDINAL VANNUTELLI VISITS THE
MOTHER HOUSE OF THE LAZARISTS IN PARIS, APRIL 1913.

During his stay in Paris, whither he had come to pre­
side at the celebrations held in honor of the centenary of
Frederic Ozanam, Cardinal Vannutelli was the guest of
the Lazarists at their Mother House, 95 rue de Sèvres.

An occasion was thus afforded the Priests of the Mis­
sion to meet this well-known prince of the Church. They
were introduced to His Eminence by the Superior General,
and during the few days he remained with them, his cor­
diality and affability charmed every one.

We give a short account of the celebrations organized
for the Frederic Ozanam centenary.

I

On April 21st, the Secretary General of the Paris-Lyon-
Méditerranée Railway arrived in Rome on a special train,
placed at the disposal of Cardinal Vannutelli, Legate of
the Holy Father at the Frederic Ozanam celebrations or­
ganized in Paris. The Secretary General at once called
on His Eminence who prepared to leave Rome the follow­
ing day.

At 12:50 p.m. Tuesday, April 22d, a large crowd as­
sembled at the station to bid farewell to the Cardinal, who
was accompanied by Mgr. Cerretti, Capitular Vicar of the
church of Saint Mary Major, and Rev. C. Fontaine, C. M.,
Superior of the House of International Studies of the
Lazarists in Rome. Viscount d’Hendecourt, Vice-president, and Mr. de Lanzac de Laborie, Secretary of the Society of Saint Vincent de Paul, met the party at La Roche and escorted it to Paris, arriving there April 23d, at 2:40 p.m. At the station a warm welcome was extended by His Eminence Cardinal Amette, Mr. Calon, President General of the Society of Saint Vincent de Paul, and Rev. E. Villette, C. M., Procurator General of the Lazarists whose Community was to entertain the Cardinal during his stay in the French capital. Cardinal Amette then introduced Mr. Frederic Laporte, grandson of Frederic Ozanam, and several relatives of the great founder of the Saint Vincent de Paul Conferences. After an exchange of greetings, Cardinal Vannutelli entered the auto which was to conduct him to the rue de Sévres, while Cardinal Amette returned to his episcopal residence.

II

At the Mother House of the Lazarists, suitable preparations for the reception of their honored guest had been made. The entrance to the apartments placed at the Cardinal’s disposal was decorated with red and gold hangings, surmounted by a shield bearing the Papal arms. Above this entrance is a statue of Saint Vincent de Paul, overlooking the large courtyard. Here the whole Community assembled to meet Cardinal Vannutelli, who, having laid aside his cloak, appeared in the full robes of his office. He heartily expressed his thanks for the cordial reception extended him in Paris, a city for which he feels a special attraction.

The “Relic Hall” had been arranged to accommodate the groups of Catholics who wished to greet His Eminence. The throne was erected on the spot usually occupied by the altar. Here the Superior General presented
at the mother-house of Vincentians, Paris, April 23, 1913.
his Community to the Cardinal and introduced in turn the priests, students, seminarians and brothers.

After the singing of a Latin ode in honor of the Holy Father and his Legate, Father Fiat, Superior General, read the following greeting:

YOUR EMINENCE,

It is a great honor to receive in our humble residence, a prince of holy Mother Church, and it seems as though I hear Saint Vincent say to us: "Humble yourselves; you are not worthy of such a favor."

Nevertheless, Your Eminence, with this well-founded sentiment, comes another — that of sweet consolation, to behold a Legate of our much beloved Pontiff, Pius X, becoming for a few days the guest of him whom we regard as the inspirer of Ozanam, that admirable Christian, upon whose memory Your Eminence has just shed so great a lustre.

It seems to us that it was in fact near the relics of the Apostle of Charity, that gushed forth the mighty stream which to-day flows over the whole extent of the Catholic world, and which is known as the Conferences of Saint Vincent de Paul.

By bringing to this great institution, so benevolent and so prosperous, the blessings and encouragement of the Church, Your Eminence, while gratifying the filial love of his eldest sons, honors Saint Vincent.

You come to us, most revered Prelate, with hands filled with blessings; deign to shed them upon the double family of Saint Vincent; it is still firmly attached to the Chair of Peter, and at this moment rejoices to see our holy and beloved Pius X, the Pope of the Holy Eucharist, who has achieved such great things in so short a time, returning almost from the brink of the grave to life and health.

May it please God to preserve him many years to His
Church, that he may realize his motto: *Instaurare omnia in Christo.*

Cardinal Vannutelli, who speaks French fluently, replied in a most gracious manner, expressing his appreciation of the cordial welcome given him, his veneration for Saint Vincent, among whose children he was happy to find himself, his admiration for Frederic Ozanam, and his sympathy for France. He then gave his blessing, after which the members of the Community came one by one and knelt to kiss his ring. That same day the Legate paid a visit to Cardinal Amette.

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On Friday evening, April 25th, the meetings and celebrations of the Frederic Ozanam centenary began. The members of the General Council of the Societies of Saint Vincent de Paul met at the Institut Catholique, the former Carmelite monastery, the members of the Conferences from the other cities of France and of foreign countries. It is in the crypt of this chapel that the remains of Frederic Ozanam are interred.

The next morning a religious ceremony took place here, presided over by the Cardinal Legate; Cardinal Amette was present. Cardinal Luson, Archbishop of Rheims, delivered a discourse befitting the occasion and the newly erected monument over the grave of Ozanam was blessed by Cardinal Vannutelli.

His Eminence was that morning the guest of Cardinal Amette. In the evening the General International Assembly of the Society of the Conferences of Saint Vincent de Paul met in one of the large halls. The Apostolic Letter of the Holy Father, appointing Cardinal Vannutelli Legate for the Frederic Ozanam centenary, was read at the opening of the meeting. The passage in which the
Holy Father declares that the French nation has ever been and still continues to be the most active, as well as the most fruitful in works of Christian charity, was loudly applauded.

Cardinal Vannutelli then spoke. He said he was greatly moved at the demonstrations of which he was the object, but he wished to refer all honor to the Holy Father, whose glorious reign he extolled. His Eminence then praised Ozanam, who had known how to speak "to the learned without faith and the people without bread."

He brought his address to a close by the following: "All honor to Ozanam! All honor to the Society of Saint Vincent de Paul! All honor to France!"

The whole assembly applauded. Mr. Paul Calon, President of the Society of Saint Vincent de Paul, then arose and delivered a beautiful eulogy on Frederic Ozanam. His address was followed by two others, by Mr. Gallavresi, delegate of the Superior Council of Milan, and Mr. Stinghember, President of the Superior Council of Belgium. Cardinal Amette spoke last, highly praising Frederic Ozanam, to whom, he said, is due in great measure the development of the religious renaissance which took its rise in the nineteenth century and which will, he hopes, find its further expansion and glory in the twentieth. At the close of the meeting, the Cardinal Legate gave the Papal blessing.

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On Sunday, April 27th, holy Mass was celebrated at 9:30 A.M. by His Eminence Cardinal Vannutelli, in the Basilica of the Sacred Heart, Montmartre, at which a large number assisted. Long before the hour appointed, the famous bell named "La Savoyarde," rang out, and crowds gathered around the church to greet the Legate. He arrived at nine o’clock, accompanied by Mgr. Cerreti and
Father Fontaine. As His Eminence entered the church, the organ pealed forth Mendelssohn's *Tu es Petrus*, after which the people sang the *Credo* and the *Magnificat*.

Holy Communion was distributed by the Cardinal Legate to the members of the Central Council of the Conferences of Saint Vincent de Paul, to some of the relatives of Frederic Ozanam and to many of the faithful.

Solemn Benediction of the Blessed Sacrament followed the Mass. On leaving the church, the Legate and those who accompanied him were heartily cheered.

The festivities in honor of Frederic Ozanam were to close that evening by a memorial eulogy delivered at Notre Dame, Paris. The vast cathedral was filled with a select assemblage such as has been seen there each year since Lacordaire attracted around his celebrated pulpit a cultured audience. On this occasion it was not those troubled minds seeking to be enlightened with the truths of faith that pressed forward, but crowds of believing Christians devoted, as are the members of the Conferences of Saint Vincent de Paul, to benevolent and charitable works of all kinds. We were present at this celebration: the attitude of these throngs apparently so happy, calm and recollected, presented a grand sight, harmonizing with the architectural beauty of the immense basilica, with the sweet and solemn tone of the music; the voice of the orator was soon to sweep over this audience already in sympathy with his words which they must gladly welcome: all this formed a wonderful whole.

The Cardinal Legate in full *cappa-magna*, descended from his carriage at the extremity of the large square in front of Notre Dame and crossed it amid the acclamations of the crowds. He was received at the entrance of the church by Cardinal Amette, Cardinal Luçon and several bishops.

After an address by the Cardinal Archbishop of Paris
and the chanting of the *Credo* by all the people, Canon Janvier delivered a memorial eulogy on Frederic Ozanam. At its close the Legate spoke and in a short discourse expressed his sincere congratulations.

On his departure from the cathedral, His Eminence was again cheered, even more so than on his arrival.

That same evening the most distinguished members of the Conferences gave a banquet, having as their guests Cardinals Vannutelli and Amette, the Archbishop of Sens, the Bishops of Moulins and of Meaux. Toasts were proposed first by Mr. Calon, President of the Conferences, to the Holy Father and his Legate; by Mr. Laporte, son-in-law of Ozanam; Mr. Bonnet, member of the State Council and of the Conferences of Saint Vincent de Paul; a Belgian delegate, and finally, by Mr. Du Mée, American delegate of the Superior Council of Philadelphia.

Next morning the Archbishop of Paris celebrated holy Mass in the church of Saint Etienne-du-Mont. It was in this parish that the first Conference was established.

The festivities of the Frederic Ozanam centenary then terminated.

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Cardinal Vannutelli graciously accepted the invitation to a dinner given in his honor at the Lazarist Mother House, on Monday, April 28th. At the guest table in the large refectory was seated Cardinal Amette, facing the Cardinal Legate. Among those invited were the representatives of various charitable works: the Society of Saint Vincent de Paul, the Work of the Propagation of the Faith and of the Holy Childhood. The Superior General had at his right the Superior of the Seminary of Saint Sulpice; Mgr. Leroy, Superior of the Congregation of the Holy Ghost, and the Superior of the Seminary for Foreign Missions, were also present.
Towards the close of the dinner, the Superior General rose and in fitting terms expressed his deep veneration for the Holy Father and his Legate. He voiced the sentiments of the love and respect of all for "our Father in Jesus Christ," the eminent Archbishop of the incomparable diocese of Paris, and he addressed a few words to each of the representatives of the great Catholic works and charitable associations. On terminating, he again expressed his profound reverence for the Sovereign Pontiff. The Superior General's address met with prolonged applause.

Cardinal Vannutelli responded. After assuring the Superior General that he would convey to the Holy Father information of all he had just heard, he gave utterance to his appreciation of all he had seen, adding that he was happy to be with the sons of Saint Vincent de Paul, whose labors among infidel nations and the clergy he greatly admired, having himself confided to them his seminary of Palestrina. He also alluded to his visit paid that morning to the Mother House of the Daughters of Charity, these "Angels of Charity," as he said. He added that it was for him a most consoling sight to behold, gathered together, representatives of the great apostolic and charitable works—an evident proof of the harmony and Christian spirit existing among them. The Cardinal closed by invoking Heaven's choicest blessings upon the Superior General and all the members of his Congregation.

Enthusiastic applause followed the gracious and eloquent words of the Legate. On taking his seat he turned to Cardinal Amette and apologized for having spoken without preparation. "Your Eminence," amiably replied the Archbishop, "said well what we all feel in our hearts."—The reading of the Martyrology closed the entertainment.

From the remarks of the Legate relative to his visit to the Mother House of the Daughters of Charity, we may infer that he preserved a lively impression of it. After
his celebration of Mass in their chapel, during which several Sisters received Holy Communion from his hand, the Community was introduced to the Legate by the Superioress, Mother Marie Maurice. The Sisters from the various departments were presented in turn, as well as those of the Seminary. For all, His Eminence had words of kind greeting and encouragement, and before leaving, he blessed the assembled Community.

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During the few days he remained in Paris, Cardinal Vannutelli visited the Communities of which he is the "Cardinal Protector." He also received many delegations of the different Catholic associations of the city. Following is an account published in the Figaro of Paris, April 30, 1913.

RECEPTION OF THE PASTORS OF PARIS BY THE CARDINAL LEGATE

Seventy-five pastors of Paris were given an audience yesterday afternoon, by Cardinal Vannutelli at the residence of the Lazarists, 95 rue de Sèvres.

Vicar General Gardey, pastor of the church of Saint Clotilda, spoke in the name of his co-laborers. We give a summary of his address:

"The pastors of Paris could not forbear presenting their respectful tribute to the Cardinal delegated by the Sovereign Pontiff to represent His Holiness at the centenary of the saintly layman, Frederic Ozanam, who is, without doubt, one of the purest lights of the nineteenth century.

"They could not help expressing their gratitude to a prince of Holy Church, who is always so kind to Frenchmen during their stay in the Eternal City, and to the Cardinal Protector of the Society of Saint Sulpice, to which they owe their priestly formation."
"If Your Eminence wishes to know something of their life as pastors, we can briefly give you the following items. He who now speaks has been pastor in Paris for the last forty years and he has lived sixty years in their midst. His words therefore are worthy of credit.

"The pastors of Paris are laborious and it cannot be otherwise, for there is no more absorbing ministry than theirs. They are disinterested, and this is necessary, because if the resources at their disposal are comparatively large, they are called upon to meet overwhelming works: schools, patronages, good works of all kinds.

"They are patriotic. They love their country and their city. Parisians are fully aware of this and ordinarily show themselves grateful. For while it has happened that one of their pastors was put to death by the people\(^1\), such an occurrence is very rare and the Parisians should not be judged by these excesses.

"The pastors of Paris love their Archbishop. And never was affection so readily given as to-day because it was never so well merited.

"Finally, or rather, above all, the pastors of Paris love holy Church, and there is not one among them whose sentiments do not correspond to those which the great Bishop of Meaux so eloquently expressed in his famous discourse on the unity of the Church: 'O holy Roman Church, if ever I should forget thee, let my tongue cleave to my mouth, etc.'

"Repeat all this to the Holy Father on your return to Rome, we beg of you."

The Legate's answer was as courteous as cordial. We quote part of it:

"I am happy to greet the clergy of Paris, so bright, so devoted, and whose ministry is, in truth, absorbing, as the

\(^1\) He alluded to Father Deguerry, pastor of Paris, who was shot during the Commune in 1871.
number of parishioners in each parish is at least equal to, and in some greater, than in those of the Italian dioceses. I was charmed and, I may confess, somewhat surprised at the enthusiastic reception extended me everywhere. One feels indeed that France is the ‘chosen nation,’ and despite its trials, the Church of France is full of life and vigor.

“And your Paris gives the example. The sincere devotion of the crowds that flock to the churches, the splendor of the religious ceremonies therein performed, the generosity of the faithful, which increases with the claims laid upon it,—all this has deeply edified me.

“You Cardinal by his admirable zeal, perfect tact, gifted intellect and kindness, is truly a model pastor. He worthily takes his place in the line of the archbishops of Paris, ever equal to their high calling, to their difficult but noble mission. And the Parisian clergy also goes onward with perfect dignity under the guidance of such leaders.

“I have experienced, Gentlemen, that Paris and France truly love the Head of the Church. It is to His Holiness—I do not conceal this from myself—that all the honors paid me are addressed. Yes, this French nation which has filled so many glorious pages in the history of the Church, is still worthy of its noble past. It is impossible not to recognize that it has yet a great mission to fulfill.”

Is it necessary, continues the newspaper, that this short address charmed his hearers? We knew Cardinal Vanutelli loved France, but we will ever be grateful to him for having so forcibly and so eloquently expressed this sentiment which in his quality of Legate of the Holy See acquires greater value.

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On Saturday, May 30th, Cardinal Vincent Vanutelli left Paris. The same line that had tended its services to
convey him to the French capital, again offered means of transportation for his return to Rome. We quote a newspaper clipping describing the departure of the Legate, who was accompanied to the station by the same prelates and dignitaries who had greeted him on his arrival.

"The last words of the Legate were full of friendliness for the Parisians and of grateful acknowledgment to the faithful for the zeal displayed during the Ozanam festivities. Cardinal Vannutelli made it a point to say that he was deeply touched by the courtesy of the French press.

"The Legate left on the eve of the celebration to be held in honor of Joan of Arc. It had been expected in certain centers that he would remain to take part in these rejoicings, his dignity and titles adding greater lustre to them; but his mission did not extend farther than the program of festivities in honor of Frederic Ozanam. These closed on Sunday last. During the following week, His Eminence was kept very busy. Like the greater number of Cardinals, he is "Cardinal Protector" of many religious congregations and Catholic works, all of which he visited in turn. He first met the different societies organized by Count Albert de Mun known as the "Circles of Catholic Workmen," and afterwards called on the Young Men's Catholic Association, of which Mr. Henri Bazire is honorary president; the Cardinal received the committee of religious defence, led by Colonel Keller; the council of the Patriotic League of French women, the corporation of Christian publishers, presented by their new chaplain, Father Janvier, preacher of Notre Dame; and, as was most natural, the members of the General Council of the Conferences of Saint Vincent de Paul. His Eminence breakfasted with the Marquis of Rosanbo, former deputy of Côtes-du-Nord and son-in-law of the President of the Conferences of Saint Vincent de Paul.

"To sum up, the Legate had occasion to review
thoroughly all the Catholic works having their center in Paris.” — *Le Matin*, May 4, 1913.

III

We may now ask what impression is left by the narration of those events of which we have been the happy witnesses. From our point of view, it should be a gratifying one. Such is also the opinion published in one of our daily papers, by a well known Catholic writer, Mr. Henri Bazire. We quote a few passages.

After observing that the magnificent celebrations of the Frederic Ozanam centenary, under the presidency of the Cardinal Legate, deserve special mention, he continues:

"That the official deputy of the Holy See was entrusted with no diplomatic mission and that his journey had no relation to any political affair, he himself affirmed, and all public papers have not ceased to repeat; and it is well for such is the truth and, despite the proverb, the truth is always good to tell. Nevertheless, it cannot be denied that the visit of Cardinal Vannutelli and the happy circumstances under which it was affected, assume some significance and acquire a bearing that one would try in vain to lessen.

"A Papal Legate may hereafter enter France without legal authorization, freely journey and express his sentiments — evidently with that tact he must ever use in relation with political topics — but with full liberty.

"It must be loyally admitted that in official circles, no attempt was made to interfere with the Legate's mission; on the contrary, there may have been exerted some influence to facilitate it, — with what timidity may easily be surmised.

"Realizing these facts which sufficiently prove our firm will to exclude all spirit of opposition when there is ques-

*La Libre Parole*, April 30, 1913.
tion of religious and national interests, we do not feel impelled to express any gratitude towards the government. It has simply understood its own interests. The days of Combes and Clémenceau are passed, that is all. In politics we do not resume the work already done.

"With regard to a Legate such as Cardinal Vannutelli, who showed so much tact and nobility in fulfilling the task assigned him, the least slip would have been judged severely. Frenchmen, it is said, are hard to please in such matters; hence, all who came in contact with the Cardinal were won over and still remain under the charm. In his official addresses there was not one word of bitterness or regret, no allusion (as might have seemed natural) to past or present. On the contrary, he continually praised the zeal and valor of Catholic France, and this tribute may be considered the most delicate mode of urging a reconciliation. How soothing a balm for certain wounds! All the more so, as in the sympathy manifested by the Cardinal for 'noble France, a chosen nation,' there was something besides mere personal appreciation; he moreover expressed the thought of the Sovereign Pontiff, contained in the Brief in which he deigns to extol the genius of the French nation, more active and fruitful than any other in works contributing to the spread of religion."

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"Is it therefore to be presumed that we anticipate the near resumption of communications between France and the Holy See? No: there must doubtless be time, patience, good will and more struggles.

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"The government did not officially receive the deputy, but the deputation was none the less sent and it was ac-
corded a respectful and enthusiastic welcome, not only from the Catholics, but also from the whole population, usually so indifferent, but which on this occasion flocked around the Roman prelate.

"The sight presented by the Cardinal Legate, forced to descend from his carriage and to traverse the whole length of the square in front of Notre Dame amid the cheers of the crowds, is full of instruction. Witnessing this scene so full of consolation for the past and of hope for the future, one felt convinced that no official pomp could equal the spontaneous outburst of these people.

"Was it not towards the people that the Pope's representative advanced? In a never-to-be-forgotten moment, from the pulpit of Notre Dame, Cardinal de Cabrières announced that the broken Concordat would be again renewed, but this time between the Church and the people. On his departure, Cardinal Vannutelli, defining, as it were, the character of his mission, recalled these prophetic words. History will record how powerfully he has worked to bring about their realization.

"Often a Legate's task is similar to that of a missionary, and it is not the first time a papal legate addressed himself directly to the Christian people, without heeding the heads of governments, unworthy or hostile. Is it a revival of mediaeval custom? This might have been believed the other day at Notre Dame. Or are we in presence of a new form of apostolic expansion, unconsciously favored by its very adversaries? The constant reference, during these last days, to the historical and apologetic work of Ozanam, recalled the memory of the bishops of the fourth and fifth centuries, pioneers of the Church among new nations, and brought out the resemblance so apparent between these bishops and those of today, struggling against trials formerly unknown. The celebrated words of the great Arch-
bishop of Westminster, Cardinal Manning, were vividly recalled: "Up to the present time the world has been governed by dynasties; hereafter, the Holy See will treat with the people; for this end its bishops are in close, daily and personal relations with the people."

HENRI BAZIRE

On his return to Rome, His Eminence Cardinal Van-nutelli wrote the following letter to the Superior General. We cannot refrain from imparting so honorable and precious a communication to our readers.

