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THE "LIVES OF SAINT VINCENT DE PAUL."

The character of Saint Vincent de Paul has been indelibly portrayed by such men as Abelly, Collet and Maynard whom we have already mentioned, and the value of whose work time has proved.

But it has also been made familiar by laborers of less merit and very unequal talent. A long list of these works has appeared before in these pages (Annals, 1903). If some of them hardly deserve mention, others on the contrary are quite excellent. Two dominate the rest and deserve to be singled out: The Histoire de saint Vincent de Paul by Mgr. Bougaud for its literary merit, and for both literary and artistic value, the exquisitely illustrated volume Saint Vincent de Paul et sa mission social, the text by Mr. Arthur Loth, the illustrations directed by the excellent taste of the editor, Mr. D. Dumoulin.

IV—"THE HISTORY OF SAINT VINCENT DE PAUL"
BY MGR. BOUGAUD

We shall first give some biographical notes on the author.

"Born at Dijon, February 26, 1824, Louis Victor Emile Bougaud was ordained priest at Paris in 1846. He had been professor in the ecclesiastical seminary at Dijon and chaplain of the Visitation Convent, before Mgr. Dupanloup made him his secretary, then vicar general. He was proposed as Bishop of Laval on November 8, 1887; approved as such on the 25th of the same month, he went to Rome, returning for his consecration which occurred at Orleans, February 3, 1888. On March 6th, Mgr. Bougaud took possession of his see, but the fame of his remarkable first pastoral letter on "The Vitality of the Church," had preceded him in his diocese, and the only ecclesiastical retreat at which he ever presided rendered the clergy most enthusiastic.

"His health failed, however, almost immediately, and having visited only a very small portion of his diocese he was struck with apoplexy, dying after a few days' illness, November 7, 1888." — L'Épiscopat français depuis le Concordat. In-8, Paris, 1907; p. 288.

Before beginning his Histoire de saint Vincent de Paul, Mgr. Bougaud had published a book which, we might almost say, had rendered his name famous. His friend Abbé Lagrange, in the Preface he wrote for "The Life of Saint Vincent de Paul," speaks of it as follows:

"The great work, which Mgr. Bougaud had always in view, and which he intended to be the principal task of his life, was an apology, properly so-called. That, after many years of labor, he accomplished, and it shall always be regarded as his chief work.
"Christianity and the Present Age is the title of this vast apology. It consists of five volumes, which appeared one after the other—successive parts of a structure, whose erection was watched with increasing interest, and whose completion was hailed with wide-spread admiration. Mgr. Bougaud’s method is that of our theologians. But what is peculiar to him is his manner of treating dogmatic questions, and of adapting them to the spiritual wants of his contemporaries. The author’s art and style enabled him, when speaking, to touch the heart. For this reason we can say, notwithstanding the great names of our modern apologists, that Mgr. Bougaud’s work is in the first rank; and when a priest nowadays seeks for the most useful book to place in the hands of men of the world to reanimate their faith, he almost always selects Christianity and the Present Age.

"After completing this dogmatic work, so great that it seemed to put into the shade the hagiographical works of our illustrious author, Mgr. Bougaud did not feel that he ought to lay aside his pen. Naturally a hard worker, he had not been idle during the eighteen years he spent at Orleans with the Bishop, who perhaps was one of the most laborious men of his time. Reverting then to his original idea of vindicating Christianity by its saints, he looked into that long roll of heroes to find what name he might, with the greatest profit, hold up before the present age, in order to attract and win it. After at first thinking of Saint Louis—a great king as well as a great saint, and a great king because a great saint—he determined, however, upon another name more modern, and which, in truth, more directly appeals to the spirit of the times—Vincent de Paul. He it was who, in the seventeenth century, seems to have been the precursor of the great works, the fulfilment of which the Church regards as her mission in the nineteenth.
"The nineteenth century is democratic; democracy holds the field, as Royer-Collard says. Nowadays to serve the masses is to become a hero. Moreover, the democratic movement has given rise to social questions which present this special danger: that there is a large section of society at present that would fain solve these questions without and against the authority of the Church.