Rome, May 8, 1913

MOST HONORED FATHER SUPERIOR GENERAL,

It is with eagerness that I hasten to tell you how deeply grateful I am for the benevolent, gracious and cordial welcome accorded me by your Community. The gratitude I express is not only in my own name, but also in the august name of the Holy Father, as His Holiness deigned to receive me yesterday and he considers as done to himself all the kindnesses extended to his Cardinal Legate. The Sovereign Pontiff spoke to me of the Superior General and of his priests in terms of the highest esteem and fatherly interest, and he sends to all, with effusion, his apostolic blessing. I was careful to inform His Holiness that the hospitality given me at the rue de Sèvres, and the ready assistance I met there, did much to insure the happy success of my mission.

Accept, etc.

VINCENT, CARD. VANNUTELLI.

The following letter was received by the Superior General from Mr. Calon, President of the Saint Vincent de Paul Conferences.

https://via.library.depaul.edu/annals_en/vol20/iss1/4
During his stay in Paris, Cardinal Vincent Vannutelli has, I know, on several occasions, expressed his appreciation of the hospitality extended him by the Priests of the Mission. Permit me, in the name of the General Council of the Society of Saint Vincent de Paul, to testify to you, in my turn, my deep gratitude.

It would have been impossible for us to procure for our Cardinal Protector more suitable and pleasant accommodation, so well sheltered from the noise of the streets and the indiscretion of outsiders, as the one offered him by you. To material comfort you were able to add the most agreeable moral atmosphere; admirably seconding the views of the Cardinal, replete with kindness and reserve, you prepared the Parisians to understand the dignity of his position, and to be eager for his blessing.

After expressing his appreciation of the cordial reception given the members of the General Council by the Superior General and his co-laborers, Mr. Calon assured him of the close union which exists between the sons of Saint Vincent de Paul and the lay Society under his patronage. —

A. M.
THE "LIVES OF SAINT VINCENT DE PAUL"¹

III—SAINT VINCENT DE PAUL
BY ABBÉ MAYNARD

We have stated that the Lives of Saint Vincent de Paul possessing an historical value and which may be considered as works of reference, are reduced to three: that of Abelly, that of Collet, and that of Abbé Maynard. These are, we may say, as the three "synoptic histories" of the life of Saint Vincent de Paul. Whoever wishes to compile a new life, to write an essay on his charitable undertakings or on his virtues, is compelled to consult these works.

I

Abbé Michel Ulysse Maynard belonged to the diocese of Poitiers. He was born in 1814, at Saint-Maixent, chief town of a canton in the Department of Deux-Sèvres. He entered the ecclesiastical state and, in 1839, received Holy Orders. His superiors, who were not slow in appreciating his talents, confided to him the chair of rhetoric in the preparatory seminary of Montmorillon. Shortly after, he was placed at the head of the free school of Saint Vincent de Paul at Poitiers, which he directed with great ability for several years. The school afterwards passed into the hands of the Jesuit Fathers.

But literary work strongly attracted him. His critical and historical essays having been favorably received by the public, he came to Paris and took up his residence in this city where in the public libraries, he was afforded the means to consult documents necessary for his labors. He wrote with great facility and his style is firm and correct. He was gifted with an extraordinary memory. Father

¹ Continued No. 3, p. 256
Terrason, formerly Secretary General of the Congregation of the Mission, also from Poitiers and a pupil of Abbé Maynard, told us that whatever the Abbé once learned he never forgot.

The criticisms published by Abbé Maynard in various reviews, notably in the *Bibliographie catholique*, were greatly appreciated as were also his contributions to several daily newspapers, including the *Univers*. He likewise undertook more extensive and lasting works. Having published in the *Bibliographie catholique* the history of the Forty Chairs of the Academy—a task which supposes tremendous research—he afterwards wrote a History of the Blessed Virgin. Greatly attracted towards the seventeenth and eighteenth centuries, he composed a work on Pascal (*Pascal sa vie et son caractère*, 2 vol. *in-8*, Paris, 1850), and another on Voltaire (*Voltaire, sa vie et ses œuvres*, 3 vol. *in-8*, Paris, 1867). His Life of Saint Vincent de Paul was given to the public in 1860.

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The Life of Saint Vincent de Paul, by Abbé Maynard, one volume *in-12* (Paris, Retaux, 1861), is only an abridgment of his first work which we are about to mention, published in 1860, in four volumes under this title: *Saint Vincent de Paul, sa vie, son temps, ses œuvres, son influence*, par M. l'abbé Maynard, chanoine de Poitiers (Paris, Retaux). A new edition, “completely revised,” of this great work, appeared in 1874.

In what does this Life differ from the two preceding ones and what historical value does it possess? These are two questions which we may propose. Abbé Maynard has himself answered them and we need quote only a few passages of the Preface to his *Life of Saint Vincent de Paul*.

He first of all rather severely criticises the two writers
who preceded him and condemns the style both of Abelly and Collet. In our opinion, the former’s, despite his lengthy sentences, is attractive and charming, while the latter’s, whose character was strikingly personal, is grave and interesting. Maynard’s is more correct, but we cannot place him above the others.

“Abelly,” he writes, “relates at first the life of Mr. Vincent from his birth to his death; then he successively resumes it in his works and virtues; three different books, but a thrice-told story, without once presenting a complete whole. He acknowledges however that “Abelly is interesting because he reproduces the true Vincent and always steps back, making him the prominent figure by quoting as much as possible his own words; so that one seems to hear him, to see him in these pages.” As for Collet, after stating that “he made extensive researches,” he admits that his work is more exact than Abelly’s, whose narrations could be easily criticised; that it is more complete, as he could add to this first life, not only the details of the Saint’s canonization, but also facts which time alone could reveal.” But he makes him the following reproach which justifies the writing of a new life.

“Under pretext that chronology had been entirely neglected by Abelly, Collet falls into the contrary extreme, and he becomes a slave to a chronological order which in many instances is a great disorder. He follows Vincent year by year, which method obliges him generally to break off, curtail, or resume the same narration...Should one try after reading Collet, to understand, to grasp at one glance a phase of the life or of one of the works of Vincent de Paul, as the Congregation of the Mission or the Daughters of Charity, some foundation for the instruction or relief of the poor, this would be impossible; scarcely could one succeed by perusing here and there hundreds of pages, to collect the elements of a work, so as to form a complete
whole." Thus speaks Maynard and, it must be confessed, but too justly.

"Finally," he continues, "Collet, like nearly all biographers up to our own times, has isolated his chief character, failing to place the portrait in its suitable frame, the picture in its proper setting. There is no mention of contemporary men and events, except when the narration would otherwise be without sense or meaning." This criticism is not without foundation and it is readily understood that Maynard draws this conclusion: "It is easy to realize the necessity for a new history of Saint Vincent de Paul."

From the foregoing, the plan followed by the new biographer may at once be seen; he himself describes it thus: "This plan, more logical than chronological, is carried out by broad sketches rather than by scattered facts. This, in truth, is the characteristic, entirely new, of the work of Abbé Maynard on Saint Vincent de Paul. He further develops his plan:

"As soon as Saint Vincent de Paul, fashioned and instructed by Providence, has taken up his rôle and put his hand to his great works of charity, each is described at its origin and even in what led to it, then it is followed through its development and progress, its fruitfulness and endurance even to our own times. For in the saints there are two lives: the ordinary, natural life, and the supernatural, posthumous life; the latter often more beautiful and full than the former. For on earth, in the words of the Psalmist, 'Going they went and wept, casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves,' or rather, they will continue to live, having only to reap in heaven as on earth, an imperishable and ever increasing harvest. Of all the saints, no other has so lived in his children and in his works as Saint Vincent. Could as much be said of any one of his
illustrious contemporaries, even, alas, of the great Louis XIV?

"Thus does a part of the title of this work: Saint Vincent de Paul, his Works, his Influence, explain and justify itself.

"And in order to show more strikingly the importance and durability of his influence, we have recoiled before none of the questions religious and theological, economic and social, which incidentally present themselves; before none of the benevolent undertakings, tried or dreamed of either according to his ideas or against them; before none of the modern revivals of such or such of his works, undertaken either by his children or by strangers who knowingly or unconsciously have fallen under the influence of this man to whom one must have recourse when there is question of founding or organizing a work of public charity.

"And nevertheless, in this widespread outline, in this multiplicity of views, reigns, we believe, a true unity, because far and near, at any interval of distance or time, there is truly, after God, only one hero, one actor: Vincent de Paul! It is always he who inspires and directs, when he does not act himself, and everything that is done since his time, is but the realization of some of his advices or ideas: the carrying out, as it were, of his testament confided by him to his children or to charitable associations.

"Thus studied in their entirety and permanence, thus followed without interruption and taken in at a single glance, the charitable creations of Vincent de Paul, the Congregation of the Mission and the Daughters of Charity, the confraternities of men and women, the seminaries and hospitals, etc., assume a proportion of which preceding histories did not even give an idea. There is much in this work hitherto unpublished but there are also many things which, although already related, are differently presented.
and they appear new to those who had made of them their life study."— This statement of Abbé Maynard is correct and shows the character of his work.

III

From what scientific and historic sources will the new biographer of Saint Vincent de Paul compile his work?

First let us state what brought about this undertaking. It was due to the suggestion of a friend of the Congregation of the Mission, a Catholic publisher, Mr. Dewailly. Maynard mentions the fact in his Preface:

"The initiative," he writes, "belongs to the editor, a nephew of Father Dewailly, Superior General of the Congregation of the Mission (1827), who at first a student and afterwards professor in one of its colleges, understood better than any one else the necessity as well as the nature of a work which, except for him, no one would have dreamed of undertaking."

When the time came for Abbé Maynard to begin the work, he was, as we were told, given a room at the house of the Lazarists, Rue de Sèvres, and it is here he wrote, having ready access to the greater number of documents he might need. He pursued his task methodically and with an activity which evidenced remarkable aptitude, strength and energy.

The sources utilized by the new biographer may be divided into two classes. There were documents already made use of but from which more might be gleaned, and there were also the archives of the Congregation in which information on the development of the works could be obtained in order that, according to his plan, the author might follow up their history to our own times. Maynard mentions these sources in his Preface, as we shall see pres-
ently. Abelly and Collet had, as we know, drawn from the first, but had not exhausted it.

“As early as 1657,” says Maynard, “three years before the death of Vincent de Paul, Brother Ducourneau, secretary of the Saint for seventeen years, had had the thought to note down his words and actions. No one could be more capable of the work than this constant witness, for especially during the last years of the Saint’s life, he scarcely ever left him, accompanying him in the daytime on his journeys and at night writing under his dictation.

“With the authorization of his Superiors, Brother Ducourneau began to gather, as they occurred, the acts and sayings of Saint Vincent and what he wrote would furnish matter for two or three volumes. A project unfortunately too late conceived, too late executed! This is why the Missionaries are not as rich as the Daughters of Charity in Conferences by their holy Founder; the latter from the very beginning noted down every conference he gave them.¹

“Brother Ducourneau nevertheless has rendered inestimable service; to him and to him alone we are indebted for many of the talks which will be admired in this book. Besides, he as much as possible supplied after the death of Saint Vincent what he had failed to note in his lifetime. Almeras, second Superior of the Mission, having taken the life of their holy Founder as the subject of the ordinary conferences at Saint Lazare’s, Brother Ducourneau usually spoke and encouraged by his hearers, his memory was refreshed and he recalled many of the words and deeds of the Saint which he afterwards inserted in his notes.”²

¹ It was Sister Hellot or Sister Marguerite Guérin, second Superioress of the Daughters of Charity, who usually took down the Conferences of Saint Vincent; they were afterwards read over and whatever had been omitted was supplied by the other Sisters.

² Vie mss du frère Ducourneau, par Pierre Chollier, frère de la même Congrégation (Archives de la Mission).
Mentioning the letters of Saint Vincent, Maynard adds: "With the numerous conferences of the Saint, we were able to read several thousands of his letters. He wrote every week to each of his houses in order to direct them and to give general news of the Congregation—a kind of weekly paper from Saint Lazare's, in which each event and each work is mentioned in terms sometimes admirable and always edifying."

Of the second series of documents, Maynard writes these noteworthy lines:

"Here we must express publicly our gratitude to Father Etienne, the successor of Saint Vincent de Paul, who with a confidence and generosity that nothing on our part could justify, laid before us all the papers of Saint Lazare's, without exception or reservation, and allowed us to read everything and to make extracts according to the needs and exigencies of our work. There were no secrets for us; and let us add that there need be none for any one, so strongly do these archives exhale the glory of God alone, and the desire for the relief and salvation of the people! Admirable protection of God and of Saint Vincent de Paul! In two centuries, nothing either in men or things which when brought into broad daylight, could bring to the face of Father or children any blush save that of betrayed humility!"

He then pays a tribute of thanks to a Missionary whom our readers can easily recognize as Father Gabriel Perboyre, cousin of the Martyr, who wrote the Memoirs of the Congregation.

"We regret that we are forbidden to mention the name of him who has helped us most powerfully in our research and who could say of his own family as well as of his religious community: 'Nos filii sanctorum sumus.' Never did son venerate and love his father more: this sufficiently shows with what affection and zeal he fulfilled
the task assigned him by his Superior in our regard, pointing out to us the most precious documents.”

Such were the means of information, the best that could be procured, which Abbé Maynard had at his disposal and his work is a safe guide for those who wish to know Saint Vincent de Paul; hence one should think twice before setting aside Abbé Maynard’s opinion, or discarding any information given by him.

IV

The last edition of the Life of Saint Vincent de Paul by Abbé Maynard appeared in 1874. In the Introduction he states: “This is a new edition of Saint Vincent de Paul; it is a final and definite one. Never will I rewrite it nor will it ever again be written. For ten years, never have I lost sight of it for a single day, nor have I neglected anything to render it as perfect as possible. I have scrupulously corrected the style and modified the plan. In this plan, however, more logical than chronological, I have made no essential change, notwithstanding the surprise expressed by some at its novelty. I was content to lighten the work by placing the cumbersome matter in explanatory notes; thus has the book become easier reading.

“A chronological table appended to the new edition, places important facts in the order of time and facilitates research. I have striven especially to enrich this edition with new facts and documents.”

Such is the work of Abbé Maynard—a work of erudition and talent, conscientiously written, for which we ought to be deeply grateful.
When with the lapse of time, the moment arrived to secure an honorable retreat for Abbé Maynard, Cardinal Pie, Bishop of Poitiers, thoughtfully provided for his declining years. He sent word to the Abbé that he had never relinquished his claims on him as a parishioner, and that he intended to recall him to Poitiers where a place in his chapter awaited him. Touched by this delicate attention, Abbé Maynard accepted the Cardinal’s offer, and he returned to Poitiers in 1872. This was the beginning of the happiest period of his life. In his quiet home on the banks of the Clain, he divided his time between his religious duties, literary labors and correspondence, while to the friends who often visited him, he offered the ever-enjoyable charm of his conversation.— He died piously in Poitiers, Friday, January 20, 1893, in his seventy-eighth year.

When he published the revised and complete edition of his Life of Saint Vincent de Paul, Abbé Maynard ended his Preface by these words expressive of the most elevated sentiments:

“In taking leave of this work, I thank God for having granted me the time to give it a finishing touch. Saint Vincent de Paul is the honor of my literary life; it is my best claim to the prayers of earth and to the blessings of heaven.”—These words are true and reflect honor on Abbé Maynard; they are a fitting conclusion to our Notes.

ALFRED MILON
The improvements planned for the Palace of Deputies on Monte-Citorio, Rome, would, it was surmised, encroach upon the land occupied by the House of the Priests of the Mission and their church of the Holy Trinity. This property was donated by the Duchess of Aiguillon and it is situated very near the palace formerly known as the *Curia Innocentiana*, or Curia of Pope Innocent XII, who constructed it for the accommodation of the different offices of the Curia. What was expected took place: the Missionaries were notified by the government to leave and a certain sum was allotted them as indemnity. On the other hand, the Holy Father had a house built for the seminarians of the diocese of Rome whose former residence was that known as the *Apollinarius*, from the name of the chapel dedicated to Saint Apollinaris, the Martyr Bishop of Ravenna. As the *Apollinarius* is not far from Monte Citorio, the Holy Father has given it over to the Missionaries. The Consistorial Congregation, January 1911, rendered, relative to this subject, the following decree which was published in the *Acta apostolicae sedis* of March 1, 1913.

*S. CONGREGATIO CONSISTORIALIS. DECRETUM*

*Ecclesia S. Apollinaris concreditur Rectori templi Sanctissimae Trinitatis prope Curiam Innocentianam, cujus item templi et onera suscipiet et titulum suo adjunget.*

*Apostolicæ Sedi significatum nuper est a rectore templi sanctissimae Trinitatis apud Curiam Innocentianam, vulgo Monte Citorio, propter indictam publicae rei causa alienationem, se cogi*
sacram illam aedem conjunctamque domum relinquere, ubi multa decursu temporis inducta sunt pia opera et onera, maxime vero stati per annum secessus clericis ad sacros Ordines promovendis, a nobili femina duce d’Aiguillon instituti saeculo XVII, deinde a Summis Pontificibus rati habiti et confirmati, præsertim a sa. me. Pio PP. IX apostolicis litteris datis die XI mensis octobris anno MDCCCLXVII.

Ob haec admotae ab eodem rectore sunt preces Sanctissimo Domino nostro Pio PP. X, ut sibi suisque in munere successoribus templum aliud aliasque assignaret aedes, in eaque dignaretur instituta et onera illa apostolica auctoritate transferre. Cum vero idem Sanctissimus Dominus commodo aRIPTOM Seminario Romano sedem exstruendum constituitur in adjacentibus Lateranensis Basilicae locis, ubi aedium amplitudo et opportunitas necessitatibus præsentium studiorum felicius respondat, ideoque S. Apollinaris templum continentisque aedibus, quae hic usque propriae Seminarii fuerunt, ad alium usum destinari jam possint; cumque praeterea Cardinalis in Urbe Vicarii et officiorum dioecesanae Romanae Curiae aedibus longe providere constituit, ibique S. Apollinaris ecclesiam addici una cum ea parte continentium aedium, quae quoquoversum viis circumscribitur publicis, usque ad arcum uti vocant S. Augustini, quaeque in praesenti partim Seminario, partim officiis Vicariatus in Urbe usui est.

Quamobrem, omnibus diligenter perpensis, motu proprio et ex certa scientia, suppleto etiam, quatenus opus sit, quorum intersit, vel suo interesse praesumant assensu, Sanctissimus Dominus noster praesenti Consistorialis decreto pia opera, instituta et onera, quae in memorata ecclesia Sanctissimae Trinitatis exstant, una cum ejusdem titulo, juribus ac privilegiis omnibus ad S. Apollinaris transferta, ibique in perpetuum constituunt. Decernit autem, ut, effecta translatione, Ravennatis Episcopi et Martyris templum hoc novo titulo decoretur: “Trinitati Augustae, in honorem Apollinaris E. M.”; ejusque ecclesiæ regimen et cura, vi praesentis decreti, suscipiatur ab eo sacerdote qui modo rectoris munere fungitur ecclesiæ Sanctissimae Trinitatis, imposita eidem ac successoribus ejus legitimis obligatione satisfaciendi omnibus oneribus quae utriusque separatæ ecclesiæ erant propria. Utque haec fieri facilius, ac potissimum ut haberi possint ibidem piae exercitationes clericis ad sacros Ordines provehendis, aedium partem, quam diximus usui esse in praesens Seminario Romano et Vicariatu, rectori ecclesiæ Trinitatis augustæ et S. Apollinaris attribuit. Quia vero eidem rectori pro alienatione domus et ecclesiæ Sanctissimæ Trinitatis
apud Innocentiam Curiam congrua pecunia numerabitur, idcirco statuit Sanctissimus Dominus, ut haec pecunia in novas Seminarii Romani aedes apud Lateranense Basilicam exstruendas conferratur, et idcirco a rectore ecclesiae Sanctissimae Trinitatis illico remittatur personae a Se ad hunc finem designandae. Idem denique jussit praesens Consistoriale Decretum perinde valere ac si apostolicae sub plumbo litterae expeditae forent, non obstantibus quibuslibet, etiam specialissima mentione aut derogatione dignis.

Datum ex aedibus S. Congregationis Consistorialis, die XXV mensis januarii, anno MDCCCCXI.

L. S.

C. Card. De LAI, secretarius.

Carolus Perosi, substitutus.

A LETTER OF POPE PIUS X

On the occasion of the Holy Father’s feast day, the Superior of the Daughters of Charity sent him her greetings accompanied by a collection of edifying incidents relative to the little children prepared by the Sisters for their First Communion. His Holiness deigned to acknowledge the gift by a letter in Italian written with his own hand. The following is a translation.

To dear Sister Marie Maurice, Superior of the Daughters of Charity of Saint Vincent de Paul, Paris.

My dear Daughter in Jesus Christ,

No gift could be more acceptable on my feast day than the one offered me by you, my very dear Daughter, and by the other Daughters of Charity of Saint Vincent de Paul, that is, the bouquet of little eucharistic flowers which bloomed in the field confided to you. In truth, the assurance that the anticipated First Communion of little girls and boys makes them good and facilitates the task of those who direct their Christian training cannot but procure for me the greatest consolation. The facts gathered by
you confirm me in my conviction that Jesus Christ, taking possession of these young hearts from their earliest years, keeps them innocent because, by His divine presence, He prevents all attempts of the enemy, which might prove injurious to them, while it gives them the strength to control their growing passions and to escape the dangers into which these might lead them.

May God reward you, my dear Daughter, for the consolation you have given me and may He help you to join to these works of charity the merits for which in this life as well as in the next, our Lord reserves His best rewards.