"Now Saint Vincent de Paul is peculiarly appropriate to the entire situation. Who was a greater servant of the people than he? The eighteenth century, that respected nothing, acknowledged the great benefactor of mankind. The stupendous works accomplished by him have unquestionably proved the hollowness of the chimera of our day, which aims at secularizing, de-Christianizing beneficence itself, and they point to the true source, the true inspiration, and the true genius of charity.

"This is the standpoint from which Mgr. Bougaud wrote the saint's life. We feel while reading it that he always addresses himself to the men and women of his own time. He had a presentiment that it was to be his last effort, and he wished it to be his parting word. It may be said that he put all his talent and all his heart into his work. We recognize an art more beautiful than ever, a restrained ardor that denotes the author's greatest effort, and a tact that reveals the experienced writer and the consummate historian.

"The life of Saint Vincent de Paul had already been well studied and often written. Of all the saint's biographers, Abelly, the first in point of time, shall perhaps always remain the first in authority, notwithstanding the many things that are left to be desired in his valuable book. Subsequent biographers have each their merit, which it is our intention neither to dispute nor diminish. Mgr. Bougaud, however, the saint's latest historian, has had this advantage over the others, of being able to sift a large collection
of the saint’s letters which were only brought to light within the last few years.

"The special value of his work, however, consists less in the new matter which he brings to light than in the manner he narrates a life so well known. Thanks to his art, to his wise and clear arrangement, notwithstanding its innumerable details, the history develops itself with a charming rapidity and clearness that delight one. A quiet and restrained ardor is always felt, which sometimes waxes into an eloquence that moves and fascinates; in a word, his style is at once dignified and literary, graceful and vivid. Hence, perusal of this book produces a deep impression. Men of the world, for whom especially it was written, believers or non-believers, will not lay it down without feeling that they have contemplated in Saint Vincent de Paul, and in almost superhuman proportions, a great man and a great saint.

"Such is the work which worthily crowns the labors of Mgr. Bougaud. He has bequeathed it to us, we cannot say unfinished, since he has brought us as far as the canonization of the saint, having himself revised and corrected the work with the greatest care. Death, we cannot too deeply regret, prevented him from publishing it.

"An old and cherished friendship has merited that honor for us. We feel bound to bring out the work exactly as he left it. However, since the publication of the first edition, the author’s chapter on the virtues of Saint Vincent has been found, and hence we substitute it for that which was taken from Abelly. Moreover, at the suggestion of some friends, many corrections have been made in this edition, which undoubtedly Mgr. Bougaud should have made himself had he lived. Again, a new jewel was added to the already brilliant aureola of Saint Vincent de Paul when Leo XIII. proclaimed him Patron of Works of Charity. How that glorious title was petitioned and obtained,
could not but add interest to the biography, and this to­
gether with a few details on the translation of the saint’s
relics, are all that we have added to Mgr. Bougaud’s work.”

The long extract just quoted, is taken, as we said, from
Having cited this eulogium of the work, we must now note
a rather strange literary incident relative to it.

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The book gave rise to a very bitter controversy. It
appeared after Abbé Maynard’s, so it was only to be ex­
pected that the latter would express his opinion about it,
and also that this opinion would be merciless. Almost
intuitively these words of Racine’s tragedy suggest them­

selves.

"Je te plains de tomber en ces mains redoutables ..."