I thank you also for the prayers offered for my restoration to health and for the other gifts which in your charity you have sent me.

As a testimony of my gratitude and special benevolence, with my whole heart, I grant to you, my dear Daughter, to your Sisters and to all benefactors of the works to which you are so piously devoted, the apostolic blessing.

The Vatican, March 25, 1913.

PIUS PP. X

SICILY

The following interesting account was communicated by the Rev. E. Neveu, Superior of the seminary of Caltagirone.

Caltagirone, June 4, 1913

We have just held in the seminary of Caltagirone a small congress after our own manner. Doubtless, we had no intention of rivaling the Eucharistic Congress of Malta, nor your festivities in Paris, in honor of Ozanam, but our
home feast had its charms and it will certainly bear fruit. For four days the seminary of Piazza and that of Caltagirone mingled their rejoicings under the fatherly gaze of their respective bishops. This beautiful festival of clerical communion was further enhanced by the presence of the metropolitan prelate, Bishop Bignami, of Syracuse, and the spontaneous and affectionate participation of the seminary of Noto in the person of its venerated Superior, Father Verdier, who came accompanied by Father Scotto.

It is not only from this year that reunions of the kind date. Already in our seminary the custom is assuming the importance of a tradition. We have in fact made several annual excursions: one to Syracuse, another to Palermo, and a third to Monreale. The memory of these gita remains deeply engraven on the minds of our students; the reception they received in each of these places was most cordial, and it would be impossible to forget the pleasant hours spent there.

At Syracuse the bishop had placed his own apartments at the disposal of the directors of the seminary, and the sea trips and literary entertainments enjoyed by the two seminaries, are still remembered. At Palermo, the Cardinal had left orders that the welcome extended should be worthy of the ancient capital of Sicily, and the reception given us far surpassed all expectations. The religious ceremonies, literary meetings, visits to the national monuments, formed only a part of the program. The delicate and untiring attentions of the rector, professors and students, readily won all hearts, and when the time of separation came, we parted with regret. What shall I say of Monreale? Here again we were cordially entertained. Were I writing in Italian, I should add some superlative and this would be quite appropriate. Bishop Intreccialagli, of Caltanissetta, had come purposely from his Episcopal city and, with the venerable bishop of Monreale, he
accompanied our seminarians in their visits to the palace, and to the celebrated Norman cathedral which contains curious Byzantine mosaics.

The kindness of the rector, Mgr. Fiorenza, formerly Archbishop of Syracuse, and of the professors, was overwhelming. The return trip by way of Messina, with an excursion to Reggio, contributed to make of this trip a never-to-be-forgotten event. Letters just received from our former students, now priests, are a proof of this; they wrote to thank us again for the pleasure afforded them just a year ago.

These excursions present many important benefits to our seminarians. Learned without effort and not easily forgotten, they are object lessons which cannot be substituted. Many of our students had never traveled in a railway car and as for tunnels, they knew nothing whatever of them; every time we passed through one their enthusiasm was highly amusing. On beholding the sea for the first time, their joy and surprise were unbounded, and after expressing their delight with charming simplicity, more than one pupil remained lost in admiration. Above all, some knowledge of their own country, of that Sicily with its magic shores so aptly called the perfumed isle, is a great advantage. It was in ancient times the thoroughfare of the world, and the monuments still to be seen, show the splendor of the civilization of the Greeks, Romans, Arabs, Normans, Angevines and Spaniards who succeeded one another on this favored soil.

These excursions also furnish an important factor in the training of our seminarians. Our students are thereby brought in touch with other students and they realize the necessity of becoming good and learned priests. Our task is rendered easier, instructions are better understood and advices more readily followed. Contact with other centers elevates minds and hearts and broadens ideas.
There were different projects on foot for this year, but it was judged proper to relinquish them in order to enable others to enjoy in their turn the benefits resulting from these excursions. As the solemn festivities for the crowning of the Blessed Virgin, Patroness of Caltagirone, were to be held at the end of May, Bishop de Bono was asked to take part and to invite the neighboring seminary of Piazza Armerina. When our students heard of this decision they were delighted. It would indeed be difficult to tell which of the two, Caltagirone or Piazza, experienced greater joy.

Here preparations were immediately begun in order to receive our guests of the seminary of Piazza. In order to extend a brotherly reception, all vied with one another in offering to give up their own accommodations. As for the students of Piazza, a difficult problem presented itself. How were they to travel over the thirty-two kilometers that separate us? A journey on foot was out of the question, as some of the students are too young to undertake it; an aeroplane was not to be thought of. One it is true appeared in our part of the country, but such a means of transfer is not as yet in ordinary use. In an auto? There was great risk of being stopped midway, and the only one in actual service could not accommodate all; moreover, it has no definite schedule, leaving or returning at any hour. The Visitor is aware of this. It was finally decided to hire some of our Sicilian coaches, most engaging in appearance, as they are covered with highly colored historical scenes and a variety of old inscriptions. This mode of locomotion is not very novel, but it is economical and sure. Boards placed crosswise serve as seats, and a journey of several hours can be undertaken without too much fatigue.

Having left Piazza at five o'clock A.M., the party arrived here at eleven. The students were not very tired, as
in passing through the village of Mirabella, our young priests stationed there had offered sherbet to the travelers,— a Sicilian custom, not to be disdained in an almost tropical country. We had prepared a similar surprise which elicited such loud clapping that Mgr. Bignami hearing it, smiled and said: "Your feet are tired out, you ought to spare your hands." The advice was lost, for just at this moment the Pontifical Mass of Mgr. de Bono being ended, he was loudly cheered as, accompanied by the seminarians, he passed out to his palace.

From that very afternoon and all through the next day, our guests took an active share in the program prepared, which included a number of religious ceremonies. We had also a literary and musical entertainment. Pontifical Vespers were held at an hour which recalled the ancient name of "lucernal"; at the Pontifical Mass of the Archbishop all listened with rapture to the words of Mgr. Bignami. Everything passed off, if not in perfect order, at least with an enthusiasm that moved all hearts. The crowning of the Blessed Virgin's statue took place that evening, after a procession reminding us of the great manifestation at Lourdes; the whole population participated. The municipal authorities, with the official staff recalling the splendor of the ancient Senate, were present, as also the middle class and the poplino who crowded about the principal square and the neighboring streets, standing on the balconies, roofs and on the famous stairway of one hundred forty-two steps,— one of the curiosities of Caltagirone. At nightfall, when this stairway was lighted up with various designs, the sight was unique. It made a great impression upon our visitors, who admired the fairy-like illumination of the whole city presenting to Mary a crown and mantle of dazzling beauty.

Next day the true family feast took place; all hearts
glowed with still deeper emotion in these gatherings which, if we may use the expression, partook of a more sacerdotal character. The community Mass was celebrated by the Archbishop. Taking advantage of the occasion furnished by the closing of the month of Mary and the opening of that of the Sacred Heart, His Grace portrayed, in clear and forceful words, Jesus Christ, the only priest, living and eternal, as He is described in the Epistle to the Hebrews. Such is the ideal to be realized in us, after we have determined that He calls us by illuminating our souls with the light of His doctrine—a light, the flame of which, by melting our hearts, transforms and creates them anew, shaping them on the model of the Sacred Heart of Jesus whose sentiments become ours. Thus will that absolute union of the priesthood which was the object of the supreme prayer of Jesus after the Last Supper be realized throughout all times.

We could have fancied that we heard a commentary of the pontifical quoted several times by His Lordship who termed it the true treatise of priestly perfection: the life of the seminary is the life of intimate union with our Lord, perfected by the abundant effusion of the sacerdotal and apostolic spirit on the Pentecost of Ordination.

Later on that morning, we beheld a practical illustration of this sermon, when our students and their directors, each wearing the habit of his order, walked in procession through the courts and corridors of the seminary, accompanying our Eucharistic Lord borne in triumph, the pious canticles recalling the beautiful processions of Corpus Christi at the Mother House, Paris.

Finally, our poor, so dear to our Lord and to Saint Vincent, took part in our rejoicings. Solemn Benediction of the Most Blessed Sacrament was given by our Bishop in the handsome church of the home for the aged at Santa Maria di Gesù. During this beautiful ceremony at which
the Archbishop assisted, the seminarians of Piazza sang, charming us especially by their masterly execution of the *Tantum ergo* of Palestrina. At the close our seminarians sang the cantata composed for the crowning of the Miraculous Virgin.

That same day the two seminaries had presented their respects to Bishop Sturzo of Piazza, who received them in his usual amiable manner, expressing his wish to see the union between his flock and compatriots become closer and closer.

The following day may well be called the Bishop of Caltagirone’s day. In the morning, His Lordship received our guests in his new palace. Responding to an address made by a seminarian of Piazza, he proposed that the happy meeting of the two seminaries be sealed and preserved by a prayer to the Blessed Virgin which should be said by both every Saturday. The proposal was enthusiastically accepted and put into execution that very day. The party then visited the chief sights presented by Caltagirone. This city boasts of the manufacture of magnificent pottery. Our guests secured a collection of these articles. We then visited the churches, the cemetery, and lastly, the hospital where we assisted at a second Benediction, during which our guests were again furnished the occasion to display their musical skill. Sister Poirier extended to all a most cordial reception.

In this world, alas! all things come to an end. Our guests were to leave at five o’clock, but evidently they stormed heaven as did Saint Scholastica, for their visit was prolonged. The drivers’ watches (if they have any) must have stopped, for instead of five o’clock, they came at seven. In Sicily five or seven o’clock (*su per giu*) is about the same. This delay obliged the seminarians to remain for supper and we were able to improvise a musical and literary entertainment which was rendered
most enjoyable by the unexpected visit of Mgr. de Bono.

Our guests left us charmed with everything. We trust that the fruits of this short meeting will be lasting ones, showing how desirable it is for the training of the clergy to follow the same direction and methods; it has procured for us the consolation of realizing the excellence of our own, by which we strive, modestly as Saint Vincent would desire, to work at the formation of the clergy in those houses confided to us by the bishops in Sicily.

Emile Neveu

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RUMANIA

BUCHAREST.

From the report of the Works of the Daughters of Charity, 1912, we extract the following:

The dispensary at Bucharest at the close of 1912, counted over 16,000 poor assisted. The number of free consultations given reaches over 100,000. At the branch office established at Cioplea, there were 3,120 consultations.

A loan, to be liquidated in twenty years, has been granted by the "Dacia" and it has enabled us to pay off at once the remainder of the expenses incurred by the construction of a dispensary in the wing added to our house. A generous benefactress, by an annual contribution, assures the payment of this loan, thus freeing the work from all obligation.

The Ladies of Charity and the Sisters in Bucharest paid, during the year 1912, 450 visits to the sick and the poor; in Cioplea, 260. This makes a total of 710.
sides these visits, 140 families received regular assistance. The orphanage of Cioplea now shelters the maximum authorized by the government, that is, twenty-one children; Providence is the only resource of this house, but it never fails those who confide implicitly in it.

The work has placed at the disposal of the Society for the Protection of Young Girls, recently founded in Bucharest, two or three rooms for a beginning of the work of a "Home" for those who are out of employment, awaiting the time when they can secure reliable positions as governesses, teachers, etc.

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BALKAN STATES

The armistice concluded between the belligerents, Turkey on one side and the Balkan States on the other, having expired, hostilities were resumed February 3, 1913, and the three besieged cities: Adrianople, Janina and Scutari of Albania were successively taken. Each of the allies received its portion of the conquered territory. Bulgaria took possession of Kir-Kilesse and Lulle-Bourgas; Servia, Monastir, Uskub and Kumanovo; Bulgaria and Servia hold Adrianople, while Greece appropriated Salonica and Janina, and finally, Montenegro on April 23d, marched its victorious army into Scutari.

The conferences for a definite treaty of peace are going on in London; everything was prepared and conditions were laid down by the great powers. The treaty was signed in London, April 30, 1913. The Allies will have to come to an understanding about the division of the conquered territory.
Macedonia

Letter from the REV. E. Cazot, C. M., to the Very REV. A. Fiat, Superior General.

Zeitenlik, April 7, 1913

Our situation since my last letter is about the same, except that the Servians, who are now in possession of the region of Ghevigheli, show themselves rather unfriendly. They closed our schools in Mouine, Pirava, Bogdantsi and Stoyacovo, with those of the Sisters of the Holy Eucharist in the last three places. Twice I appealed to the French consul who immediately telegraphed to Belgrade. He was answered that orders had been issued to reopen our schools and protection given the Sisters. But up to the present we have heard nothing. The Servian troops pay little heed to the civil authorities and the schools were closed by the military officials.

At Kukusch, occupied by the Bulgarians, and at Yenidje, in possession of the Greeks, all goes on smoothly, at least with the government. The Bulgarians especially are very friendly, doubtless through political interest, for they are apprehensive lest too large a portion of Macedonia remain in the hands of the Greeks and Servians, in which case the Bulgarian residents must lose their nationality. They therefore depend upon the Church to keep a hold on the Bulgarians, who as Catholics will be protected by France and Austria, and thus they will be enabled to preserve more easily their faith and nationality.

...Notwithstanding the hard times through which we have just passed, our seminarians have applied themselves earnestly to their duties; studies are progressing and we have this year five students in theology and one in philosophy.

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Our establishments in Kukusch and Yenidje are in fine working order and they effect much good. Father Michel is at the former place and Father Mages at the latter.

It was impossible for me, on account of the refusal of the railway companies to accommodate travelers, to go to Kukusch as often as usual, and three months elapsed before I was able to visit it. Besides other affairs I must attend to while there, I also give conferences to the Daughters of Charity in their different houses.

Emile Cazot
In the *Missions Catholiques* of April 25, 1913, we read:

Father Artis, Lazarist, writes from Damascus:

Our French College of Saint Vincent comprises three distinct departments: the free primary School of Saint Joseph, the college proper, and the Circle for young men, our former students.

Prior to the massacres of 1860, we had only one free school. Four years later, the first school opened was also free. The college was begun in 1885, and the Circle for young men in 1908.

Our college at present numbers over two hundred students of every creed and nationality. The majority are Catholics, but we have a large number of Mahometans belonging to the most influential families. The curriculum includes the elementary studies and philosophy. On leaving the college, our students are able to enter the principal local offices, and easily attain an honorable position. Others launch into business enterprises, while the more gifted attend the Medical School of the Jesuit Fathers at Beirut, where they are usually successful, or else the French professional schools, in which, through a concession of the French government, their diploma is equal to the degree of bachelor.

In Saint Joseph’s School, the primary teaching is in Arabic. The pupils are taught French also, and at the end of the course they are qualified to fill positions in
European offices. This school averages one hundred fifty pupils; these added to the two hundred of the college and the two hundred of our school in Damascus, furnish a total of five hundred fifty boys and young men who are taught French; thus it is that in nearly all the Christian families, there are members speaking or understanding our mother tongue. This fact is also noticeable among the chief Mahometan families.

In the Circle recently organized for our former students we count about forty young men. They daily hold a meeting in a special hall which is rendered attractive by various games, as also by a library. A weekly lecture is given by their director, Father Gayraud, usually accompanied by stereopticon views. This work is very dear to us, as it affords us an opportunity of keeping in touch with these boys after the close of their college days and of exercising some influence over them.

On Christmas eve they gave an entertainment. We were charmed by their musical and literary selections; two addresses were delivered: one to the Superior, the other to the director, in which the history of the Circle called the "Friendly Union" was given, with its plans for the future. After these few hours so agreeably spent, all attended the midnight Mass, during which our young men sang some of our French Noëls. Those belonging to the Latin rite approached the Holy Table; the others preferred to fulfill this duty in their parish churches. All this is well calculated to awaken our hopes and to compensate us in some measure for our labors.
In a pamphlet entitled: *La persécution dans les Missions* (Paris, rue des Saints Pères, 19), details were given of the Russian invasion of Salmas and Khosrowa and of the injuries inflicted upon Catholics. This letter was dated January 5, 1912, and was written by Sister Louise, a Daughter of Charity. We have, thank God, received lately more reassuring news through the following communication.


Khosrowa, March 18, 1912

I am happy to be able to give you better news of our Mission, as the persecution against Catholics has ceased and order and peace now reign in Khosrowa. The movement towards the Russians and their faith, "the orthodox," as it is called, which is schismatic has subsided. A professor with twelve pupils, who had left the Catholic school in the month of October last, has returned to us. There are still three boys and three girls in the orthodox school. Our school counts about one hundred pupils and that of the Daughters of Charity about two hundred.

During these three months of disturbance, our Catholics suffered all sorts of vexations, insults and threats. The Chaldean Catholic bishop was obliged to flee and his episcopal residence was seized by the Russian agent, the orthodox clergy and their party, to lodge a company of the seventh regiment of Russian chasseurs. For Russia, as you are probably aware, has invaded the whole northern part of Persia. War between Turkey and Russia is imminent. The Russians in Salmas are making active preparations.

Having secured the bishop's residence, the orthodox
party set on foot a plot to take from us the Chaldean Catholic church at Khosrowa.

Had the Russians succeeded, this would have been the deathblow to Catholicity in Salmas. The Chaldeans have a great veneration for their beautiful Church of Saint George, built by them about eighty years ago under the direction of Dom Valerga. I sent word to the Russian agent and to the orthodox priests that should they attempt to take the church they would be warmly received, as we were resolved to defend it till death, if need be. These sentiments will surprise you, but here on the frontier of Kurdistan, where one must be always on the defensive, we are apt to become somewhat belligerent. Our enemies finding us fully determined and prepared to hold our own, dared not attack us, and the Church of Saint George, which belongs to the Chaldean Catholic community, was thereby more firmly secured.

For the bishop's residence I did not adopt the same measures. Here there was less danger for the faith and we must confess we were taken by surprise. The orthodox party claimed it as national property. When the Russian officers presented themselves, I gave them a cordial welcome and tried to provide suitable quarters for the soldiers. But at once I telegraphed to Bishop Sontag to forward from Urumiah the necessary deeds of this house, while I wired to the consuls and ministers, protesting against a violation of the property depending upon the apostolic delegation of Persia.

Bishop Sontag sent us the papers by Father Châtelet. With this confrère I started out for Khoï, a long journey through snow and ice, in order to lay our complaint before the Russian consul of that city. We obtained from him the deposition of the agent who had acted against us. This man, formerly a fellow seminarian of Father Mirazis, is now the mortal enemy of Bishop Mar Petrus. On re-
turning to Khosrowa, I managed to keep on good terms with this man, but the friendly intercourse did not last long and the annoyances against Catholics were resumed with greater fury.

At the same time, word arrived from Teheran, ordering the Russian soldiers to leave the bishop’s residence. In consideration of the amicable relations existing between France and Russia, I did not allow the strict execution of this order. I agreed with the Russian officers to lodge some of the soldiers at the French Mission, as Bishop Mar Petrus was expected from Urumiah. Henceforward our enemies became our friends. The captain has since told me that he had received orders to come to Khosrowa to protect the orthodox Christians persecuted by the Catholics. It would not have been difficult to discover that just the contrary was taking place.

A Russian officer, General Voropanoff, came here yesterday on a tour of inspection. He paid us a long visit and thanked us for all we had done for the soldiers. Father Châtelet remained a month with us to settle this and other affairs which it would be too long to relate in detail. This dear confrère, by his perfect knowledge of Persian etiquette, was of invaluable service to us. As for the question of the disputed property, I assembled a medj-liss or meeting, and with it succeeded in holding the reins of government in Khosrowa, of which Mr. Bedjan is the agha or lord. In many respects this authority extends over other Catholic villages.

Besides these duties, we attend to our ordinary works in behalf of the seminary, the Sisters, the Children of Mary. My confrères, Fathers Clarys and Mirazis, as well as myself are, therefore, very busy.

G. Decroo
The following items will be welcomed by all who take an interest in the progress of the faith in China.

I — PUBLIC PRAYERS REQUESTED BY THE CHINESE GOVERNMENT

April 21, 1913, was a unique date in the annals of the Catholic Missions in China. Some time before, the Chinese government issued a request through all high Provincial authorities in the country, to the Christian churches, asking that special services of prayers be held for the opening of the new Parliament and for China in general.

Happy to respond to this desire and to encourage the liberal intentions of the republican government, Bishop Jarlin invited all the Christians of Pekin to attend the chanting of the *Veni Creator* which was to be followed by Solemn Benediction. At the same time, he informed the President of the Republic that “in order to ask the blessing of Heaven upon the Parliament and the election of a new President, a solemn service should be offered on that day in the Cathedral of Pekin.”

This church which, twelve years ago, withstood for two long months the attacks of the Boxers, was decorated as for the greatest festivals. The avenue leading to it was
adorned with flags of the new Republic, while at the entrance, its colors were intermingled with those of the French Republic; for it was fitting that some recognition be paid the nation which had extended a protecting hand.

A few hours before the ceremony, the following letter was received from the Office of Foreign Affairs:

"I have the honor, my Lord, to announce to you that on the occasion of the religious services to be held this afternoon in commemoration of the founding of the Republic in China, our Minister, Mr. Lou-Tseng-Tsiang, will assist in person. The President will also send as his representative, Mr. Tang-Tsai-Tchang, his secretary. Deign to accept, etc."

F. Liou, Secretary.

The first among the arrivals was the Minister of Foreign Affairs, Mr. Lou-Tseng-Tsiang, a Catholic, converted in 1911 at the Petang, and therefore an old friend of the Mission. He was accompanied by his wife and daughter. The secretary of the President then arrived, closely followed by the French Minister and the members of the Legation.

During the ceremony, the impression produced was that of a dream, so wonderfully did everything seem changed — so total was the breaking away from the old Chinese traditions. A new world was issuing forth, a new spirit was breathing over China, a spirit of liberty succeeding to the frenzy of persecution; the distrust hitherto entertained towards Catholics was about to yield to confidence in their loyalty.