Through the pages of the newspaper l’Univers, Abbé
Maynard, one might say, seized upon his victim with such
violence, that ecclesiastical authority was forced to interfere
and put a stop to the series of articles that had been
announced. Mgr. Bougaud and Abbé Maynard were not
only both of them authors of a life of Saint Vincent de
Paul, but both belonged to different schools, different
camps as it were: Mgr. Bougaud belonged to the party
which had grouped itself around Mgr. Duperrouloup and
Montalembert, whereas Abbé Maynard belonged to Louis
Veuillot’s and the newspaper l’Univers. The columns of
this paper were open to Abbé Maynard to insert his criti­
cisms on Mgr. Bougaud and his Histoire de saint Vincent de
Paul, the result of which was, as is too often the case when
l’Univers is in question, a violent disputation. The part
of this dispute which appeared in the newspaper, as also
that which did not appear, have been put together in a
pamphlet entitled: Mgr. Bougaud, apologiste et histor-
ien; "Histoire de saint Vincent de Paul;" by C. P., with a Preface by Canon U. Maynard. In-8 Poitiers, 1889. The initials C. P. it appears, signify Canonicus Pictaviensis. We must admit that in Mgr. Bougaud's work, more attention has been given to literary style than to erudition; he borrows much from Abbé Maynard yet rarely quotes him; he is not sufficiently supported by documents and so has let glide in errors both in names and dates. Abbé Maynard shows up all this pitilessly. He uses the reproach that his own book is almost the only one consulted by Mgr. Bougaud, who thus made work easy for himself; only three other writings having been used: the Histoire de Mlle. Legras, by Madame de Richemond, at that time an anonymous work "which is not without merit, nor without errors," says Maynard; la Misère au temps de la Fronde et saint Vincent de Paul," by Alphonse Feuillet; and finally Saint Vincent de Paul et les Gondi, by R. Chantelauze, works, that Maynard says, are often inaccurate. He also adds that others even more than Mgr. Bougaud have stolen from his book, especially Mr. John Morel in his Vie de saint Vincent de Paul. (Tours, Mame, 1882), and an Italian author, Mr. Joseph Maggiore in his Saint Vincent de Paul et son temps, translated into French by Abbé Barthélemy (Bibliographie catholique, September 1882, p. 215). Abbé Maynard says that he is obliged to denounce this plagiarism so detestable to honest men.

The fact remains, however, that Mgr. Bougaud's "History of Saint Vincent de Paul" has met with immense success. If he is not erudite, he is at least a painter, and he has traced the portrait of Saint Vincent with talent. This book on account of its pleasing style, its length, for it is sufficiently voluminous to make the story interesting, and short enough not to be fatiguing, appears to be the most desirable book to place in the hands
of people of the world who wish for a general and edifying Life of the Saint.

From the second edition on, the manuscript on *Les Vertus surnaturelles de saint Vincent de Paul* having been found, it was inserted in place of the chapter borrowed from Abelly. Several inaccuracies that had been noted were also corrected.

The *Histoire de saint Vincent de Paul* was translated into English about 1898, by a Priest of the Mission, Father John Brady, (London and New York, Longmans & Co.); into Spanish, by Rev. P. Nieto, C. M., in 1907 (dépôt, calle Garcia Parades, 41 Madrid, 2 vol. in 8); into Dutch, by Van der Aa, the director of the Catholic newspaper of Tijd — The Times — (Amsterdam, Langenhuisen); into Italian (2 vol. in 12, at Turin, at Marietta’s, and in Naples at Alphonse Guiliano’s). Finally, they wrote us from Cracow in December 1911: “We are going to bring out in Polish the Life of Saint Vincent de Paul, by Mgr. Bougaud;” we do not know, however, if this excellent idea has been carried out.

V — “SAINT VINCENT DE PAUL AND HIS SOCIAL MISSION,” BY MR. ARTHUR LOTH

Mr. Arthur Loth who has spent his life principally in laboring for the religious press, especially for the newspaper *l’Univers*, and afterwards for *La Vérité française*, has published a beautiful book whose significant title is here transcribed: *Saint Vincent de Paul et sa mission sociale*, by Arthur Loth, former student of “l’École des chartes; Introduction by Louis Veuillot; Appendixes by A. Baudon, P. B. . . and L. B. . ., E. Cartier Auguste Roussel.— 1 vol. in-4, 526 pages, with 14 chromolithographs, 2 heliographs, 1 steel-engraving and 200 wood engravings inserted in the text. Paris D. Dumoulin, 1880.

Abbé Maynard, as we remarked, is not lavish with his
praise of those who treat the same subject as himself, yet he has written the following: "The new *Saint Vincent de Paul* (that of Mr. Arthur Loth) is a splendid volume, and does great honor to the press of Mr. Dumoulin, to his genius for illustrating, and to the artists under his direction. The numerous illustrations embrace not only the life of the Saint, his works, etc., but they form, we may say, a history of charity in painting. We note with pleasure, that the literary value of the work is in keeping with the decoration." (*Bibliographie catholique*, July 1882. p. 49.) Thus spoke Abbé Maynard and comparing this new work with the more extensive works of Abelly, Collet and himself, he sees therein, "an intelligent abridgment, as complete as possible; it is at the same time doctrinal and pious, political and social, eloquent and literary. It is an exquisite small copy of a large picture." (*Ibid.*, p. 51.) He concludes by wishing "that an edition could be brought out within the reach of all, as it would suffice to give even to the learned themselves, a very full idea of Saint Vincent and his mission."