The opening musical number had been appropriately selected: *Homo quidam fecit coenam magnam!* This was in truth a feast uniting countless numbers. The vast edifice was unable to contain all the faithful. The Christian Chinese had come in crowds, overjoyed to behold
Catholicism recognized by the government and also one of their countrymen openly professing his faith and occupying the most prominent place. Their enthusiasm was plainly shown in the singing which was beautifully rendered by this immense crowd as by one voice. Mr. Lou-Tseng-Tsiang was so deeply touched that on leaving the church he declared he could never forget the memorable day of April 21, 1913.

II — CONVERSIONS IN PEKIN

Up to the present, the republican government has kept its word. The liberal promises made by President Yuen-Che-K'ai to the Bishop of Pekin on assuming the power, were not meaningless words.

Religious liberty is one of the articles of the new Constitution. The fact of being a Catholic does not debar any one from eligibility to a government office; no superstitious ceremonies are performed at public examinations; the Minister of Foreign affairs is a Catholic.

The friendly attitude of the government towards the Christians has been, with the terrible famine of this year, a powerful incentive for the rich as well as the poor to seek entrance into the Catholic Church. Without mentioning Mr. Lou-Tseng-Tsiang, Minister of Foreign Affairs, several influential families, even members of the nobility, have not feared to become Christians; a Tartar, whose brother occupies a high position in Honan, and several members of the family of the ex-minister of the Interior, received baptism and are practical Catholics. A princess of the imperial family, granddaughter of the Emperor Kia-Tsing, niece of the Emperor Tao-Kwang and sister of Prince Kung, the last prime minister of the Manchu dynasty, after listening to the instructions of a
Daughter of Charity at Saint Michael’s Hospital, Pekin, asked for baptism on her deathbed; it was administered to her by a Christian of the Petang.

But it is especially among the poor that the harvest is great. During the last year, the vicariate of Pekin alone reported thirty-five thousand catechumens. Had not resources and workers been wanting, the number might have been doubled. We beg that all unite with us in thanking God and praying that assistance be sent us.

J. M. Planchet

Besides Bishop Jarlin, other bishops had public prayers offered. In the Protestant churches also, religious services were held for the same intention on the 27th of April.

EAST CHEKIANG

After the floods which caused such terrible disasters in China, relief committees were organized. In several places, notably at Tientsin, Catholic Missionaries were requested to join these committees. We publish a letter describing the work done at Wentchow, Chekiang.

_Letter of the Rev. C. Aroud, C. M., to the Very Rev. A. Fiat, Superior General_

_Wentchow, May 2, 1913_

I have just returned from a distribution of alms, made in company with Mr. Scharman, a Methodist pastor of Sitchy.

At the sight of the misery caused by the cyclone of August 29th, we united in the general movement of charity in behalf of the victims. You kindly sent us a great gift; the Superioress of the Daughters of Charity also contributed her share, and Bishop Reynaud begged for us
so that we were able to begin a crusade of charity. But all our contributions amounted only to 50,000 francs. It was something, yet comparatively little for the three parishes of this district and several hundred thousand poor.

The English Protestants addressed themselves to the international relief committee at Shanghai, and obtained 40,000 dollars and 40,000 sacks of flour.

At Wentchow a sub-international committee was organized, having as its president a Catholic, Mr. Talbot Bowring, the English custom-house commissioner. About fifteen English and American clergymen formed the membership. Through the president, I was able to join the committee and made good my opportunity. Henceforth I had a share in all distributions, and Fathers Salon and Boisard were able to lend their services in the assistance given by the committee to their parishes. There is no good work on foot without our cooperation; it is needless to add that our holy faith is the gainer thereby.

The Chinese National Committee requested our help and to its great joy we willingly acquiesced, feeling happy to fulfill this task of aiding the poor. Wherever assistance was given we were present and with our own contributions we were able to supply deficiencies, bringing succor to the most wretched and thus winning over all these poor people. Hence here in Wentchow as in other places like Chucho and Ping-yiang, our chapels are crowded with catechumens and thousands of pagans are studying the Catechism. Our catechists devote themselves unsparingly and fruits of salvation will doubtless be plentiful.

For seven months we have been actively at work, respected and esteemed, in peace and union with all.

We have now reached harvest time. The worst is over, hope fills all hearts, and with this earthly hope comes that of the heavenly happiness which they have learned to know through the teachings of faith.
As for us, while closing our mission, we continue to superintend the construction of a house for the Daughters of Charity (who are expected), a dispensary and a small hospital. This is a pleasure for us and the realization of a long cherished hope.

CYPRIAN AROUD

In the Petit Messager de Ning-Po, December 1912, we read:

RAILWAY.—At last we have a railway at Ning-Po, twenty kilometers in length! It was deemed fit to inaugurate it with solemn ceremonies which were fixed for December 22d; the festivities were favored by splendid weather. The space outside the station was filled with curious onlookers. The ou-chee-k’i, or five colored flag, floated from all parts; troops were stationed along the line, while the police controlled the crowds; the sound of trumpet and drum announced from time to time the arrival of the different colleges, all in uniform, with floating banners. Our small college of Saint Joseph, headed by Fathers Joseph Hou and Paul Sing, with its own band, presented a fine appearance.

On a decorated platform many addresses were delivered; they were partly heard, but always loudly cheered. Then the locomotives, decked like brides, began to whistle; at last the train was set in motion and it darted out, carrying a number of guests toward Hong-kiang-tang. Our students came back delighted with their free excursion. The road is now in active service; but when shall it be given us to go to Yu-yao Chaoshing and even as far as Hangchou to see our confrères?
My first visitation is ended. Begun two days after my consecration, November 5th, by a visit to King-teh-ehen in company with the Bishop of Fussulan, it was closed at Lienchow by a grand reception. Could I have ever dreamed, when I secretly fled from this Christian settlement in 1900, that thirteen years later, I would re-enter it as bishop, publicly greeted by enthusiastic crowds, strengthened in their faith by the persecution? The humble dwelling which sheltered Blessed Perboyre was burned down by the Boxers; on this site an establishment has been built, including a residence, a school for boys and girls, an orphanage, and a parish church. Truly the designs of God are impenetrable.

This happy blossoming of good works is not restricted to Lienchow; I have found the same in all the places through which I passed. During the last ten years, the Mission has seen the construction of eight large churches and the organization of sixteen settlements which are so many centers of Christian life; it has extended to eight sub-prefectures, each having a resident priest; it has witnessed the birth and growth of the Society of Josephines which has now four houses in the vicariate; it has erected a preparatory seminary counting today seventy students, and as a crowning to all these works, I opened, on March 19th, an ecclesiastical seminary with four subdeacons and seven theologians.

The increase of the Christians is not perhaps propor-

1 The present Bishop of Fussulan is Bishop Reynaud.
tionate to the sacrifices which the Mission imposed upon itself; the results obtained are however consoling. The last report stated 22,517 baptized, whereas in 1900 there were scarcely 14,000. The last years of Bishop Vic’s episcopate were more fruitful than the first, for in them he received better help. When the Boxer uprising broke out, there were, it seems to me, only fourteen European confrères and in 1912 there were twenty-three to mourn the death of their first bishop. As a total we have today twenty-four settlements and thirty-three priests, as well Chinese as Europeans. The portion of the Lord’s vineyard confided to our care covers an area equal to ten of our French departments, with a population of eight millions. On an average there is one Christian to every three hundred fifty pagans. The number is small.

Conditions for the spread of the Gospel are different from those presented at the outset of Bishop Vic’s term of office. Then (1883) the Missionaries, few in number, traveled extensively; today they work more and their sphere of action is not beyond twenty leagues, even for the most strongly constituted.

The conclusion to be drawn from this outline is that I am in need of more laborers, and trusting in the affection you have always evinced towards East Kiangsi, I confidently look forward to this help.

HISTORICAL NOTES ON THE SEMINARY OF KIANGSI (1846-1879); THE SEMINARY OF NORTH KIANGSI (1879-1886); AND THE SEMINARY OF EAST KIANGSI (1886-1912).

From October 14, 1699, the date which marks the arrival in China of the first Priest of the Mission, Father Appiani, sent by Innocent XII, with the special charge of establishing a seminary for the formation of the native clergy, the Congregation of the Mission has never ceased, in the different provinces allotted to it, to labor for this end. It will doubtless be interesting to know the beginnings of the work, to follow its course, and to ascertain the results obtained in each vicariate.

These notes record what was achieved in the Seminary of Kiangsi prior to the division of this province into three vicariates and also whatever is connected with the Seminary of East Kiangsi.

I — Kiangsi until its Erection into a Distinct Vicariate Apostolic (1846)

Three bishoprics were established in China at the beginning of the sixteenth century, namely: Macao, Nanking and Pekin. The province of Kiangsi was included in the Nanking diocese.

In 1696, this province was erected into a vicariate apostolic by Pope Innocent XII; the Rev. Alvaro Beneventi of the Hermits of Saint Augustine was appointed first Vicar Apostolic.

After his death in 1709, the see remained vacant on account of the difficulties which arose, and all the Missions of Kiangsi and Chekiang were placed under the jurisdiction of the Vicar Apostolic of Fukien.

In 1839, Bishop Carpena, the successor of Bishop de Milte, proposed to the Propaganda to confide to the
Lazarists the two provinces of Chekiang and Kiangsi. Bishop Rameaux was named Vicar Apostolic.

In 1845, Bishop Laribe, at first coadjutor of Bishop Rameaux, succeeded him, but the following year (1846), the province was divided into two parts, Kiangsi remaining to Bishop Laribe, while Chekiang was erected into a separate vicariate with Bishop Lavaissière as Vicar Apostolic.

Up to that time, owing to the troubles and persecutions, it had been impossible to establish a seminary for the native clergy in the interior of China. The few European missionaries who devoted themselves to the Christians were obliged to conceal themselves. However, on the borders of the empire, especially in Macao, then a Portuguese possession, an establishment was opened in 1820, for the training of the Chinese students preparing for the priesthood. From this seminary there came forth about twelve priests who aided in the first work of evangelization in Kiangsi.

II — The Seminary of Kiangsi, 1849-1879

The seminary of Macao was closed in 1845, when it was decided that each vicariate should have its own seminary.

Bishop Laribe at once established the seminary of Kiangsi at San-Kiao in Joci-Chow-fu. Father Anot was made director. He was succeeded in 1848, by Father Bernard Peschaud. The seminary then counted thirteen students, of whom three were far advanced in their studies, having passed one year and a half in theology. Unfortunately, they were natives of Chekiang and were claimed by the bishop of that province.

Towards the close of 1851, Father Peschaud, who longed to devote himself to missionary work, wrote to
Father Salvayre, secretary general: "At last I have left the seminary; five years of active work have won for me an honorable discharge; on December 23d I bade adieu to my beloved pupils and to your dear cousin who is to replace me in the duty."

Writing to Father Martin, Father Montels, the cousin of Father Salvayre above mentioned, stated: "The happy results which crown the zealous work of Father Peschaud among the seminarians, augur well for the future. I was surprised to find so great a spirit of regularity and exactitude in the seminary of Kiangsi. I did not think the Chinese could attain so high a degree of perfection as the one in which I found these students. They are twelve, like the first Apostles; one has reached his second year of theology and three others study philosophy; four are sufficiently advanced in Latin to follow a course of philosophy, while the remaining four are still at the Epitome. Such is the task which has fallen to my lot; in other words, it is my duty to work at the formation of good Missionaries, upon whom will depend in great measure the future welfare of our Christians.

While teaching theology, philosophy and Latin, Father Montels applied himself to the study of Chinese. He had as his assistant in the seminary, Father Ly, a Chinese confrère, who visited Paris in 1830 and who taught Chinese to the students.

A few months after writing the above lines so full of hope, Father Montels wrote, March 25, 1852, the following which betray his sadness: "The number of our seminarians has increased only by one since the departure of Father Peschaud and I fear that when the Vicar Apostolic comes, several will be sent away. Pray for our seminarians in China."

In October of that same year, Bishop Delaplace, titular bishop of Adrianople and Vicar Apostolic of Kiangsi,
came to San-Kiao where he was received as well as possible, but not openly, for there were many disturbances in the country, caused by the rebels.

This last statement explains why, two years later (1854), Bishop Danicourt, having succeeded Bishop Delaplace, as a matter of prudence transferred the seminary to Kiutu, a small village in the mountain district, situated at a distance of three hours' walk from Kienchang.

Scarcely had the seminary taken up its quarters here when Father Montels became seriously ill and he was sent to the hospital of Ningpo where he remained a year. On his return he was employed on the missions. Having been taken by the rebels, he was beheaded, June 26, 1857.

It was to Father Rouger, newly arrived from Europe, after teaching a short time at Saint-Flour and Alexandria, that Bishop Danicourt in 1856 confided his seminary “then composed of eight students in Latin, four in philosophy and two newly ordained priests who had to be taught the ceremonies of the Mass and the administration of the Sacraments.” Father Rouger found himself in circumstances peculiarly trying. The rebels, calling themselves T'ai-Ping or Tchang-Mao (long haired), were devastating the province, and the seminary was several times visited by them. Father Rouger’s account (published in the Annals) of the alarms caused by the rebels as well as by the imperialists is most thrilling. How many times were not the seminarians compelled to seek a refuge in the mountains, threatened as they were with death if they refused to enlist!

Amid these constant agitations, the seminary offered little attraction. However, in October 1862, there were at Kiutu twenty-four students, of whom eight had just begun the course, while seven were able to read Latin and study grammar. “At the end of a year, the latter,” said
Father Rouger, "may begin philosophy; but they are mere boys and several show no sure signs of a vocation."

In 1863, Father Anot, named Pro-vicar of Kiangsi after the death of Bishop Danicourt (Paris, February 2, 1860), having gone to Pekin to treat of the destruction of our establishments in Yan Chang (Mar. 18, 1862), Father Rouger came to Kiukiang, on the Yang-tse, or Blue River, to take charge of the Procure established there for the whole province. As his absence from Kiutu was likely to be protracted on account of the difficulties placed in the way of Father Anot's return to Kiangsi, he sent for the more advanced students, leaving the others under the care of Father John Pé and a Chinese professor.

In 1865, after the quelling of the uprising, the village of Kiutu was nothing but a heap of ruins; as a second outbreak was to be apprehended, the seminary was transferred to Kiukiang, situated in close proximity to the European steamers stationed there to protect the commercial interests of their respective countries. It took the name of the Seminary of Nazareth.

Father Rouger expressed much satisfaction in his pupils. He wrote: "They show a good spirit, are obedient, exact and laborious; and as much as the lack of fidelity to rule and vigilance had formerly proved injurious, so today regular discipline and the observance of the rules of the Directory, nearly all of which I have introduced, are leading onward to consoling and happy results."

In 1868, under Bishop Baldus, times having become more peaceful, the seminary was again changed from Kiukiang to Tsitu, a village near Kiutu, and it was then called the "Seminary of Saint Joseph."

In Tsitu, as in Kiutu and Kiukiang, Father Rouger devoted himself unsparingly to the formation of his seminarians. In 1879, when Kiangsi was divided into two vicariates, North Kiangsi remained under Bishop Bray,
while South Kiangsi was placed under the administration of Father Rouger, this latter experienced the satisfaction to know that he had furnished nine priests to Kiangsi, whose names are as follows:


III — The Seminary of North Kiangsi, 1879-1886

Father Rouger having left to assume the charge of South Kiangsi, Bishop Bray of North Kiangsi wished to have at Fuchow under his immediate control, the seminarians of Tsitu who on leaving, ceded their house to the orphanage of Kienchang. This establishment remained here until 1900.

Father Dauverchain, who had been placed in charge of the settlement of Fuchow, directed the seminary until the nomination, in 1880, of Father Vic as director of the ecclesiastical seminary, including four students, while Father John Baptist T'eng, was given the care of the preparatory seminary, then numbering eighteen students.

In 1882, Bishop Bray, after ordaining three priests: Fathers Peter Yeu, Andrew Yeu and Vincent Liu, wrote that there were sixteen seminarians studying Latin. "How many of these will persevere and be raised to the priesthood? This is God's secret, but what is certain is, I will have no ordinations for seven or eight years."
At that time Rev. John André had charge of the preparatory seminary and Father Vic having been made director of the district of San Kiao, took away with him the three more advanced Latin students, Peter Cheng, Thomas Liu, and Matthew King, in order to teach them philosophy. They remained with him until 1885, when part of the vicariate of North Kiangsi was erected into the vicariate of East Kiangsi.

**IV — The Seminary of East Kiangsi, 1886-1912**

The following are the notes of the journal kept during this period:

In 1886, Father Vic was consecrated titular bishop of Metellopolis, on January 24th, and given charge of the administration of East Kiangsi. The three seminarians returned from San Kiao to Fuchow under the direction of Father Dauverchain.

In 1889, Mr. Thomas Liu was raised to the priesthood and the following year Mr. Peter Cheng and Mr. Matthew King received Holy Orders. The students of the preparatory seminary gave little satisfaction; a bad spirit was noticeable among them. It was judged advisable to suspend the work temporarily and to begin it later on with new subjects.

In 1891, the pillage of Fuchow occurred. The students preparing for the priesthood were sent to the seminaries of Kingan, South Kiangsi, and Ningpo, Chekiang.

In 1898, Father Rameaux made a new attempt to found a preparatory seminary at Fuchow. The students sent to Kingan were: Thaddeus Chang, Peter Ting and John Fang. They returned to Kiutu where Father Thieffry taught them theology.

In 1899, the establishments of Kuiki and Kiang Pé...
were burned; Father Dellieux, director of the district of Kuiki, escaped the massacre and took refuge in Kiutu. He was placed in charge of the ecclesiastical seminary which then numbered five students.

The year 1900 marks the terrible Boxer uprising. Kiutu, Tsitu and Kienchang were pillaged and burned; the Missionaries fled to Kiukiang and Shanghai, while the seminarians were sent back to their homes.

In 1901, when tranquillity was comparatively restored, Father Dellieux wrote to his pupils to go to Kiukiang; two only did not heed his request. However, Joseph Koei and John Yeu, who came from Ningpo, filled these vacant places. Gradually the Missionaries resumed their works. The seminarians took up their quarters at Fuchow where the buildings had been spared by the Boxers. Father Thomas Lieu reorganized a preparatory seminary which included twenty students.

In 1902, Messrs. Chang, Ting and Fang were raised to the priesthood. As only two seminarians remained under his care, Father Dellieux came to Kiutu to rebuild the church there and was also charged with the reconstruction of the houses at Tsitu, to which place it had been decided to transfer the seminary. He continued meanwhile to direct the studies of his two seminarians.

In 1903, Father Liu came to Kienchang with the preparatory seminary (seventeen students). In the fall he took possession of the house at Tsitu which had just been built by Father Dellieux. The latter fell sick and was obliged to go to Shanghai for treatment. On his return he was placed in charge of the settlement at Nanfong. The two more advanced seminarians then spent several months at Kienchang under the care of Father Abeloos, who directed the settlement during the absence of Father Tamet, then recuperating in France.

In 1904, one of these seminarians returned home, as his
eyesight had become impaired, incapacitating him for the duties of the priesthood. The other was sent to Jao-chow with four other seminarians then studying Latin. The care of continuing the instruction of these students devolved upon Father Thieffry.

In 1905, Father Liu having been placed in the missionary band, Father Abeloos, then in Nanfong, where he was giving a mission, was recalled to replace him as director of the preparatory seminary numbering twenty-five students. Several of the least advanced were sent to Kiutu. Here they were placed under the care of Father Peter Cheng, who thus laid the foundation of the first apostolic school. Towards the feast of Pentecost, the four more advanced Latin students at Jao-chow returned to Tsitu.

In 1906, another apostolic school was begun at Jao-chow. At this time Father Abeloos falling sick, was obliged to go for some months to Shanghai. Father Thaddeus Chang replaced him until his return in October.

In Advent, Mr. Joseph Koei, made subdeacon at Jao-chow the preceding year, was called to Tsitu to help the director; he taught the beginners of the Latin class.

In 1907, at Easter, Mr. Koei was ordained priest in the chapel of the seminary.

In 1909, at the beginning of Lent, Father Tison came to teach philosophy to the four Latin students, thus relieving Father Abeloos who was overtaxed. During the July vacation, he was sent to fill the place of Father Dellieux who on account of ill health, had gone a second time to Shanghai. In October, Father Tison, not definitely appointed for the seminary, was sent to Sincheng, while Father Henry Crapez was missioned to the seminary where he was to teach dogmatic theology, and finish the Latin course of the ten seminarians who would then begin
philosophy under his direction. In 1910, Father Koei, employed in the mission work in Nanfong, under Father Dellieux, his former director, was replaced in the seminary by Father Estampe from Koeiki, who taught not only Latin but also a special course.

The year 1911 proved a very successful one for the seminary, under the able management of Father Abeloos who taught moral theology to the four seminarians and also literature to the more advanced Latin students; everything showed decided progress; the buildings were enlarged and the program of studies reorganized. The number of students had tripled within the last six years, and excellent dispositions were manifested by all. Great therefore was the consolation experienced by Bishop Vic when he found himself on the day of his episcopal silver jubilee surrounded by seventy-two seminarians, of whom four were theologians and nine, philosophers. Times indeed had changed. His Lordship then decided to lay the foundation of an ecclesiastical seminary at Kienchang. Two of the philosophers asked and obtained permission to enter our novitiate at Kiashing. The following Christmastide four seminarians were ordained subdeacons and six received tonsure.

In 1912, the construction of an ecclesiastical seminary was pushed onward and it will be ready for occupancy towards the close of the year. At Tsitu, owing to necessary eliminations, the seminary was reduced to sixty-four students; but in the coming October, thanks to those furnished by the apostolic schools of Kiutu and Jao-chow, we expect to have eighty. Deus det incrementum!

In conclusion, we shall quote the words which Bishop Tagliabue, coadjutor to Bishop Baldus, wrote from Kiu-kiang, January 25, 1870, to Father Etienne, Superior General: “The seminary here as elsewhere is the most trying work, presenting countless difficulties known to
those only who have charge of it. The Chinese character differs totally from the European character: one must become changed himself to understand these children who are very interesting, but at the same time distrustful and unconsciously pagan. It is by degrees that these natural tendencies must be uprooted, to be replaced by the seeds of faith and charity. How long and arduous is the task! How easy to make shipwreck! Until confidence is gained, all efforts are useless, as these boys are naturally inconstant and their hearts have been chilled and spoiled by the pagan influences surrounding them; sometimes a work which seemed near its completion must be begun anew."

To these difficulties might be added those resulting from the small number of Missionaries and the hardships encountered by the Mission of Kiangsi for many years. It is easy then to understand why the seminary progressed so slowly in bygone years. At present it seems promising and fervent prayers will doubtless obtain abundant fruits. God alone can change the Chinese and make of them—is it a never-to-be-realized dream?—true apostles. Lord, send your spirit to the seminarians, to the Chinese priests, that they may at last renew the face of this vast country!

Tsitu, June 6, 1912

HENRY CRAPEZ
In the beginning of March, a cyclone more terrible than those of usual occurrence swept over Reunion Island, where the Daughters of Charity have several establishments. Ships at sea were tossed by the tempest and the city of Saint Paul was flooded. The following extracts from a letter furnish a few details.

Letter from Sister Gravier, Sister Servant of the House of Charity, Saint Paul, to the Most Honored Mother Maurice, Paris, Saint Paul, March 4, 1913

For some time past there had been many sad occurrences around us on the sea, yet we believed ourselves safe. On Monday, March 3d, at four o'clock in the afternoon, a message was sent us that a wind storm was predicted. Believing that this would be one of the usual storms, we contented ourselves with tightly closing all doors and windows. The night was rather calm, and the next day, notwithstanding the heavy rain, the Sisters put on their wooden shoes and went to church for Mass. But towards eight o'clock it began to rain in torrents and the water gradually rose around us, forming a veritable lake. I was obliged to leave the office and had to be carried in a filanzana, as is used in Madagascar, to the orphanage, towards which the water was fast directing its course.

Efforts must be made to save as much as possible. We had just stored away our provision of rice for the
month, and to carry it to the dormitory was no easy task, as it was wet and therefore very heavy. We contented ourselves with saving the children’s share, while that of the poor was left in the storeroom.

This meant a loss of 123 francs, but what could be done? The linen of the industrial school, together with articles of clothing made for our clients, gave us no little anxiety; already the tallest children were up to the shoulders in water. It rose even to the dormitory and here another anxiety awaited us. Three of the children having gone down to close the chapel door, found it impossible to return. They screamed and, unable to reach them, we were filled with dread and dismay, for we could see only the heads of these little ones. We called to them to hold on to the windows of the chapel. Needless to add, we said a fervent Memorare. Our prayer was heard. A boat rowed by three blacks came up and the children were taken in with their Treasure, I mean the Tabernacle containing the Blessed Sacrament, which the water had detached from the altar. These men, delighted, said: “The good God sent us to save you and we are going to save Him too.” It was with some difficulty that the children were lifted up to the roof and thus reached the dormitory. The lower part of the house is entirely flooded. With what joy we received our Lord saved by the children restored to us by Him, but what sadness to be unable to give Him only a miserable table as a resting place. It is close to Him that I write this. The dormitory serves as chapel and lodging.

At midday we distributed among the children a small quantity of rice we had cooked that morning, giving them only half a portion and reserving the rest for supper. The Sisters had bread and a few figs. We are only three Sisters at the orphanage with the children; the Sisters of the home remained with their patients. We are thus
separated, with no means of ascertaining when we shall be reunited. During the forty years I have been here, never have I beheld such a scene. The Sisters are worn out; the damage will be incalculable, and the rain continues to fall in torrents.

March fifth. — Our day closed in painful anxiety. We had the consolation of saying our prayers near, very near, our Lord; but the weather continues dreadful. Sisters and children remained in their close quarters. At six o’clock, the little ones of their own accord offered to save the remainder of the rice for the next day; this was prudent, as there was nothing else left. All retired. The proverb says, “Qui dort dine,” but you may imagine what we felt. Besides, it was impossible to sleep; the storm was at its height and it appeared more terrible in the silence of night; we feared the roof would be carried away. The children were so frightened that they pulled the beds together. At two o’clock a Sister and several children went to see if the water had subsided; it was not rising, as a few steps of the stairway could be seen. We tried to keep the children in bed but this was hardly possible. Having only a handful of rice and thirteen loaves of bread, with these we made forty-four portions and then abandoned ourselves to Divine Providence, continuing our prayers near our Lord.

Another Saint Vincent was sent us in the person of our good pastor. He had given up his residence to his poor neighbors, now homeless, and he sent to inquire what we needed. Thanks to this kind thoughtfulness, our children will be provided for to-day, as rice will be cooked for them at the presbytery.

Three o’clock, P. M.— The heavy rain continues, but the waters, driven back by the wind, do not rise. We have no news from our Sisters of the home; we feel anxious about Sister Joseph on account of her advanced age and
many infirmities. She is now with the old inmates. We are going to send the children to bed early; they are beginning to be very fretful. The pastor sent us a large piece of pork, saying that no one should abstain.

_March sixth._—The past night was better. All rose earlier, at six o'clock, in order to straighten out things a little. Up to this time we dared not open the windows. We contrived to clean out our quarters which look like a Bohemian's tent, everything topsy-turvy and decorated with a variety of hangings — damp clothes stretched out to dry. We found our pork floating on the stairway. Old Sammy, a Malabar, has taken refuge with us, while the ducks also are sheltered in our stronghold. The sight is not to be imagined and we shall never forget it. Thanks to our Sisters of the home, there is bread for the children's breakfast this morning. The water having subsided, we were able to go down to the work-rooms. What a lamentable sight! Wardrobes thrown down, tables, benches upset, a disorder that cannot be described. We do not wade through water but through mud filled with the children's clothes and books. The whole day was spent in gathering pieces of furniture half-broken and covered with slime. How many things are lost!

I was deeply concerned about the office where all our important papers are kept. After much trouble, I succeeded in reaching it and here I met the same lamentable sight as elsewhere; fortunately, all the papers are saved; but the same cannot be said of the various articles given me in Paris last summer, which had been carefully treasured. Truly it seems as though our Lord wishes our house of Saint Paul to be poor, for scarcely anything remains. Scapulars, beads, pictures are now spread on the beds and some of our children are busy washing and drying them.

As on the eve, our meals were furnished by the pastor.
A few poor persons managed to come to us and they were glad to get some of the half-spoiled rice. Their cottages have been swept away and they are in dire misery—a new sorrow for us. We received to-day news from our Sisters of the home. Sister Joseph describes the situation as "the abomination of desolation". The sick were saved and placed with the old people and Sisters in the hut which serves as a store. They too are in close quarters. Since Tuesday the Sisters who care for the aged inmates are up day and night.

March seventh. — This is the First Friday. Our Sisters of the home were able to go to Mass, as the flood in their direction has subsided, but it was impossible for us to do so. If the water is not pumped out, we shall never be able to leave. Yesterday as on the preceding day, we spent our time trying to save as much as we could. But in what a condition! Papers and clothes are spread about in all directions to dry; no bric-a-brac shop could equal our house. The water is still very deep in the community room; one of the Sisters with two children, did all she could to secure the most necessary articles.

March eighth. — At seven o'clock yesterday evening, a new shock was given us by the announcement of an approaching cyclone. In an instant papers and clothing were secured, and after begging our Lord's protection, we went to bed in a very troubled state of mind. Happily, there was no disturbance, and in our morning meditation, we thanked our Lord with our whole heart. At eight o'clock the pastor sent a message for all to come to the presbytery, as his servants were sick. We could not accept so generous an offer, but we sent three of the children to cook the rice.

As the water had somewhat abated, I succeeded in reaching the chapel. Everything is in ruins. The confessional is in pieces, the organ, carried to the middle of
the chapel, is broken, while the altar is no better, the steps having been dashed against the Communion rail which offered a firm resistance. Saint Vincent’s statue also is broken, and the greater number of our books are lost. With the exception of the sacred vessels, the articles in the sacristy, ornaments, flowers, etc., are completely damaged. Unable to do anything, we returned to our quarters to beg our Lord to take pity on us.

Fearing the water would penetrate into the Tabernacle, I had sent to ask the pastor what we should do. The first message failed to reach him, but in response to a second, he came immediately; when the Tabernacle was brought to him, he received it on his knees and carried it away. Although we were glad to see our Lord taken to a more suitable place, we grieved to have Him leave us. It was a consolation for us that the interior of the Tabernacle was found intact. Our Sisters of the home went to the mayor to ask that measures be taken to help us out of our trouble.

March ninth. — We are still deep in mud, and up to two o’clock no assistance came. At three o’clock several men arrived with an engine to pump out the water, but they were very slow, beginning work only at half-past five and stopping after an hour. We hope, however, that they will come tomorrow.

March tenth. — The men came this morning at half-past six and began to pump out the water. We felt very much encouraged. Misfortune makes us selfish, and up to this time I have spoken only of ourselves; but the whole colony has suffered from the terrible disaster. We hope our Sisters of Saint Denis’ escaped, as their establishment is situated on higher ground; we are in a veritable hole. As yet we have received no news from them.

Sister Marie came to tell us how great is their desire to join us again. Poor Sisters! How much they must have
suffered! They had sixteen patients and no one to assist in saving them. Their cries for help were heard by the one prisoner in the jail who luckily came to their rescue. General damage has been done, but the civil authorities are trying to repair the evil.

The men continue to drain out our establishment, but the water is still too high for us to go to the chapel or parlor. We are obliged to travel about in a filanzana. By means of a plank walk, we shall have the consolation of going to Mass to-morrow morning.

March eleventh.—You can imagine our emotion when we found ourselves with our Sisters of the home. I had no idea they were in such distress. For two days they had absolutely no provisions, and the inmates were beginning to complain loudly when fortunately help came. All the bedding of the hospital was carried off by the water; our Sisters are hard at work trying to put things in shape again.

News from our Sisters of Saint Denis' has reached us. They were spared. Blessed be God! Another cyclone is predicted for the 21st, more terrible than the last. We trustingly place ourselves in the hands of Divine Providence.

The poor are flocking to us with the most distressing accounts. We do all we can for them, endeavoring to prove ourselves true daughters of Saint Vincent. The water has considerably subsided, and we can now go about on planks, though with much difficulty, as the mud is very deep. All expect to assist at Holy Mass next Sunday to thank our Lord for preserving us during these thirteen days of our forced imprisonment.

Sister Gravier
NORTH AMERICA

UNITED STATES

THE WORK OF THE DAY NURSERY

Day Nurseries are now popular institutions in the large cities of this country and Europe. The first nursery of the kind was opened, it is said, in Paris, about 70 years ago. From France the idea quickly spread to other nations, and a few years ago New York had more day nurseries than any other city in the world except Paris.

THE CATHEDRAL DAY NURSERY, PHILADELPHIA, PA.

The Cathedral Day Nursery, in charge of the Sisters of Charity since September 8, 1903, and enjoying the distinction of being the first Catholic Day Nursery in Philadelphia, was commenced in a small room in a house on Nineteenth Street. Not long after, through the kind interest of the late Archbishop Ryan, it was removed to its present location, Twentieth and Summer Streets.

Since its inauguration, the Day Nursery has taken care of about 3000 children. In connection with the work is a kindergarten for all the little ones under seven years of age; those over that age attend the parochial school, returning at noon for their dinner; at the close of the afternoon session, they come again to the Nursery, partake of a lunch, and then amuse themselves in various ways, enjoying their little games until it is time to prepare to go home with their mothers.
The Day Nursery is intended for poor widowed mothers who, deprived of all means of support, are obliged to go out working by the day in order to maintain their families. Another class is composed of those mothers whose husbands have abandoned them; however, the greater number are of the first class; some of these poor widows have four or five children at the Nursery. The average daily attendance is from 75 to 100. Several good Catholic ladies assist the Sisters in providing clothing and other necessaries for their little charges; through the charity of one of these benevolent friends, it was possible last year to give a Christmas dinner to 400 children.

The Sisters also visit the poor in their homes, and, thanks to the generosity of the Conference of Saint Vincent de Paul, they are enabled to furnish food and clothing to many, particularly among the "bashful poor".

Once a month a Mothers' Meeting is held, presided over by a zealous priest of the Cathedral, who takes advantage of this opportunity to explain to his hearers their sacred obligations. To sum up all in one word, during the ten years of its existence, the Cathedral Day Nursery has accomplished untold good, especially in keeping united a number of poor families that would otherwise have been separated. It has likewise proved the instrument by which many conversions were effected: for through the children the hearts of the mothers are reached and brought to a sense of their duty towards God.

THE COLUMBUS DAY NURSERY, SOUTH BOSTON, MASS.

The Columbus Day Nursery owes its existence to the benevolence of the noble organization of the Knights of Columbus.

South Boston, in which the Day Nursery is located, counts many a home wherein the struggle for the necessi-
ties of life is felt, and where the daily duty of giving proper care to the little ones of the family, and at the same time of laboring outside the home, for the needs made known by clamorous child voices and uplifted baby hands has pierced the heart of many a mother, suggesting the thought, "How shall these sufferings be relieved?"
The happy inspiration bringing relief to these poor mothers became a reality in the establishment of the Columbus Day Nursery in the early part of the year 1907.

As the organization of the little institution developed, it was deemed advisable to place it under the direction of the Sisters of Charity. A request was therefore made to that effect and, in response, two Sisters from the Carney Hospital were appointed for the new work, which ere long was established. It was arranged that the Sisters would remain a part of the personnel of the hospital, going each morning to the Day Nursery and returning in the evening.

It was with no small share of happiness that the Sisters of Charity of Saint Vincent de Paul found themselves in a position to further the development of this nucleus of a future monument of the abiding zeal of the great hearts of the Knights of Columbus. This happiness increased immeasurably, as all that appeals to the deepest and best appreciation of that self-imposed task of serving others found ample scope in this field of labor for the little ones of Christ, the very nature of the work recalling to mind the words of our gentle Saviour Himself: "Amen I say to you, as long as you did it to one of these my least brethren you did it to me"; and again those other words that fell from His divine lips, "Suffer little children to come to Me, and forbid them not, for of such is the kingdom of heaven."

Let us become acquainted with this work as it stands to-day after conducting its humble rôle of mercy for nearly seven years.
Its records show that a host of children has been sheltered within this beehive of charity, while poor mothers, the breadwinners of the family, have been enabled to give themselves to a variety of employments during the day, thus keeping their little homes from destitution. Returning in the evening from the labors of the day, they claim their little ones from the safe care of the Sisters, and by the mutual intercourse of the evening, affection and home ties are strengthened.

Here it may be remarked that the influence radiating from the Day Nursery has made itself felt throughout the greater number of the homes of South Boston and has tended to banish disorder and insobriety from many. Simply not to lift entirely the mothers' responsibility, they are required to pay the Nursery five cents a day. No children are received whose mothers are not obliged to work, lest this decreasing of responsibility might encourage sloth. In all circumstances the home conditions of the family are investigated, and only such children are received whose home surroundings justify their admission into the Day Nursery. The usual recommendations are furnished by the Reverend Clergy or by members of the Saint Vincent de Paul Society.

Sick children are not received, as in Boston there are many hospitals well equipped to minister to such cases. Several physicians, alternating every two months, make daily visits to the Nursery. This precaution has a pacifying influence on the mothers and on the public.

An employment bureau for women is in connection with the Day Nursery; this now is a very important part of the work. It had its origin in the necessity to secure employment for less energetic mothers who had not persistence enough to find work for themselves, and who in consequence, were apparently willing to remain at home doing comparatively nothing, content to call on the Saint
Vincent de Paul Society or others for assistance. Previous to the establishment of the bureau, much insobriety prevailed. At present, however, owing to the fact that these poor women are kept busy at home or elsewhere, this disorder has almost entirely disappeared.

School children of poor families come to the Nursery for noon lunch and for after-school lunch, and remain with the Sisters until the mothers return from work and accompany them home. From a motive of principle, a charge of five cents is made for lunch.

The "Mothers' Meeting" is held once a month and is an important feature of the work. Everything is made as pleasant as possible for these poor mothers, and in the course of the afternoon an instruction is given relative to the duties of home life, care of the children, dangers of the times for children, etc., etc. These assemblies seem to afford occasions of unalloyed pleasure for the poor mothers, while those who are instrumental in procuring these innocent enjoyments for them are the happier.

All expenses of the institution are borne by the Knights of Columbus.

The Day Nursery opens at six A.M. and closes at six P.M. Children are received from six to eleven o'clock. Prayers are said at nine and are followed by a short instruction in Catechism, etiquette, etc.

At ten o'clock, general and individual inspection of the children takes place. Each little ailment or necessity receives its proper attention and all are quite happy when at eleven-thirty, dinner is served to the smaller children. At twelve-thirty, the school children are ready to do full justice to their lunch. After this follows their little preparations to return to school and they hurry away in order to be in time for roll call. About one-thirty, the little ones recite the rosary, a Sister presiding. After this an after-dinner nap is enjoyed by the majority of the
little folks. Three o'clock brings the happy call to lunch for the Nursery children, and at four the school children are served.

Singing class or sewing class alternate from four-thirty to five-thirty for those who are old enough to participate. A few moments later the merry good-byes of the little ones may be heard and soon all have returned to their homes. The work of the employment bureau continues all day, the mothers coming and going, either seeking work or returning to report and receive further directions.

The greater number of the mothers whose children are cared for at the Day Nursery, are away from home every day; this made it in many cases impossible for the Sisters to follow up the good work of the Nursery by visiting the homes and impressing the lessons inculcated at the "Mothers' Meeting." This inability to cope with existing difficulties led to the banding together of a number of charitable young women called the "Day Nursery Auxiliary." Passingly it may be said that the members of the Auxiliary, all of whom are zealous workers, are giving very substantial assistance. They visit the homes of the poor in the evening, and give such advice and assistance as circumstances suggest. Frequently, carelessness relative to the spiritual affairs of the family prevails; owing to lack of proper clothing, the father and the mother fail to assist at Holy Mass on Sundays, and the example soon influences the older boys and girls of the family, so that they too, when not suitably clad, find the same pretext to remain from their religious duties. These conditions are reported to the Sisters who, through the faithful workers of the Auxiliary, are able to supply proper clothing and encouragement, and soon a spiritual improvement becomes manifest in the homes.
Another crying need, in these days of danger to youth, has claimed the interest of the Day Nursery. The poor working girls who, in general, seem to be doomed to a slavish existence on account of very small pay and the lack of suitable surroundings, are deprived of every uplifting influence. The temptations that beset them on all sides are very great. In order to do something towards bettering these conditions so prevalent in all large cities, the Vincentian Club was formed last March.

This association was organized for the benefit of young girls who are obliged to work during the day. The members range in age from fourteen years upwards. Although obliged to labor for their livelihood, they are bright, intelligent and gifted in many ways. They are handicapped, however, from the fact that they have had to leave school and home just at an age when girls most need good home influence and school training. This deficiency is now being counterbalanced by assembling these good girls in evening classes, for improvement in school work, dress-making, millinery, stenography, music or any other branch that may be chosen. The classes will be taught by capable and willing teachers whose zeal and devotedness will not flag, because they have in view the good of souls and the welfare of the Catholic girls of South Boston.

Little entertainments, which consist entirely of home talent, are given by the members who have attended the meetings during the summer evenings, and it is hardly necessary to say here that, to the instructors who have given generously of their time and talent during the past warm season, are extended the most sincere thanks of those interested in the Day Nursery.

In conclusion, let us say with a full share of gratitude, that the work has had, since its foundation, the cordial
encouragement and support of the pastors and clergy, as well as of many prominent friends among the laity.

THE CATHOLIC DAY NURSERY, TROY, N. Y.

A long-felt want was supplied when, in October, 1907, the modest frame building known as 2423 Fifth Avenue, Troy, was opened to the little ones of "working mothers." Those parents who were able to pay were asked to give ten cents a day for each child. Those who did not feel able to pay were not asked. All received the same care and attention. Nationality or creed is not taken into consideration. Even now there are children at the Nursery whose bible is the Talmud and whose temple of worship is the synagogue.

The necessity for such an institution was recognized years ago, but it was not until the property now owned by the Sisters of Seton House was acquired that adequate quarters were secured. The Seton House, 548 River Street, was formerly owned by the Clexton estate, and is said to be one of the oldest houses in Troy. The little gray house in the rear of the Seton House and facing upon Fifth Avenue, became the property of the Sisters when the Clexton property was purchased. It was then decided to convert the building into a day nursery.

A playground was fitted up in the yard, where swings and a sand pit were installed for the amusement of the children. The main floor is utilized as an indoor playroom, while a room in the basement, leading to the outdoor playground, serves as a refectory.

Children between the ages of one and fourteen years are received at the Nursery. Their mothers take them there on their way to work at six or seven o'clock in the morning and call for them when their day's labor is over. The older children are sent to Saint Peter's School,
There are certain hours of the day, however, (for example, at noon) when seventy or eighty children are gathered in the Nursery, and the little gray house has really outgrown its usefulness. The quarters have become cramped and to carry on the work, more room is needed. Fortunately this want will be supplied through the generous gift of Mr. Peter McCarthy who, in addition to his many other charities, has taken an especial interest in the Nursery. Some months ago he announced that he intended to erect a modern building on the site of the little gray house for use as a nursery. This structure will cost $25,000. As is the case with the present home, the new one will be non-sectarian. It will easily accommodate 150 children. The new home is now in course of erection; it will have a frontage of twenty-five feet on Fifth Avenue and a depth of eighty-four feet toward River Street. It will be three stories in height with a spacious, well ventilated and lighted basement. There will be a roof-garden, where the children can get plenty of fresh air and sunlight. Millstone is used in the construction, with a front of terra cotta.