We foresee, however, that this beautiful book will never be re-edited with so many illustrations and in so complete and expensive a style. The day will come when those who own a copy, will possess a volume of rare value and great price.

The Introduction is nothing else than the remarkable *Étude sur saint Vincent de Paul*, published before by Louis Veuillot. (*In 12, Paris, Lagnier, 1854.*)

We must also praise the interesting appendixes or supplements that have been added by Messrs. Auguste Roussel, Adolphe Baudon and his sons, and by Mr. Cartier.

Abbé Maynard has attributed to Saint Vincent de Paul the providential revival in preaching which took place in the first half of the seventeenth century, and has noted particularly his influence on the greatest of orators, Bossuet.
Mr. Auguste Roussel, in one of the supplements to Mr. Arthur Loth's book *Saint Vincent de Paul dans la littérature*, has reproduced and developed this interesting subject, which Abbé Calvet has confirmed in a book recently published, *Saint Vincent de Paul* (Paris, Plon, 1913.)

In another appendix Mr. A. Baudon, a person more competent on this subject than any one else, relates the origin of the Society of Saint Vincent de Paul, its end and history; two other associates have also summarized the history of the survival of the works of the great Apostle of Charity. Finally, a person of special note in what regards the fine arts, Mr. Cartier, has pointed out how painting, sculpture and architecture, have all contributed to honor the memory of Saint Vincent de Paul.

By this admirable assemblage of less important studies, so varied and interesting, grouped around the principal recital of the labors of Saint Vincent de Paul, one can judge of the value of this superb volume.

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Can we say that this book with its title so attractive to the readers of to-day, with their craving for everything that bears the name of social study, will be entirely satisfactory? It would be saying a great deal and perhaps promising too much.

The principal reason for this lies in the date of the work. Abbé Maynard flatters himself that he is the first to demonstrate the social action of Saint Vincent de Paul. Now his work was published in 1862 and during the past fifty years, the purely social side, that is, the economic questions in the life of the "country people" and above all in that of the workingman, have assumed an importance

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1 On certain details of Abbé Calvet's book we might have some remarks to make. But we believe that the Abbé has written without attaching much importance to them, so we shall treat them in like manner.
which they did not possess during the lifetime of the author. This is true even of Mr. Loth’s book, which, although published a little later, already dates back twenty years: the encyclical of Leo XIII on the condition of the workingman (1891) had not appeared, to give to the words “social mission” and “social action” the special significance which the reader of the present day is accustomed to attach to them.

When we speak then of the “social mission” of Saint Vincent de Paul, we must not, under these words, expect to find that which corresponds didactically to what they express to-day under the terms “social ideas”, “Catholic social school” etc. It would be to expect from men of the seventeenth century, theories and formulas of the nineteenth and twentieth. All that we can ask, and this we may look for, is to find in the works and aspirations of these great men, men of doctrine like Saint Thomas Aquinas or of action like Saint Vincent de Paul, the general principles of the social action of the Church.

Now, these principles of charity and justice, the necessity of well-established institutions for the outcasts of society, were understood by Saint Vincent de Paul; he had, as it were, the intuition of all that is formulated to-day.

Saint Vincent de Paul, it goes without saying, knew well what charity meant; yet it is he himself who wrote to one of his missionaries, Father Bareau: “Do not forget that justice takes precedence of charity.” We remembered these words when reading later on, the saying of Mme. de Stael: “It is easier to be generous than just.”

It would not be difficult to establish a psychological theory on the foundation and truth of this saying.