The building will be entirely fireproof; the plans, which include a power elevator, place the kitchen, laundry, heater room, storeroom and janitor’s quarters in the basement; the parlor, waiting room, cloakroom, storeroom and office on the main floor; an infants’ room, washroom, dining room and pantries on the second; and two large playrooms on the third. Throughout, the building will be fitted with sanitary plumbing.
Having outgrown rented quarters three times within as many years, the Providence Day Nursery, maintained and conducted by the Sisters of Charity of Providence Hospital, has at last been established in a permanent home provided by philanthropic friends who recognized the need which the institution is filling. The children have taken possession of the new building, and enjoy themselves daily in their comfortable surroundings, while their busy mothers go forth to work, assured that no mishaps will befall their little ones.

In December of 1909, the Sisters opened the Nursery in a small house on Fourth Street near the hospital. By spring, however, the number of children left daily in their care had increased to such an extent that the building no longer sufficed. A brighter and roomier residence was obtained on First Street. As the spring of 1912 approached, it was found necessary again to move, and this time, quarters were rented at 408 Third Street S. E., opposite the east side of the hospital.

This location, from its proximity to the hospital, proved ideal, but the maintenance of the establishment was becoming a financial burden. Just at the beginning of the current year, Miss Breen, of Indianapolis, Ind., who had become deeply interested in the nursery work, purchased the property and presented it to the Sisters as a memorial to her parents, Mr. and Mrs. J. N. Breen.

This solved a part of the problem, but the house upon the lot was already too small to meet the demands made upon the Nursery. Another friend, Mrs. William Leavitt, a daughter of a Presbyterian minister, but a convert to the Catholic faith, presented $5000 as a building fund. The old house was removed to the rear of the lot, and a bright
and attractive pebbledash structure, planned particularly to meet the Nursery's needs, was erected.

The new home was completed last May, and the children were taken in at once. For two hours each morning and afternoon, between ten and twelve, and three and five o'clock, respectively, visitors are admitted to witness the work and play of the inmates.

Mothers with occupations which take them away from their homes during the day are permitted to place their children in the Nursery, and two of the Sisters from the hospital care for them. The tots are not only taught pleasant games and given useful instruction, but they also receive three meals.

While the building was erected primarily for nursery purposes, its advantages are being extended to the larger girls and the mothers of the neighborhood. In the largest room on the first floor, sewing classes are held once each week. That for the girls now has forty-eight members, while the one for the mothers numbers twenty-five. Besides plain sewing, millinery, embroidery, crocheting, and lace-making are taught. Later in the year, it is planned to inaugurate a cooking school, and to establish an employment bureau in connection with the Nursery.

The old house, now standing at the rear of the lot, is to be converted into a milk station where modified milk, prescribed at the free dispensary of the hospital, may be obtained by mothers. A nurse from the training school at the hospital will take charge of this station and instruct the mothers in the handling of milk.

Not all the hours spent by the children in the Nursery are devoted to play. In the five rooms on the second floor a kindergarten is conducted by Miss Powell. The larger children are also given instruction in gardening, and as a result of their work, several beautiful flower-beds
are flourishing around the playgrounds, and a small crop of tomatoes has been gathered.

So strenuous a life for little folks is calculated to cause them to grow weary, and one large room has been fitted up with small iron beds in which they sleep and rest after their work and play are completed. The Sisters give their youthful charges the closest attention. One of the Sisters spends much of her time in trimming hair, and is becoming as expert as a professional barber.

The primary object of the founding of the Sisters of Charity was to visit among the poor. It is through this work that the Sisters gain their knowledge of the needs of the mothers and children. In the course of a year the Sisters of Providence Hospital have made more than 1300 such visits.

SOCIAL SERVICE OF PROVIDENCE HOSPITAL
WASHINGTON, D. C.

DAY NURSERY

Children cared for (bath, change of clothes, food)
Kindergarten
Lace-making
Cooking — Senior & Junior Classes
Sewing — Senior & Junior Classes
Gardening
Manual Training (beginning)
Library — Distribution of books
Instructions to Mothers — Retreats once a year
Employment Bureau (beginning)
VISITS TO THE POOR

Housing — Clothing — Fuel — Groceries
Care of sick in their homes. Serious cases transferred to hospital.

VISITS TO TUBERCULOSIS HOSPITAL AND WASHINGTON ASYLUM

Papers — Magazines — Religious articles — Fruit — Flowers

VISITS TO PRISONERS (JAIL)

Books — Papers — Magazines — Religious articles

SAINT VINCENT'S PARISH

Catechism Classes
Sunday-School
First Communion and Confirmation Classes
Work among careless Catholics, to urge them to the practice of their religious duties.
It is time to give you an account of our situation here. As soon as possible I made a tour through the five districts and, taking advantage of the arrival of the Apostolic Delegate at the capital of the Republic, paid a visit to him as well as to the bishop. We had several talks about our Mission here and the bishop kindly granted me full liberty to act with our Missionaries as I judged proper. At the same time I entered into communication with the government and obtained full authorization for the support of our work. We shall have, I believe, no difficulty on that point; we are simply Missionaries, not religious.

With good Brother Garcías, I have taken up my quarters in San Pedro Sula, the largest as well as the most convenient city for the direction of our Mission. Father Casulleras is at Ceiba and Father Nadal at Trujillo; thus we have a footing in the three chief centers. I am expecting Father Gisbert from Mexico and I will keep him with me; when new ones come, we will place them with the above-named confrères. Later on, God willing, we will establish other houses, for the field here is great. We have parishes but these are classed as Missions. I assure you that our work is very important from all points of view and, owing to the distressing ignorance in matters of
religion in these parts, one must labor unremittingly. This subject heretofore has been very much neglected.

It is a happiness for me to devote myself to these poor people. We all enjoy good health.

JAMES GELABERT

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OCEANICA

PHILIPPINE ISLANDS

OUR GOLDEN JUBILEE


Manila, Feast of Saint Joseph, 1912

The year 1912 recalls that of 1862 which beheld the arrival of the sons and daughters of Saint Vincent de Paul on these distant shores. By coming to the Philippines, they obeyed the desire of Queen Isabella II, who wished to confide to the Lazarists the direction of the seminaries, and to the Daughters of Charity the civil and military hospitals as well as several schools and charitable institutions. The Queen confirmed this trust by a royal decree, dated October 19, 1852, countersigned by Don Juan Bravo Murillo, President of the Council of Ministers. The decree, however, did not go into effect until ten years later.

On March 5, 1862, Fathers Velasco and Moral, with
two Brothers, embarked on the frigate Concepcion. They were accompanied by fifteen Daughters of Charity, in charge of Sister Tiburcia Ayauz. All these Sisters had offered themselves for this new Mission, several having already served in the African ambulances during the war of 1859. A last survivor of this band, Sister Casimira Marquinez, is still among us. During the festivities we are about to celebrate in honor of the Golden Jubilee of the Mission, she will be a living memory of that glorious cluster of chosen souls. Sister Casimira was one of those who had nursed the soldiers on the ungrateful soil of Africa before coming to these distant islands. She has now reached her eighty-second year and, after fifty years spent in the Philippines, sweetly and cheerfully awaits the last summons, with the simplicity of a little child and the piety and fidelity to duty of a novice.

The voyage from Cadiz to Manila lasted four months and a half. The Cape of Good Hope was rounded and the travelers reached the capital city of the Philippines, July 22, 1862. They received from all classes a cordial welcome, but that of the Archbishop and the President General of the Conferences of Saint Vincent de Paul, was most gracious.

Their arrival in this island responded not only to the wishes of the Spanish government, but also to those of the Holy See which was anxious to reorganize the religious conditions of these islands, especially in what concerned vocations to the priesthood and the education of young girls who, because of the lack of schools, had been sadly neglected. It was owing principally to Archbishop Gregorio Meliton y Martinez, elected to the see of Manila September, 1861, that the Priests of the Mission and Daughters of Charity were secured to the new Mission. He strove to hasten the carrying out of the royal decree which had been issued nine years before.
Having entered into negotiations with the Spanish government and the Papal Nuncio, Mgr. Brunelli, he regulated everything concerning the coming of the Lazarists and Sisters to the Philippines; he also had several interviews with Rev. Ramon Sanz, the Spanish Visitor, to whom he expressed his desire to have Father Gregorio Velasco among the band of Missionaries sent there. This Lazarist, before his entrance into the Congregation, had occupied a high position in the cathedral of Burgos and he was strongly attached to his archbishop who had been his fellow student and friend during his seminary course in this same city.

Archbishop Meliton, who had taken possession of his see a few months before the arrival of the Missionaries, did all in his power to prepare the way for them and to secure the good will of the people. He was powerfully assisted by General Echague, governor of the Philippines, who had just signalized himself in the African war, having been the hero in the action of the Seraglio. That celebrated general manifested deep veneration for the Daughters of Charity whose devotedness he had so much admired in Africa. During the three years of his term of office, he accorded them his special protection, confiding to them, with the approval of the civil and church authorities, the establishments dependent upon the State, as the military hospital, the Santa Isabel, and Santa Rosa schools for girls and the Asylum of San José.

Two weeks after their arrival, the Archbishop, notwithstanding the strong opposition made, gave to the Lazarists the direction of his seminary in Manila. He continued to encourage the two Missionaries stationed here, and did all in his power to induce the four suffragan bishops to place their seminaries under the care of the Priests of the Mission, conformably to the royal decree of 1852.

Bishop Gainza, a wise and zealous Dominican, readily
complied with this wish of the Archbishop. Scarcely had he taken possession of his see of Nueva Caceres, 1863, when he asked for Missionaries. In his seminary, as in all similar institutions in the Philippines, there was much to be reformed, both in its financial management and in its moral and intellectual training.

On May 9, 1865, Fathers Moral, Santonja, Serralonga, with Brother Del Rio, assumed charge of this establishment. Very soon a decided improvement was noticeable. In 1868, Father Moral was sent to Jaro to open a seminary. Father Santonja then became rector; he was loved by all, but particularly by the bishop whose adviser and confessor he continued to be until death.

Three years later, the bishop asked for the Daughters of Charity, to whom he entrusted the primary school of the city and another school built expressly for them. Responding to the repeated solicitations of this same bishop, Queen Isabella II, by a royal decree, placed the Sisters in charge of a normal school in Nueva Caceres. With the exception of Archbishop Meliton, no bishop or civil officer showed so deep an affection for the sons and daughters of Saint Vincent de Paul as Bishop Gainza.

In 1866, another celebrated Dominican, Bishop Jimeno, of Cebu, in his turn asked Missionaries for his seminary. Fathers Casarramona, Potellas and Gabino Lopez entered upon their new duties, February 1867. They found the seminary in so deplorable a condition that they had much to endure; but the uprightness and firmness of Father Casarramona effected, in a short time, a notable reform. His request to be relieved of his office as rector was granted in 1871. Father Farré who succeeded him, made considerable improvements, enlarging the buildings and adding new rooms. Father Jarero became rector in 1880, and was in turn succeeded by Father Julia in 1889.

The Daughters of Charity have been in Cebu since
1895, at which period a Community, called the "Little Sisters," was affiliated to theirs. Founded in 1877, by Father Lacanal, a Lazarist, this Community had accomplished a vast amount of good in Cebu. When Father Arnaiz visited the province, he did much towards carrying out the wishes of Father Lacanal who, however, died in March 1894, nearly a year before they were fully realized. It was only in January, 1895, that the union of the Little Sisters with the Community of Daughters of Charity was effected.

Shortly after the erection of the diocese of Jaro, 1865, its first bishop, Mgr. Cuartero, a Dominican, also asked for Lazarists. Fathers Moral, Aniceto Gonzalez, Miralda, Jean Jaume and a Brother were sent in the beginning of 1869. Their first residence was the episcopal palace which served as a seminary. All led a common life, the bishop as well as the others. Father Moral remained two years only in Jaro. Father Gonzalez, who succeeded him as rector, directed the construction of the new seminary. Three years later, he was in turn replaced by Father Serralonga. Fathers Miralda, Perez, Viera and Napal successively became Superiors of this establishment.

In 1872, the Daughters of Charity were called to Iloilo to establish a school which in 1876, was transferred to Jaro. The bishop took great interest in the Sisters' work here and confided to them the city school.

In 1872, Bishop Juan Aragones, an Augustinian, placed the seminary of Vigan, or Nueva Segovia, under the care of the Lazarists. This seminary was the last given to them. During the four years of their stay here, they accomplished a world of good. Bishop Cuartero, who succeeded Bishop Aragones, disregarding the privileges granted the Lazarists, Fathers Recoder, Vigata, Macamala, Vila and Santandreu, who then directed the seminary, felt compelled to withdraw. Its first rector, Father
Moral, who had opened this establishment and similar ones at Jaro and Nueva Caceres, possessed remarkable talent for organization.

We shall now briefly mention the houses of the Missionaries and Sisters in the Philippines. The school of Santa Isabel, Manila, considered as the Sisters' first house in these parts, was founded in 1868, by a noble lady, Madam Rosas, who gave a country house for this purpose. With time the work developed, and today there are seven cottages sheltering over three hundred children.

In 1869, the Hospital of Saint John of God in Manila was confided to the Sisters; in 1876, the marine hospital of Cavite and, in 1885, a private hospital in this same city were placed under their charge. The Asylum of Saint Vincent at Lubang, for little girls, was founded in 1885, by a Daughter of Charity who devoted the greater part of her fortune to the work.

The House of Saint Marcellin, Manila, was founded in 1877. For a very small sum an extensive property was purchased, which at first was used as a summer residence for the priests and the seminarians. In course of time this property having become a central point of the city, its value was thereby greatly enhanced; in former years, a Missionary and a Brother sufficed for the needs of the congregation who attended services in the chapel, but, since 1891, it has served as the central house of the Province.

In 1904, the school of the Hermitage, in the suburban district of Manila, was opened and placed under the care of the Daughters of Charity. The college of Calbayog, begun in 1905, became the seminary in 1910, when the new diocese was erected. Bishop Singzon, in 1911, asked for Sisters to take charge of a school for which he had expended a considerable sum.

In June 1911, at the request of the Bishop of Bohol,
another house was opened. His Lordship promised to provide for its support from the revenues of the seminary.

These few items show that notwithstanding innumerable difficulties, we have succeeded in preserving the works bequeathed us by our predecessors. Political changes have, it is true, told upon them; but the houses that were closed have been replaced by others; in lieu of the seminary of Manila, we have the seminary-college of Calbayog, the day-school and the asylum of Ilo-Ilo. So that to-day the Missionaries direct two mission houses and four seminaries, while the Daughters of Charity have under their care twelve schools, well-organized, two asylums for destitute children, Saint Joseph’s Asylum and the Hospital of Saint John of God.

In the beginning only theology and the higher branches were taught, but at present we have attached to the seminaries, preparatory schools which afford us a means of support for these institutions.

From this brief sketch we may readily understand the work accomplished by the sons and daughters of Saint Vincent de Paul during the fifty years which have elapsed since their arrival in the Philippines.

After reviewing the different statistics of our houses, we are able to state that the number of pupils who have attended our colleges is about 16,000, of whom 700 became priests, and 400 took the degree of bachelor. Among them we count three prelates and many other distinguished men. In the Sisters’ schools the number of young girls is nearly 36,000, of whom 3,000 received a free education; 1,100 took a teacher’s diploma. The labors of the Daughters of Charity are not restricted to schools; wherever there are sufferings to be relieved, especially in times of public calamities, they have shown themselves true servants of the poor, seeing in them the living representatives of Jesus Christ.
Needless to add that in all their works, the Missionaries have proved not only a help, but also a support.

From the foundation of the province, there have come to the Philippines 124 Missionaries, 33 Brothers, and 395 Daughters of Charity. There are at present 56 Missionaries and 179 Sisters. This number is small when one realizes the harvest to be reaped.

We will now answer a question which our readers may have asked themselves while perusing this letter. Will the future prove as happy as the past? We can answer with certainty, yes. We rely first upon God, and then upon the confidence of the Filipinos in our Missionaries and Sisters. We strive to respond to this confidence by adapting ourselves, as much as possible, to the circumstances of time and place. We are therefore entering upon a new era under favorable auspices. The bishops are satisfied with our work in the seminaries which are now in a comparatively flourishing condition.

As for the schools directed by the Daughters of Charity, they are filled with pupils, despite the difficulties of the times. As a proof of this statement, we may mention the two houses, one in Lucena and the other in Ilo-Ilo, which have been offered to them on the most acceptable terms. We may add that a college, conducted by the Lazarists, has just been opened in the province of Leyte, and during the past year, two new works were begun: the mission house of Bohol and the Sisters' school of Calbayog.

Concerning the program of festivities drawn up for our Golden Jubilee, the principal feature will be the blessing of our new church in Manila. The sum of 15,000 francs has been contributed by the clergy for the new altar of Saint Vincent de Paul, and the Children of Mary, desirous of erecting an altar to Mary Immaculate, are collecting funds for that purpose.

Bruno Saiz
103.—On the Admission of Subjects of the Oriental Rite.
Letter of the Prefect of the Propaganda, June 15, 1912.

Ad Superiores generales institutorum religiosorum latini ritus, de modo tenendo antequam orientales in eorum sodalitates admittantur.—Reverendissime Pater, Per apostolicas Litteras Orientalium dignitas Ecclesiarum,datas pridie calendas decembris anni 1894, Leo f. r. PP. XIII quoad ingressum Orientalium in religiosas latinas Sodalitates praecipit: “Nulli, utriusvis sexus, Ordini vel Instituto religioso latini ritus, quemandam Orientalem inter sodales suos fas erit recipere, qui proprii Ordinarii testimoniales litteras non ante exhibuerit.”

Sapientissime quidem id cautum est, ut hac in re, et auctoritate Episcoporum, uti par est, deferetur, et una simul praedictorum Ordinum bono prosperetur, eisdem fide dignum documentum suppeditando de postulantium vita et moribus.

Ast per memoratam praescriptionem derogatum non fuit dispositionibus jampridem statutis, ac praesertim in generali Conventu sacrae hujus Congregationis habito die 1st Junii anni 1885, quibus praecipitur in singulis casibus recursus ad apostolicam sedem, seu ad S. Congregationem de Propaganda Fide pro negotiis Ritus Orientalis, ad quam pertinet facultatem tribuere ritum mutandi vel ad tempus, vel in perpetuum.

Jamvero cum postremis hisce temporibus compertum sit, non semel Orientales in religiosa Instituta latini ritus receptos fuisse cum testimonialibus quidem litteris Ordinarii orientalis, sed inconsulta prorsus Apostolica sede; sacra haec Congregatio opportunum ducit Superiorum omnium, Institutis religiosis latini ritus, cujuscumque formae ac utriusvis sexus, praepositorum, in mentem revocare obligationem qua tenentur, consulendi nempe in scriptis sacram hanc Congregationem antequam inter sodales suos aliquis Orientalis cooptetur.

Porro in supplici libello casus perspicue proponendus est cum omnibus sui adjunctis; et exprimi non solum debent nomen, agnomen, aetas, ritus et diocesis postulantis, sed, si de viro agetur, praecipue explicandum est utrum admissi postulet in Institutum votorum solemnium vel simplicium, et an pro statu clericali vel laicali; nam pontificium Rescriptum, si favorable sit, diversimodo concede t pro diversitate casum.
Interim Deum precor ut te diutissime sospitet.

Tuus, Reverendissime Pater,
Addictissimus
Fr. H. M. Card. Gotti, Praefectus.
Hieronymus ROLleri, Secretarius.

Romae, die 15 Junii 1912.

104—Faculty granted to the Priests of the Mission to indulgence the Chaplets of the Daughters of Charity, and to the latter the privilege of gaining the indulgences even should they interrupt the recitation of the Chaplet. — Congregation of the Inquisition, January 18, 1913; for ten years.

Beatissime Pater,
Antonius Fiat, Superior generalis Congregationis Missionis, ad pedes Sanctitatis Vestrae provolatus, humillime petit prorogationem Brevis Apostolici ad decennium, dati die 12 Augusti 1879, quo concedebantur nonnullae gratiae spirituales Presbyteris saecularibus Congregationis Missionum et Religiosis Sororibus, filias quas vocant Charitatis,
Et Deus, etc.

Die, 18 Januarii 1913.

De mandandato D. Card. Secretarii
L. S.

Aloisius Gambiene,
Substitutus pro indulgentiis.

Breve apostolicum diei 12 Augusti 1879:
LEO PP. XIII.—Ad futuram rei memoriam.—Coelestium munenum thesaurus, quorum dispensationem Nobis credidit Altissimus pro re ac tempore elargimur, ut fideles spiritualibus hisce subsidii roborati vitam aeternam facilius adipiscantur. Quae cum ita sint, porrectis Nobis precibus a diletto filio Superiore Generali Presbyterorum Saecularium Congregationis Missionum benigne obsecundantes, Auctoritate Nostra Apostolica tenore praesentium indulgenciam, ut tum ipse Superior Generalis, tum alius quisque ex
Religiosis Presbyteris memoratae Congregationis, dummodo tamen ipsi ad excipiendas sacramentales confessiones approbatis sint, Coronas precatorias cum applicatione Indulgentiarum SSmi Rosarii pro Religiosis tantum Sororibus, quas Filias Charitatis appellant, in forma Ecclesiae consueta privatim benedicere possint et valeant. Quum vero interdum accidat, ut praeferatae Religiosae Sorores ad Charitatis officia exercenda acceita, SSmi Rosarii recitationem intermittere, vel intermissam omittere omnino cogantur; Nos, quo eaedem Sorores ex charitate in proximos adhibita debitos fructus percipient, praesentibus iisdem Litteris veniam damus, cujus vi ipsae Coronis precatoriis a Religiosis Presbyteris ut supra rite benedictis utentes quotiescumque ob legitimas charitatis causas SSmi Rosarii recitationem interrumpere debeat, vel interruptam ne prosequi quidem possint, easdem omnes et singulas tam plenarias quam partiales Indulgentias acquirere valeant, quas acquirerent si SSnum Rosarium absque intermissione et per integrum recitarent. Non obstantibus Nostra et Cancellariae Apostolicae regula de non concedendis Indulgentiis ad instar, aliisque Constitutionibus et Ordinationibus Apostolicis caeterisque quibuscumque. Praesentibus ad Quinquennium tantum valituris. Volumus autem ut praesentium Litterarum transumptis seu impressis manu alicujus Notarii publici subscriptis, et Sigillo Personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhibetur ipsis praesentibus, si forent exhibitae vel ostensae. Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die XII Augusti MDCCCLXXIX. Pontificatus Nostri Anno Secundo.

L. S.

Th. Car. MERTEL.

105—Chaplet of the Way of the Cross. — In the *Revue du clergé français* of May 1, 1913, we read:

Everybody knows of the crucifixes to which are attached the indulgences of the Way of the Cross, in order to facilitate the gaining of them for the sick and, in general, for all those who are hindered from performing the pious exercise of the Way of the Cross by following the Stations. In the course of the last few years, a Chaplet of the Way of the Cross has been introduced, consisting of fourteen medals which represent the subjects of the fourteen Stations and which are separated by beads enumerating the prayers. The faculty to bless and indulgence these Chaplets had been granted to many priests, and recently, by a rescript of.
November 2, 1906, to the Priests of the Mission, and the directors and promoters of the Archconfraternity of the Holy Agony. But this seemed an encroachment upon the long established privileges of the Franciscans, therefore the decree of the Holy Office, of May 8th, published July 24, 1912, has purely and simply revoked all concessions to bless and indulgence the Chaplet of the Way of the Cross. But it would be an exaggeration to see in this measure anything blameworthy relative to the devotion itself, or a suppression of the indulgences of the chaplets previously blessed.

A. Boudinhon

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OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. E. Mahoney, February 24, 1913, Philadelphia, Pa.; 30 years of age, 6 of vocation.

Rev. Stanislaus Résillot, March 11, 1913, Paris; 59, 40.

Brother Joseph Decker, April 11, 1913, Madrid, Spain; 75, 31.

Brother Marcel Laffaye, April 13, 1913, Constantinople, Turkey; 52, 33.

Rev. Andrew Chu, April 19, 1913, China; 47, 25.

Rev. Anthony Tamet, April 21, 1913, Kien-Chang, Kiang-Si, China.

Rev. Augustus Lecoq, May 2, 1913, Mariana, Brazil; 35, 15.


Brother Anthony Murat, Constantinople; 78, 58.

Rev. Mark Garros, Toursainte, France; 68, 48.
Rev. Victor Catala, May 23, 1913, Bérat, Haute-Garonne, France; 66, 44.
Mr. John Gollcher, cleric, June 1, 1913, Dax, France; 26, 8.
Brother Leonard Delanuit, June 9, 1913, Antoura, Syria; 77, 59.
Rev. Sylvester Haire, June 9, 1913, Germantown, Pa. 71, 46.
Rev. John Szulc, June 25, 1913, Cracow, Austria; 31, 8.
Rev. Francis Van Meerendonck, China; 39, 9.
Brother Augustine Mauro, June 28, 1913, Naples, Italy; 81, 55.
Rev. Hellade Arnaiz, July 10, 1913, Madrid, Spain; 70, 54.
Rev. John Joseph Vicente, July 21, 1913, Guadalajara, Spain; 27, 10.
Rev. Vincent Tchenn, August 3, 1913, China; 49, 23.
Rev. Jules Lemaître, August 5, 1913, Cologne, Prussia; 67, 46.
Rev. Thomas Reynolds, August 5, 1913, Cork, Ireland; 76, 55.
Rev Joseph D’Isengard, August 10, 1913, Montecatorio, Rome, Italy; 68, 40.

OUR SISTERS

Sr. Marie Sauvaire, Paris; 80 years of age, 55 of vocation.
" Marie Cavailher, Toulouse; 99, 72.
" Maria Ayastuy, Madrid; 66, 46.
" Estelvina Sopez, Buga, Colombia; 25, 6.
" Bonaventura Gan, Cologne-Nippes; 56, 27.
" Anne Asti, Salsomaggiore, Italy; 49, 31.
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<td>Ida Rochhi</td>
<td>Siena, Italy</td>
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<td>Vincenza Franco</td>
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<td>Franciska Dolmar</td>
<td>Pettan, Austria</td>
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<td>Elisabeth Roman</td>
<td>Paris, France</td>
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<td>Ricarda Ederra</td>
<td>Burgos, Spain</td>
<td>36, 7</td>
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<td>Francoise Regimbal</td>
<td>Chateau-l’Evêque, France</td>
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<td>Marie Gontarel</td>
<td>Jerusalem</td>
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<td>Louise Lavache</td>
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<td>Ramona Anglasell</td>
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<td>Clothilde Teyssier</td>
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<td>Marie Rousset</td>
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<td>Pierrette Pageaud</td>
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" Marcelina Zabala, Barcelona; 52, 22.
" Rosa Ponti, Malaga, Spain; 80, 57.
" Juliette Dhénin, Louvain, Belgium; 71, 45.
" Marie Gerballa, Gubbio, Italy; 64, 43.
" Marie Maury-Bonnelle, Lauzerte, France; 75, 55.
" Louise Kaeser, Freiburg, Switzerland; 57, 17.
" Rose Rockel, Allenstein, Poland; 69, 53.
" Josefa Paredes, Madrid; 19, 3 months.
" Hilaria Nocal, Madrid; 22, 3 months.
" Léonie Gilles, Paris; 38, 13.
" Conception De la Pena, Cuevas, Spain; 74, 51.
" Rosalie Martin, Herstal, Belgium; 81, 62.
" Marie Mercier, Louvain; 60, 40.
" Anne Sapin, Rennes; 53, 24.
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" Joséphine Ginonvès, Roye, France; 82, 56.
" Alice Huard de Verneuil, Issoudun, France; 39, 13.
" Marie Brultez, Clichy; 55, 32.
" Branca Ferraro, Bahia, Brazil; 35, 19.
" Ermelinda Backer, Rio-de-Janeiro; 41, 14.
" Anna Fallani, Naples; 66, 46.
" Adelaïde Escande, Libourne, France; 74, 55.
Sr. Honorine Finucane, Lanark, Scotland; 64, 45.

"Jeanne Ratton, Clichy, France; 71, 53.

"Marie Champonnier, Villers-Bretonneux, France; 58, 37.

"Angela Miralda, Madrid; 72, 52.

"Félicité Bonnefille, Péronne, France; 56, 30.

"Marie Arendt, Saint-Brieuc, France; 74, 49.

"Marie Laupies, El-Biar, Algeria; 76, 48.

"Anne Lévesque, Paris; 68, 46.

"Maria Sarasa, Pamplona, Spain; 79, 57.

"Maria Arce, Gijon, Spain; 30, 4.

"Sophie Michalska, Warsaw; 25, 2.

"Louise Trezzini, Turin; 74, 55.

"Marie Dubié, Grand-Combe, France; 85, 63.

"Marie Gautier, Montluçon, France; 75, 53.

"Anna Derémond, Montluçon, France; 40, 18.

"Marie Mielle, Nice, France; 39, 18.

"Françoise Mège, Paris; 69, 51.

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R. I. P.
Such was the period of political agitation and religious sufferings during which Vincent de Paul pursued and completed his studies. Thanks to the political unity of the kingdom established by Henry IV and the cessation of the religious wars, a more auspicious epoch was about to begin.

1605

Vincent de Paul Becomes a Slave.—"A few months after he finished his course of theology, Vincent left for Bordeaux. The motive of his journey was, as he wrote it afterwards, an affair which he could not publish without temerity. This is all we know for certain. We may however believe, with the author of his abridged life in Italian, that he had an interview with the Duke of Epernon who, like many others, judged him capable of filling an important office, and who needed only his consent in order to procure it for him. Whatever may have been the case—for we have only conjectures to present—Vincent had scarcely returned to Toulouse, when he was obliged to make a new journey which lasted much longer than he had expected and which would have been for him a great misfortune, did not the servants of God know how to rise superior to grievous reverses, and find their joy and consolation in the accomplishment of the orders of Divine Providence.

A person of piety and of condition, who knew how to appreciate the gifts of God, and who for a long time admired the virtue of Vincent de Paul, made him her heir. This was the first news he heard on arriving in Toulouse, and in his straitened circumstances, it was not a matter of indifference to him. Learning that twelve or fifteen hundred livres of the legacy were due to him from a man who in order not to pay them, had retired to Marseilles, Vincent went there, and as he was not like those in-
flexible hearts that know not mercy, he contented himself with three hundred crowns. His good fortune did not last long and he soon learned what the experience of many does not teach us, that there is often but one step between the happiest state and the most overwhelming disgrace.”—C ollet, Vie de Saint Vincent de Paul.

It was by a very hard captivity in Tunis that Vincent was about to be tried.

Tunis was then dependent upon the Ottoman Empire which in the sixteenth century, under Soliman the Magnificent (1520-1566) reached the summit of its power. Algiers and Tunis were dens of pirates whose barks cruised along the coasts of Italy, France and Spain.

In the month of July 1605, an event happened which was to mark with an important date this period of Vincent’s life. He was preparing to return from Marseilles to Toulouse, when a gentleman from Languedoc, with whom he lodged, proposed to embark with him as far as Narbonne because the weather being favorable, he hoped thus to abridge his route.

The present trial was to serve the designs of Divine Providence upon the future of Vincent.

In a curious and most charming letter he gives the account of what happened to him on that occasion. The letter, written from Avignon, after his escape, is dated July 24, 1607, and addressed to Mr. de Commet the younger, the elder having died a short time previous.

“I embarked for Narbonne in order to save time, fatigue and expense. We started under the very best circumstances, and should have arrived safe, had not three Turkish brigantines, which were coasting along the Gulf of Lyons, watching for vessels coming from the fair of Beaucaire, chased us. The pirates attacked the vessel so fiercely that two or three were killed, and I myself received a wound that reminded me ever afterwards of the fierce
encounter. Not to speak of four or five of their oarsmen, one of the Turkish captains was killed. This so enraged them that they hacked our pilot to pieces. After attending to our wounds, they chained us and then plundered everything, giving liberty, however, to those who offered no resistance. With their spoil they continued for seven or eight days to make for Barbary, a den of thieves connived at by the Grand Turk. Here we were put up for sale, with a formal declaration to the effect that the capture was made in a Spanish vessel, for otherwise we should have been liberated by the French consul. After confiscating all our clothes, they gave each a pair of trousers, a coat and hat, and then led us through the streets of Tunis. Having gone through the town five or six times, with a chain around our necks, they brought us back to the ship, so that the merchants might see who could eat well and who could not, and that our wounds were not mortal. Then they brought us to the market-place, where the merchants were judging, just as if buying horses or cattle, making us open our mouths to see our teeth, feeling our sides, probing our wounds, making us walk, trot, run, raise weights and wrestle, in order to test our strength, besides subjecting us to a thousand other brutalities.

"I was then sold to a fisherman, but as the slightest thing made me sea-sick, he sold me to an old Mussulman apothecary, who for fifty years had been mixing metals and seeking the philosopher's stone. My master liked me very much and took pleasure in talking to me of alchemy and even of his religion, making every effort to win me over, promising me great riches and knowledge. God always inspired me with an assurance of my release, through the constant prayers I offered to the Blessed Virgin, and to her intercession I attribute my deliverance.

"With the hope and belief of seeing you again, sir, I was constantly asking my master to teach me how to cure
the gravel, for I witnessed him working wonders every day. He taught me and actually made me go through the process of mixing the ingredients. Oh! how often have I wished that I had been a slave before your brother died, and had learned the secret I am sending you. I firmly believe that, had I known it, he should be alive today.”

Saint Vincent remained almost a year (September 1605 to August 1606) with this good old man who, though whimsical, was very humane.

During the year 1605, the following events occurred in Europe: Several Popes occupied Saint Peter’s chair. Clement VIII died March 3d; it was he who received Henry IV into the Church, thus contributing to the restoration of peace in France. He promoted to the cardinalate, Baronius, Bellarmine, Tolet, d’Ossat, Du Perron, and other great men who in the sixteenth century honored the ecclesiastical sciences. He took up anew and corrected the work of one of his predecessors Sixtus V, on the text of the Bible. The edition then published is the one still in use; it is called the Clementine Edition. Pope Leo XI, the successor of Clement VIII, died on April 27th, a few weeks after his election. Paul V was elected May 16th.

The year 1605 was remarkable for a political event known as the Gunpowder Plot. This was a conspiracy formed against James I, King of England, the discovery of which gave rise to a persecution of priests and religious, especially of the Jesuits. The king judged proper to draw up a formula called “Oath of Allegiance” which all Catholics would be obliged to take, and which in substance declared that he was to be acknowledged as the legitimate king and that the Roman Pontiff had no power to depose him or to release his subjects from the oath. The following year, September 22d, the Pope addressed a Brief to the Catholics of England permitting them to take the oath.
Mack. — James I married his eldest son, Charles I, to Henrietta of France, daughter of Henry IV (1625). He pretended to an absolute power and to rule without the Parliament, thus preparing the revolution which broke out under his successor.

1606

The Captivity of Saint Vincent. — "In the month of August," he writes, "my master was summoned to Constantinople by the Grand Turk, but he died of grief on the way and bequeathed me to his nephew who, having learned that the French consul, Mr. de Brèves,¹ had arrived with orders from the Sultan to release all French slaves, hastened to sell me. I was bought by an Italian renegade from Nice, who possessed some land up the country outside the consul's jurisdiction, and he brought me to his temat, as these places were called which depended on the Sultan. It was situated in the mountainous district, a desert spot where the heat is excessive." It was probably in the cultivation of these lands that Vincent was employed. We will resume his narration after noting the events which marked this year, first mentioning two illustrious men who, like Saint Vincent, were made captives by the Turks. The first is Cervantes, well known as the writer of "Don Quixote," who remained a slave five years in Algiers; the second is the French poet Regnard, captured on his return from Italy. He was taken to Constantinople, where he was sold and released two years later on the payment of a heavy ransom. In some of the plays which he afterwards wrote, are found descriptions of his captivity.

¹ Francis Savary, Marquis of Brèves, one of the most clever diplomats of the French court during the reigns of Henry IV and Louis XIII. — The report was true; it was the result of a treaty concluded with the Porte, May 20, 1604.
DURING THAT YEAR, Pope Paul V who was governing the church, declared the city of Venice under an interdict on account of the privileges to which the clergy had laid claim; the king of France, Henry IV, intervened between the Pope and the Venetians and settled the disension. A monk, Fra Paolo Sarpi, took upon himself to defend the city of Venice in the quarrels of the Venetians with the Pope; this republic appointed him its consulting theologian and then he was made a member of the Council of Ten. In 1606 Fra Paolo sustained the controversy against Bellarmine; he won great renown by his History of the Council of Trent, which is a boldly drawn picture of the Roman court in the sixteenth century, a work that has been refuted by Cardinal Pallavicini.

That year was marked by the birth of Corneille who was later on to contribute greatly to the glory of French literature.

1607

The Captivity of Saint Vincent. His Journey to Rome.—Vincent was still a slave in 1607, but he was soon to regain his liberty as he tells us in the letter already quoted. He continues thus: "One of his three wives was a Turk and she became interested in me. Wishing to understand our mode of life, she came every day to where I was working in the field, and asked me to sing the praises of my God. The remembrance of 'Quomodo cantabimus in terra aliena,' the song of the children of Israel, captives in Babylon, made me, with tears in my eyes, begin the psalm, 'Super flumina Babylonis.' Then I sang the 'Salve Regina' and many other canticles, which gave her great pleasure. She did not fail to tell her husband in the evening that he had done wrong in abandoning his religion, and of the happiness she felt in listening to me discoursing about God and singing His praises. This
pleasure was so great that she believed the paradise of her ancestors, which she hoped to reach one day, was not so grand nor so delightful as the pleasure she experienced while I sang the praises of my God. She became another Caiphas or Balaam’s ass by her words to her husband, for the next day he said it would be a great gain if they could return to France, but that in a few days he would remedy matters, so as to give glory to God. These few days turned out to be ten months, during which he held out vain hopes; but he afterwards, however, fulfilled them. We crossed in a little skiff to Aigues-Mortes (June 28), whence we went to Avignon, when, in the Church of Saint Peter, the vice-legate publicly received back the penitent renegade, to the great glory of God and the edification of all present. The vice-legate took us to Rome where he went when his successor arrived. He had promised his penitent to secure admittance for him into the austere convent of the Fate ben Fratelli where he has since been professed.”

The letter of Saint Vincent was dated from Avignon and its history is worth telling. Fifty years after it was written, a gentleman of Dax, nephew of Canon Saint Martin, accidentally discovered it among some papers belonging to his uncle and returned it to him. The Canon thinking Saint Vincent would enjoy reading this letter, forwarded a copy which the Saint immediately burned; he also did everything in his power to procure the original. Six months before his death he again wrote to M. Saint-Martin begging that the letter be sent him. His secretary, suspecting that M. Vincent asked this letter to destroy it, slipped a note telling M. Saint-Martin that he had better address the letter to a member of the Congregation. By this pious artifice the letter was preserved and we are made acquainted with the details of Saint Vincent’s slavery in Barbary.
Some time after, Saint Vincent left Avignon with the vice-legate for Rome.

THAT YEAR Cardinal Baronius, whom Vincent may have known, died at Rome. Saint Philip Neri, founder of the Italian Oratory, aggregated Baronius to his Congregation. This learned cardinal left the renowned work entitled *Annales ecclesiastici*, which, beginning with Jesus Christ, continues up to the year 1198. He endeavors herein to refute a historical work of the same nature published by Protestants at Magdeburg. The Protestant authors divided the history into centuries and are called on that account the centuriators of Magdeburg. The work of Baronius is very remarkable in spite of its imperfections proceeding from a want of documents which have been since found. This work indicates the author’s talent and love for study.

1608

*Vincent de Paul’s Stay in Rome.*—Vincent’s stay in Rome extended probably to the first days of 1609. He visited the places consecrated by religious events. He himself recorded the impressions he then had, in a letter he wrote more than twenty years later to one of his priests. (Letter to Ducoudray, July 20, 1631):

“What a consolation it was for me to find myself in that city, the mistress of Christendom, the dwelling of the head of the Church militant, the spot where are the bodies of Saint Peter and Saint Paul, and of so many martyrs and holy personages who in past times have shed their blood and spent their lives for Jesus Christ. How happy I consider myself in walking on the ground so many saints have trodden! it was a consolation that affected me even to tears.”

He continued in Rome the studies formerly made in Toulouse. In a letter to Mr. de Commet, dated February
28, 1608, he writes: "I am here in Rome continuing my studies, being supported by the vice-legate from Avignon who honors me with his friendship and desires my advancement, on account of my having shown him some curious things that I learned from the Turk to whom, as I told you, I was sold. Among other things was an attempt at the mirror of Archimedes, an artificial means of making a corpse speak, by which this miserable man deceived the people, telling that Mahomet thus made known to him his will. Besides this there were many other things that I taught the legate, of which he was so jealous that he did not like me to meet others, lest I should also teach them. He was anxious to enjoy the sole reputation of knowing these things, which he sometimes exhibited before His Holiness and the Cardinals. His affection and goodness lead me to hope for the means of an honorable retirement by enabling me to have a respectable benefice in France." Through Mgr. Montorio Saint Vincent came in contact with several men of distinction who while admiring his modesty appreciated his merit, and the following year confided an important mission to him at the French court.

During the year 1608 the situation of religion grew better in France. Henry IV had established the Jesuits in Béarn, his former kingdom, the preceding year, and the people consented readily to be instructed and persuaded. Yet the king did not grant every request. The assembly of the French clergy of 1608, having insisted on the publication of the decrees of the Council of Trent, Henry IV did not believe it possible for the time being, to acquiesce to their desire.

What Montaigne accomplished twenty years before for literature by his Essays, the third book of which appeared in 1588, Saint Francis de Sales, without aiming at it, achieved by his Introduction to a Devout Life published in
1608. Saint Francis de Sales preserves the somewhat ingenuous and diffuse style, of the preceding century. But at the same time, as a profound moralist and keen observer of the human passions and weaknesses, he is of this century, in which Christianity was to become for so many souls a wonderful school of psychology.—PETIT DE JULLEVILLE.