Saint Vincent de Paul knew also something about almsgiving, and he distributed sufficient relief during his life-

1 Reflections on the French Revolution.
time not to be suspected of disapproving of alms; yet as far as possible he wished that these should become the property of the receiver as a remuneration for labor performed. During the process of his canonization, a witness related that at a time of famine, Vincent employed him or his father, with other workmen, on one of his farms: he had them dig trenches, and they perceived that when the work was finished, Vincent made them begin again. He preferred rather to pay them for work that was useless to himself but of moral value to them, than to give them an alms outright. We know, of course, that direct almsgiving will always be a necessity in a great number of cases, for invalids, the sick, etc., and the Gospel says that we shall always have the poor with us, but this should not prevent foresight. When Saint Vincent caused grain to be distributed in the provinces ravaged by war, he always took care to have a portion reserved for sowing, and he procured with no less solicitude than the alms, tools for laborers that they might be able to provide for their own wants.

Recently, on the occasion of the celebrations in honor of Ozanam, that brilliant and pious man, these words of his were very opportunistly quoted; "Besides the poor who solicit alms in the streets, there are others lodged on the sixth floor, who beg for shelter in an institution." It was such works as these that Saint Vincent de Paul dreamed of establishing, from the very moment that he perceived good to be done. When pastor at Chatillon, seeing his parishioners flocking to help a family in distress that he had recommended to them, he said: "This is ill-regulated charity; to-day they have more than enough, to-morrow they will be in want again." And he created on the spot an institution, that of the Ladies of Charity, and an association of men similar to it. If there are the ignorant to be instructed, abandoned children to be sheltered, captives in Barbary to be relieved, he labors to create institutions to

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meet all these needs and to perpetuate his work when he will be no more: the foundling asylums, the Hospital of the Holy Name of Jesus for the aged, the Salpêtrière, that vast hospital for the sick, and finally, his societies of the Priests of Saint Lazare's and the Sisters of Charity, institutions which still endure.

Do we then pretend to say in speaking of the "social action" of Saint Vincent de Paul, that he foresaw everything? By no means. Both in well-doing and in truth, humanity will never cease to progress.

A contemporaneous theologian, of the Order of Saint Dominic, in an apology of religion styles one of the chapters of his book thus: "What Saint Thomas Aquinas should be for us." He gives for answer a saying attributed to Lacordaire: "Saint Thomas is a beacon-light, he is not a terminal figure." Saint Vincent is often compared to Saint Thomas in this, that the latter created the "Summa" of theology, as did the former that of charity. In the same manner we ask "What should Saint Vincent de Paul be for us." It seems that in turn there is reason to reply, "He is a beacon-light, not a terminal figure:" he has not constructed for his disciples limits to the works they are to perform: he is the pharos, the light to illumine their path that they may succeed as he did, by conducting the works confided to them with prudence and courage, according to the circumstances and times in which they live.

He acted on these principles himself, and he has often been called an "innovator," daring, for example, things before which even the gentle but skilful Saint Francis de Sales recoiled. Until Saint Vincent appeared, it had been thought impossible that women consecrated to God could live outside a cloister; he placed his Daughters of Charity in the very midst of the world "with modesty for their

veil and the fear of God for their cloister.” It was then that, unfortunately if you will, an epoch ended and a new one commenced in which society no longer fled to the Church for shelter, but the Church had to seek society to succor, sanctify and save it.

Saint Vincent de Paul may remain our model in his “social action,” we may continue to walk in the light of his principles. Vauban for the defence of cities, and Turenne for the leading of armies, will ever be masters, and who would dare to think he possesses more genius than these great men? No one. We must then remain their disciples, and do so by preserving their principles, though by adding to them new methods, according to modern requirements: no one will dispute this. Thus also will continue the “social action” of Saint Vincent de Paul, by guarding his principles and utilizing the progress made since his time in the study of religion and social works; not merely in *copying* Saint Vincent,—which would sometimes be only a labor in archaeology, and it is better to show that we are doing apostolic work—but by *imitating* him; not in always *doing what he did*, but in doing what he *would do* in present exigencies.

Such are the thoughts inspired by the suggestive title of Mr. Loth’s book; it seems to us that they respond to the desires of those who wish to see the Saint maintain his “social action.”

**Alfred Milon**
From *Histoire des Ordres religieux* by Hélyot (xviii century).
PARIS

WORK OF THE LADIES OF CHARITY
AND THE ASSOCIATIONS OF YOUNG GIRLS

The general report of the Ladies of Charity of Saint Vincent de Paul for the year 1911 gives (page 27) a very interesting account of a new work from which we may expect most excellent results. It shows us, that as the Conferences of Saint Vincent de Paul have given rise to the very successful Boys' Conferences, the Ladies of Charity have also opened their ranks to conferences for young girls. To begin the training for the apostolate of charity early in life is most praiseworthy.

I. — Visits to the Poor

The Association of Louise de Marillac, composed of young girls banded together to visit the sick poor, had at the Congress of March 1911, a very modest beginning. In Paris, there was only one such association, that of the parish of Saint-Nicholas-du-Chardonnet, which, with its thirty-two members, was the first to have the happiness to be affiliated to the general association of the Ladies of Charity. Two whole years went by without any new conference coming to join them; it was not until last December that the Association of Louise de Marillac was established at the house of the Daughters of Charity in the rue Oudinot, parish of Saint Francis Xavier. This gave an impetus to the work, and we have since had the pleasure to affiliate a number of branches whose members for some time past, have been visiting the poor and sick. Similar associations were already in existence in Paris in the following parishes: Saint Thomas Aquinas since 1860; Saint Bernard-de-la-Chapelle since 1874; Saint Severin since 1876; and at Saint-Germain-des-Prés since 1906. Other associations have been formed during the past few months at Saint-Jacques-Saint-Christophe, and even in
the suburbs at Saint-Ouen. Finally, at Neuilly, a branch has been begun, but it is small and not yet organized. There are at present, then, eight regularly erected branches of the Association of Louise de Marillac, with about three hundred young girls affiliated to the original Association of the Ladies of Charity, and we trust that others will shortly join them.

Why indeed should not the Association of Louise de Marillac be established in all the Associations of Children of Mary, and in all the girls’ patronages directed by the Sisters of Charity? Experience has proved that visits to the poor and sick are exceedingly advantageous to the young, and most agreeable to the poor. Every Catholic girl experiences a heartfelt need to do good to those who are in want, to compassionate those who suffer. Our young girls in their visits manifest a certain amiable cheerfulness which pleases the poor and warms their hearts as a ray of sunshine.

At the meeting held on the occasion of the affiliation of the new associations to the general association of the Ladies of Charity, several really remarkable reports were read. They prove beyond a doubt the great good done by the work, not only to the poor, but also to the young ladies themselves.

What follows is the report of the parish of Saint-Germain-des-Prés in Paris, which gives both the history and the character of these associations.

Report of Saint-Germain-des-Prés — In the course of the year 1905, several Children of Mary, filled with love for the poor, and stimulated perhaps by the example of their brothers who were members of the “Boys’ Conferences” of Saint Vincent de Paul, expressed a desire to imitate them.

After consulting the Sister Superior and without fixing anything definite, an attempt was made. A few young
girls went with a Sister to visit the poor and each time came back happier and more desirous to extend their work. A striking conversion obtained by one of the young ladies, the return to her duties of a poor old woman who had been estranged from them for forty years, and this with a sincerity which has never relaxed, was looked upon as a sign of the will of God: it was the baptism of the work.

A first meeting was held January 14, 1906, at which it was decided that visits to the poor sick in their homes should be established among the Children of Mary. The Association was founded.

The Little Association of Mary Immaculate, (for it was thus we at first styled ourselves) comprises two kinds of members: honorary and active ones.

To become an honorary member it suffices to pay an annual subscription of at least one franc. Many give more.

The active members are chosen from among the most zealous Children of Mary who ask for the privilege. The visits in our branch are made twice a month. The one appointed takes the material aid of the Society to the family designated. The Superioress or the Sister who visits the poor indicates the families to be visited; they are nearly always old people, oftenest old women.

The young girls go two together, one who has had some experience accompanying one who has not been before, or else the Sister who visits the poor goes on the first visit.

Since the beginning, the Society has had its president, secretary and treasurer.

The meetings take place on the first Sunday of the month. After the reading of the minutes of the last meeting, the young ladies give an account of their visits to the poor and make known any special needs they have
noted in the families visited. They then read something from the writings of Saint Vincent proper to train these young helpers, and the meeting closes with a collection and prayer.