1609

Mission of Saint Vincent at the French Court—His Visits to the Hospital of Charity—The Judge de Sore—Vincent is made Chaplain to Queen Margaret.—In the beginning of 1609, Saint Vincent left Rome for Paris. In order to carry out his second project, called his great design, Henry IV retained ambassadors everywhere, to study the feelings at the different courts, so as to secretly and promptly inform him. He had three in Rome: the Marquis de Brèves, who had just concluded a treaty at Constantinople; Denis de Marquemont, Auditor of the Rota, and Charles of Gonzaga, Duke of Nevers. The vice-legate who had passed several years in France, was naturally on terms of intimate friendship with the French diplomats and he often spoke of his guest. Struck with the praises bestowed on Saint Vincent, they asked to see him and after several interviews decided he was the man suited for their purpose. This affair was so important, so confidential that they did not wish to trust such a secret to an ordinary courier. The Saint was chosen and commissioned to appear himself before Henry IV. Arrived in Paris he had several audiences with the king. What transpired in them was never known. But it cannot be doubted that the king, who was a good judge of character, must have appreciated the great qualities of mind and heart of the holy priest.”—MAYNARD
Having performed his mission, Vincent, closing his eyes to the first glimpse of fortune, awaited peacefully the manifestation of God's designs over him. He took up his residence in Paris, in the faubourg Saint-Germain, not very far from the Hospital of Charity founded eight years before. He often visited the sick and it was on one of those occasions he met Father de Bérulle. For reasons of economy, Saint Vincent shared a room with one of his countrymen named Dulou, a justice of the peace in the canton of Sore. The judge, going out early one morning, forgot to close the cabinet in which he kept his money, about four or five hundred francs. The money disappeared and the judge accused Saint Vincent of the theft. The Saint defended himself with great modesty and sweetness. Later on, the judge having recognized his error, wrote to Saint Vincent, begging his pardon and protesting that if he did not send it in writing, he should go to him with a rope around his neck. It was also while he exercised this ministry of charity that the Saint took upon himself the awful temptation against faith of a doctor in theology. It ceased only with the vow which he made to devote himself to works of mercy.—ABELLY

Queen Margaret kept court in the faubourg Saint-Germain. Saint Vincent becoming acquainted with her secretary, Mr. Du Fresne, was introduced by him to the Queen who, at this time, although in the midst of festivities, seemed desirous of bringing some regularity and piety into her life. Her marriage with Henry IV had been declared null, and she had just founded the convent of the Petits-Augustins. Although this princess, who knew so well how to unite serious study to pleasure, made her court a resort for brilliant minds, she was very much pleased to attract thither men of piety. Upon the description given her by Du Fresne, she wished to see
Vincent and, convinced of his merit, appointed him her chaplain.

The Year 1609 was marked by the Declaration of Independence of the United Provinces. Henry IV signed a treaty with the provinces, assuring them of the French support; this step proved sufficient to induce the king of Spain to agree to a truce of twelve years (April 9, 1609). Spain also acknowledged the independence of the United Provinces.

Of a far wider range was the “Grand Design” with which Henry IV was actively occupied that year. He dreamed of nothing else than the reorganization of Europe.

The power of Philip III should be restricted to Spain and the West Indies; Lombardy, taken from him, must pass to the Duke of Savoy who would then assume the title of king. The Catholic province of the Netherlands, faithful to Philip, would with Holland form a republic, while Franche-Comte would be reckoned in the French possessions. The empire, taken away from the House of Austria, would once again become an elective monarchy; the two kingdoms of Hungary and Bohemia, resuming their former rights, would elect their own sovereign. This was only a beginning. Spain and Austria once rendered powerless, the European equilibrium would be organized. The powers thus constituted were to grant entire liberty to the three chief religions: Catholicism, Lutheranism, and the Reformed religion or Galvanism, but strenuously to oppose any new sect. The war brought about by this general upheaval would be a final one. Once ended, right must succeed might; an international peace tribunal would henceforward decide all questions among the people, and the powers unswervingly execute its decisions. Such was the “Grand Design.”

Whatever this project and the possibility of its realization, events seemed at first to favor its trial. The open-
ing of the Julich Succession which caused such a contest between the Houses of Austria, Brandenburg and Neuburg (1609), furnished an opportunity for Henry IV to interpose and begin the war. Forty millions amassed in the cellars of the Bastille, stores filled with ammunition of all kinds, and a standing army of one hundred thousand men placed him in a position to accomplish great things. Lesdiguières was to march into Italy, the Duke de la Force, to threaten the Spanish frontier; the king himself at the head of the army of the North, invade the Cleve Estates. He was assured of the support of the Protestant German princes, England left him free and Holland sided with him. All Europe was in a state of expectation. A horrible crime came to retard the breaking out of hostilities and to put an end to these schemes; in the month of May of the following year, Henry IV was assassinated.

In South America the Jesuit Fathers organized the Indian tribes into Christian settlements called the Paraguay Reductions.

1610

Vincent de Paul is Named Abbé of Saint-Leonard de Chaumes.—He Takes upon Himself the Temptation of a Doctor.—Shortly after, Vincent was provided with the Abbey of Saint-Leonard de Chaumes, of the Cistercian Order, in the diocese of Saintes. The patent which conferred it upon him, sent by order of the king and the queen regent, is dated June 10, 1610, about a month after the death of Henry IV. On the following 10th of September, a deed was passed between Paul Hurault de l'Hôpital, Archbishop of Aix, Abbé of Saint-Leonard, and Vincent de Paul, Chaplain of Queen Margaret, Bachelor in theology. In this act as well as in the royal patent which still exists, the archbishop declares that he resigns
the abbey in favor of Vincent who is to pay him 1200 livres annually from the revenues of the said abbey. Vincent resigned it on November 4, 1616.

In the *Gallia christiana* he is mentioned among the abbés of Saint-Leonard de Chaumes: *Vigesimus octavus abbas Sancti Leonardi de Cailmis in Alniso fuit Vincentius de Paul, doctor theologus, reginæ Margaritæ a consiliis et eleemosynis. Abbæ, 1612, 1614 et 1615.* The dates are not very exact. As for the title of doctor in theology, it is probable, as says Collet, that Vincent had been granted the right to teach and had in fact taught the Master of Sentences — this right was then given to bachelors— and it was judged well to bestow this title upon him; as yet, we have not discovered his letters of doctorate.

At the court of Queen Margaret there was a celebrated theologian who had zealously and successfully defended the faith against the heretics. Called to court by Queen Margaret, who loved to hear learned discourses, the quiet life he led there contrasting with his heretofore overburdening work, proved detrimental to his peace of soul. His faith up to that time, so firm and enlightened, began to waver. He imparted to Vincent his pitiable condition and the latter offered himself to God to bear the trial. While the theologian’s mind became perfectly tranquil, Vincent’s was a prey to the horrible thoughts which had tormented his friend.

One day, as he pondered on the means of curing the evil, he was inspired to devote his life to the service of the poor and works of mercy. Scarcely had he formed this resolution when the temptation vanished.

The year 1610 was marked by a sorrowful event. France was just recovering from the disastrous results of the religious wars, when on May 14th, Henry IV was assassinated by Ravaillac. Henry had reached his fifty-seventh year. Once master of the kingdom, he proved
himself a great ruler. Although his private life may not be commended, justice must be paid to his genius and to the services he rendered to France and to the Church. He is the first of the Bourbon kings. By Marie de Medicis he had six children; we may note Louis who succeeded him; Gaston, Duke of Orleans, and Henrietta who married Charles I of England. Louis XIII, who was to reign from 1610 to 1643, succeeded his father at the age of twelve, his mother, Marie de Medicis, becoming regent from 1610 to 1614.

The celebrated Arnaud, who took so conspicuous a part in the Jansenistic discussion, was born in the course of this year.

1610-1611

Vincent Retires to the Oratory.—Desirous of gaining new favors from God, Vincent put into execution the resolution he had taken of leading as much as possible a secluded life. Father de Bérulle had already gathered around him several men full of zeal who formed the nucleus of the Congregation he was to found later on. Vincent de Paul who knew Father de Bérulle, asked to be allowed to reside with him. He had no intention to join their Congregation, as he afterwards stated, but wished to separate from the world. In Father de Bérulle he found an enlightened guide, and it is said that the latter foretold that God would make use of Vincent to establish a Congregation of priests who would labor fruitfully in the Lord’s vineyard. Vincent remained nearly two years with the Oratorians.

During the year 1611, the Rev. Pierre de Bérulle founded his Institute of the Oratory destined to honor and imitate the priesthood of our Lord. The letters patent for this new Congregation are of December 1611, and on May 10, 1613, Pope Paul V sent the Bull of its canonical erection.
Marie de Medicis, intriguing but weak, abandoned the policy of Henry IV which had been so advantageous for France. This was soon perceived, as in January 1611, she dismissed the ministers of the late king and among them Sully who for twenty years had so ably seconded Henry IV in his economic and financial administration. The queen regent placed her confidence in a Florentine, Concini, who became first minister and afterwards received the title of Marshal d'Ancre, and in his wife, Leonora Galigaï. Concini had no talents, yet he showed foresight by choosing Richelieu as minister. Both the marshal and his wife perished miserably a few years later; the former was assassinated in the court of the Louvre, while the latter was beheaded and burned on the charge of sorcery.

1612

Saint Vincent de Paul, Pastor of Clichy.—Father Bourgoing whose funeral sermon was preached by Bossuet, was pastor of Clichy when he decided to join Father de Bérulle in founding the Oratory. Having asked for a priest to replace him, Father de Bérulle proposed Vincent de Paul. Full of deference for the least advice of his director, Vincent accepted the offer and on May 2, 1612, he was installed. The act is still preserved. He soon gained the respect and esteem of all his parishioners, as we see in a letter written by his vicar during a short absence, urging him to return to them speedily.

Saint Vincent himself spoke of the docility and piety of the people in the conference of July 25, 1653, to the Daughters of Charity, telling them how happy he felt in their midst and how, in his answer to Cardinal de Retz, he stated that no one, not even the Holy Father himself, could have been happier than he was.
Saint Vincent built a new church which was to be seen up to the close of the nineteenth century. He was forming other plans when Divine Providence called him to another field of action. It was his wish to gather around him a certain number of children and train them to learning and piety, while preparing them to fulfill the sacred functions of the priesthood. Already he had succeeded in receiving twelve in his own residence and they were boarded at his expense. He left the work to the Rev. J. Souillard who succeeded him as pastor, asking him to continue it after he himself had chosen from among them the first clerics. Several persevered and became useful members of the clergy.

Scarcely had a year elapsed since his arrival at Clichy, when Father de Bérulille, whose advices were always to him the expression of God's will, drew him away from his beloved peasants. "I was very sad on leaving my little church at Clichy," he wrote to a friend, "and my eyes filled with tears, as I blessed these men and women whom I had loved so dearly. My poor were there also and the sight of them broke my heart. I arrived in Paris with my few pieces of furniture and went to the house of Father de Bérulille." The Saint was about to be thrown into contact with the great ones of the world.

That year, Paul V confirmed and erected into a religious order, under the rule of Saint Augustine, the Ursulines, whose house in Paris had been founded by Madeleine L'Huillier, Lady of Sainte-Beuve.

1613-1617

First Stay of Vincent in the House of Gondi—It was through Father de Bérulille that Vincent was chosen by Mr. and Madame de Gondi as their chaplain and the preceptor of their children. The Saint accepted the position, thereby doubtless entering into the designs
of Providence. By his relations with this family, one of the most distinguished in France, he was to come in daily contact with the highest members of society, many of which were at that time very good Christians and were to prove instrumental in furthering his wonderful works of charity.

The family of Gondi was originally from Florence. Many of its members signalized themselves in the army embracing the cause of Henry IV, following him in all his battles and gaining great renown. Others rose to high honors in the ecclesiastical state, and during the seventeenth century the see of Paris may be said to have become hereditary in their family. It was under John Francis de Gondi, that it was erected into an archbishopric, October 20, 1622.

The branch of the family into whose household Vincent entered was that of Philip Emmanuel, nephew and brother of the three bishops who succeeded one another in the see of Paris. He was Count of Joigny and Commander of the King's orders, having in 1598, succeeded his father as General of the galleys. He had married Francoise Marguerite de Silly, eldest daughter of the Count de la Rochepot, Governor of Anjou, and of Marie de Lannoy, Lady of Folleville and Paillart. Madam de Gondi was the first among the group of distinguished ladies to second Saint Vincent in his charitable undertakings. The Gondi family resided by turns in Paris and at their country seats of Joigny, Montmirail, Villepreuse and Folleville, Picardy. When Vincent became a member of the household, the General had three sons: Pierre de Gondi, who was later on Duke of Retz and who succeeded his father; Henry, called the Marquis d'Hyeres; and Francois Paul, the future coadjutor of the Archbishop of Paris.

The modesty and discretion of Vincent in the midst of the distractions of the Gondi house, his kindness and piety
soon won respect and esteem, and Madame de Gondi placed herself under his direction. He occupied himself solely with his pupils, except during his stay in the country, when he would obtain permission from the pastors to preach to the poor and to hear their confessions.

It was while at Folleville that on being informed of the intention of Mr. de Gondi to fight a duel, Saint Vincent, after celebrating holy Mass, prevailed upon him to renounce this project. While he abode with the Gond family, the Saint received a canonry of the collegiate church of Ecouis, this benefice being at the disposal of Mr. de Gondi. Vincent went to Ecouis for his installation, leaving there a substitute.

As before stated, he often evangelized the country people and it was on one of these occasions, while in the village of Gannes, that he was called to prepare a sick man for death. This man after his confession blessed God publicly for having been induced to make a general confession, as he had thus avowed sins which, through shame, he had hitherto concealed. This circumstance produced so great an impression on Madame de Gondi that she believed it would be a great charity to the country people to procure missions for them and afford them an opportunity to make good confessions.

**During these years**, events of general interest occurred which are worthy of notice.

In 1613, John Sigismund of Brandenburg became a Protestant and a few years later he added to his electorate, the duchy of Eastern Prussia, taking the title of King of Prussia.

In 1614, occurred the first uprising of the French lords who were incited by avarice and ambition; but the treasury was empty and the refusal of the queen regent to meet their demands, brought on civil war. Condé, reared in
the Catholic faith, but belonging to a Protestant family, took up arms against the king. The gift of 450,000 livres in cash pacified him, and other gifts to some of the lords had the same effect. The States-General was then convened in which the Third Estate presented just claims; deplorable scenes were witnessed. This assembly was never again called together until 1789.

In 1615, Louis XIII was proclaimed king. He married Anne of Austria who took no prominent part in the affairs of the kingdom during the lifetime of her husband and the ministry of Richelieu, but who afterwards became regent during the minority of her son and showed great zeal for the interests of the Church and State.

1615-1616. Second uprising of the lords in France. The king was obliged to appease them by new gifts; it may readily be understood why Richelieu sought to crush their power. In 1616, Richelieu was associated to the ministry by Concini.

1617

The Mission at Folleville.—Vincent Withdraws from the House of Gondi and Becomes Pastor of Chatillon; his Works in this Parish.—He returns to the House of Gondi.—Madame de Gondi, who had heard the public confession of the peasant, was deeply touched. Abelly relates the incident as follows: "Speaking to Mr. Vincent on what had just taken place, she exclaimed: 'Ah! Sir, what have we just heard? Doubtless, this is also the case with many of these poor people. If this man who was reputed as good, was in a state of damnation, what must those be who live badly. How many souls are lost! What remedy is there for this evil?'

'The incident happened in the month of January 1617, and on the feast of the Conversion of Saint Paul, Janu-
The year 1617 was passed by Vincent in the discharge of the functions of pastor of Châtillon-les-Dombes; this was brought about in the following manner:

This parish belonged at that time to the diocese of Lyons (today Châtillon-sur-Chalaronne), and it had been
for a long time in the hands of mercenary men who collected the revenues and left the care of souls to negligent priests. The Canons of Lyons, patrons of the benefice, had addressed themselves to the Priests of the Oratory to secure a zealous priest, hoping to reform this parish. Father de Bérulle proposed it to Saint Vincent who, wishing in his humility, to leave the House of Gondi, accepted the proposition. After five months the clergy and people had undergone a radical change. After converting those with whom he resided, Vincent also won over a gentleman of Bresse, the Count de Rougemont. Later on, the servant of God loved to relate an act of detachment performed by this great convert, formerly a well-known duellist. Asking himself one day what he could do to prove to God the sincerity of his conversion, his eyes fell upon his sword which had rendered him so many services and which might become a means of temptation. Dismounting, he broke it against a stone and he said that from that moment, he held to God alone.

The first Confraternity of Charity was founded by Vincent at Châtillon; it became the model of all those organized later on, and gave birth to the Company of Daughters of Charity.

But in the meantime, Madame de Gondi was inconsolable at the departure of Vincent; her husband shared her sentiments and wrote to her to address herself to Father de Bérulle to obtain his return. "Tell him" (Father de Bérulle), he wrote, "that above all, it is my desire that Mr. Vincent return to my house. He may live there as he pleases, and one day I will lead a good life, if he be with me."— On December 24th, Vincent returned to the House of Gondi.

**That Year,** the Spanish Jesuit, Francis Suarez died. He was a theologian of deep learning, of whom Bossuet said, "In him one hears the whole school." In fact, he is
the echo of the whole scholastic tradition. He took a lively share in the vehement controversies of his time on Grace and introduced the system of Congruism which is only a modification of the system of his religious brother Molina opposed to that of the Thomists.

In France, the dissensions between the lords and the court continued. The malcontents ranged themselves with the queen, Marie de Medicis, who had been exiled to Blois. She, a few years later, after seeing her adherents beaten at Pont-de-Cé, was reconciled to her son Louis XIII, by the treaty of Angers, 1620.

1618-1625

Saint Vincent Returns to the House of Gondi.—On his return to the house of Gondi, Saint Vincent was given only a general superintendence over his former pupils and, with the consent of Mr. and Madame de Gondi, he gave himself up to those works of zeal and charity that were to characterize his life. These occupied the greater part of his time during his second stay with this Christian family, up to the day when he again left it for the College des Bons Enfants, which was to become the cradle of his new undertakings. Following are several by which he prepared, or rather inaugurated his admirable apostolic ministry.

1618

Missions Given by Vincent at Villepreux, Montmirial and other Places.—He Begins the Work of the Galley Slaves in Paris.—Vincent succeeded in communicating his zeal to several persons of great merit; Doctor Cocqueret, Fathers Berger and Gontière, councillors of the Parliament of Paris, and other distinguished priests, joined him and placed themselves under his direction. From the beginning of
1618, that is, a few days only after his return to the house of Gondi, Vincent organized missions in Villepreux, a suburb of Paris, in the neighboring villages, and on the de Gondi estates. This same year as well as in the following, aided by other priests, he gave many missions in the neighborhood of Paris, in the dioceses of Beauvais, Soissons, Sens and Chartres. Everywhere the work was the same, attended by the same blessings and affording relief both to soul and body. Thus Vincent founded at Villepreux, the second Confraternity of Charity in the kingdom, the rules of which were similar to those of Châtillon, approved February 23, 1618, by the Cardinal-Bishop of Paris.

During the mission of Montmirail, three Protestants were converted. One objected to Vincent that he did not believe that the Roman Church possessed the marks of the true Church, as the country people were neglected, while the cities were overcrowded with priests and monks. Vincent refuted the charge, but the following year he returned to Montmirail with some friends, priests from Paris. He evangelized the poor people of this place and the vicinity. The Protestant gentleman then called on Vincent and said: "Now I see that the Roman Church is led by the Holy Ghost, since the poor villagers are instructed in the truths of salvation. I am ready to become a member of it as soon as you will receive me." This gentleman made a public abjuration and persevered in the faith until death. Henceforth, the thought of founding the Mission began to take root in the mind of Vincent who had realized the necessity for an association of priests, to devote itself to the evangelization of the poorer classes.

Mr. de Gondi was the General of the galleys, and the unhappy wretches sentenced to this hard work were under his authority. Vincent took advantage of his relations with the General to gain access to them. He visited the
prisoners detained in the Conciergerie, Paris, where he beheld misery beyond description. In order to remedy these evils, he submitted his plans to Mr. de Gondi, who at once favored them. Having rented a house in Saint-Honoré quarter, he prepared everything for the stay of the galley slaves here before their departure for Marseilles. He also begged from his friends to cover the expenses of this work; the Bishop of Paris seconded his efforts by publishing a letter, June 1, 1618, ordering all pastors and preachers to exhort the faithful to cooperate in so holy and noble an undertaking. Vincent himself instructed and comforted the criminals.

In the Year 1618, the Congregation of the Visitation, founded at Annecy a few years previous by Madame de Chantal and Saint Francis de Sales, was erected into a religious order, properly so called, under the rule of Saint Augustine.

At Dordrecht in the Netherlands, was held in 1618-1619, a celebrated Calvinist synod, which condemned the doctrines of Arminius and established a creed which forms the basis of the faith professed to-day in the Reformed Dutch Church.

From this year dates the "Thirty Years' War" which was in fact to be terminated only in 1648; it is the history of the struggles between the princes of Protestant and Catholic Germany. In 1618, an uprising broke out in Bohemia, as Ferdinand II tried to annul the rescript Majestätsbrief, which secured the liberties of that country. Thus began the Thirty Years' War, with its various phases which are called the Palatine Period, the Danish Period, the Swedish Period, according as the princes and armies of the different provinces intervened; and finally, the French Period (1635-1648) when France, directed by Richelieu, helped the Protestants, in order to humble the House of Austria. The Treaty of Westphalia which put
an end to the war, regulated the political and religious situation of Europe for many years.

1619

Vincent is Appointed Chaplain General of the Galleys.—He is Named Superior of the Visitation by Saint Francis de Sales and Madame de Chantal.—His Retreat at Soissons.

The change brought about in the condition of the galley slaves redounded to the honor of Vincent. Mr. de Gondi, as much surprised as edified at the order established among those who had never before known the meaning of the word, formed the plan of introducing it in all the galleys of France. He spoke of it to the king. After giving His Majesty a just idea of the capacity and zeal of Vincent de Paul, he assured him that, provided he was authorized by the court, he would effect elsewhere the same good as had been done in Paris. Louis XIII, who was very pious, willingly consented to the proposal, and by a patent of February 8, 1619, appointed Vincent chaplain general of the galleys of France.

This new honor was shortly after followed by another which evidences the opinion of Francis de Sales in regard to Vincent. This great bishop became acquainted with the Saint when the latter returned to the house of Gondi. They became friends and Francis de Sales was not slow in declaring to all that Vincent was one of the holiest priests he had ever met.

These motives determined him to choose him as the first Superior of the nuns of the Visitation, newly established in the rue Saint Antoine. This choice, made by a prelate who held the maxim that even a layman should “choose his director among ten thousand,” shows his appreciation of Saint Vincent de Paul.
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