In 1906, the association began with seven members; one month later there were twenty-four; to-day there are fifty-four, forty of whom visit the poor, while fourteen are honorary members. They have no fund, but depend upon Providence which has never failed them. When the work began, the Sister Superior gave one hundred francs to start with, the collection netted 54 francs 30, in all 154 francs 30.

This was indeed very little and yet the amount so far expended is 2869 francs 80, without counting many useful articles given by generous persons: and we have still to our credit 1260 francs; so true it is that Providence is never wanting, especially where the poor are concerned.

The principal instrument of this loving Providence was our first president who on her entrance into a Community in August 1906, gave to the little association the sum of 1000 francs.

The young girls of the association do not make their visits to the poor an empty work; those who can, visit them during the week, sweep the rooms, go on errands for them, and take care of them with the greatest solicitude.

One of the most zealous set to work one day, scrubbed a poor attic and after making everything bright and clean, had her brother put down a carpet in the poor old lady’s room. The dear old soul thought she had gone to heaven. It is not surprising then that the young girls often hear such words as these addressed to them: “My little lady may not have anything to bring me, but that makes no difference; come every morning, I spend a happy day just for having seen you.”
Another old woman said she felt in a good humor for a week after hearing the sermon of her little visitor.

The longest and most difficult undertakings do not discourage them; one of them has obtained from the government a monthly pension of thirty francs for two old men.

When a patient dies, two members of the "Little Association" are appointed to go to the funeral; a floral piece, usually a cross, is given by the Association and a Mass is offered for the deceased.

How many consoling returns to the Church, how many happy deaths have been the recompense of the efforts of these dear young girls! We will give two instances among many:

A poor woman was haunted by thoughts of suicide. One day she drank laudanum. She was taken to the Charity Hospital where prompt and intelligent care restored her to life, but not to peace and confidence. She was a prey to the blackest melancholy and imagined herself the victim of all who surrounded her. One of our most self-sacrificing young girls is appointed to visit her. She succeeds so well, lavishes upon her so much care and affection, that to-day this poor woman is cured of her melancholy, and has her best friends among those whom she had believed to be her implacable enemies...

A woman who had worked in the theatres, embittered by suffering and want, was visited by one of our young girls. Long since had this poor woman laid aside every religious practice. But touched by the affectionate care and good advice of her amiable visitor, who climbed every day to her poor attic, she changed her sentiments and died a most Christian death. She had preserved relations with one of the foremost actresses of the Théâtre Français, so the inhabitants of the Faubourg Saint Germain beheld the unusual spectacle of the coffin of a poor woman without relatives, followed to the grave by the white cornette of a
Sister of Charity side by side with the large white plumes of a great French actress, while the automobile of Madame Weber brought up the rear.

In closing this little report, we express the hope that our affiliation to the Ladies of Charity will be for our dear Association a new element of prosperity and fervor. From Heaven, our new patron Louise de Marillac, will smile down upon us, and we will do our best to be found worthy emulators of her charity and devotedness.

The report of the work done by the young girls of the parish of Saint-Pierre-du-Gros-Caillou, Paris, gives more information:

The Association of Louise de Marillac was established in the patronage of Saint-Pierre-du-Gros-Caillou, December 17, 1911.

At the first meeting twelve young girls were present and the number has continued to increase. To-day the conference has twenty-one members. To do their visiting, the young girls make use of the few free moments they can find in going to or from their work.

Some make their visits on Sundays, others twice a week, and still others every day.

Many have learned at the dispensary to give hypodermic injections and to do dry cupping, that they may thus render themselves more useful to their patients. A basket filled with the necessary outfit has been placed at their disposal, and all winter through it has traveled from one house to another for the greater relief of the poor sick. A meeting of the members of the conference takes place every third Sunday of the month. After a short reading on charity suitable to the occasion, and on the means to be employed to accomplish their obligations worthily and zealously, the members take turns in recounting the noteworthy events of their visits. A secretary takes the minutes of the meetings, which close with a collection.
During the six months that have passed since the founding of the conference, 123 francs 10 have been collected and this sum is being used in the visits made.

Once affiliated to the Ladies of Charity, the young visitors participate in the rich spiritual treasury of numerous indulgences granted to this association.

It is not only in Paris that these associations are multiplying; in Lille the Ladies of Charity in the parish of Saint-Vincent-de-Paul have a section of the Association of Louise de Marillac. This section has eleven members, who distributed to the poor in 1911 three thousand francs. Doubtless they were the intermediaries of generous persons. The largest families were reserved for these young girls to visit, and their presence has been of great moral benefit; they have also been instrumental in sending about one hundred children to Catholic schools and vacation classes. In Lille as in Paris the young girls easily gain the confidence of the families they visit.

At Verviers in Belgium, the young girls visit the poor with the Daughters of Charity and prepare little children for their first Communion.

In the Asylum of Saint Leopoldine of Nietheroy, Brazil, ten Children of Mary have formed a similar society.

The members of the Association of Louise de Marillac manifest a most touching and active zeal. They are the equals in every way of the young girls of other associations, who, before them, in one place or another, have met together for the relief of the poor.

The general report of 1909 spoke in high terms of the Association of young girls in Posen, the pious Association of Young Ladies of Charity in Florence, those of Siena and of Spezia.

This personal exercise of charity which can be organized in various ways according to circumstances, appears to be
the natural complement of the other associations, the Children of Mary, Study Circles for young girls, etc.

II. — Study Circles and Social Works.

The Study Circles for young girls of which we have previously spoken in the *Annals* (Vol. 19, 1912, p. 303) are one of the most efficacious means to render the members more ardent and self-sacrificing in the exercise of charity, more intelligent about the needs they are to relieve, and the ills they must cure or even, if possible, prevent.

These are considerations which no thoughtful person will deny. We quote here a few lines on social works, to show the importance of the subjects treated in the Study Circles.

“Certain persons unfamiliar with sociology incline entirely towards traditional works of benevolence, and manifest suspicion or even disdain for so-called social works. They see in the latter, neither inspiration nor the characteristic action of charity. These views explain themselves.

“Works ordinarily designated as works of charity, are concrete in their application; sick to be cared for, poor to be visited, orphans to be sheltered; sick, poor, orphans, are tangible objects which fall under the senses, excite the sensibilities, call for exterior self-sacrifice in visible actions, manual service.

“Social work is, on the contrary, more abstract. Instead of dealing directly with palpable sufferings, concrete effects of a definite cause, it attacks the causes themselves, which are oftenest invisible.

“Charitable works’ on the other hand, behold the evil already existing in flesh and blood, in the individual; social works, above all, preventative ones, seek to kill the undeveloped morbid germ; a hidden task but nevertheless, a laudable one, which preserves from the ravages of disease.
not only a certain individual but the collective mass of society, thus justifying the specific name social work.

"Most people live by the exterior senses, and form their judgments by what strikes the sight. Woman, spontaneously an angel of charity, is guided even more than man, by sensible objects; this psychology explains the antipathy or less sympathy frequently manifested by the feminine mind for social works.

"We see a man in rags, but we see not the cause of his poverty; we see a consumptive, but not with our bodily eyes the cause of his disease. To discover the sources of indigence and of tuberculosis requires an effort, scientific research, a certain power of abstraction and synthesis, as both conditions are very complex. Tuberculosis, for instance, is largely influenced by food, lodging, and occupation. Now all this is very obscure; why fly so far and so high? Is it not simpler, more practical, more humane to aid the tubercular patient by direct care, to found an institution where science will endeavor to cure him?

"Social work presents itself in an unattractive form; it is so enthusiastic about what causes misfortune, so insensible to the grievous effects produced by it—it appears to the inattentive observer to be beating the air, to have no end in view.

"If one ponders it well, however, social work which strives to dry up the source of human miseries, is, from a certain point of view, eminently a work of charity. The measure of every benevolent work, apart from all supernatural intention, is the sum of the good effected. The doctor who, by his advice, prevents his patient from falling sick, does more for the man and for society than if he cured him of a disease already contracted. If I pull down buildings in an unhealthy quarter of the city, and give to a number of families and to society healthful lodgings, which will ward off the characteristic evils of the tenement,
I render to these families and to society a much greater service than if I founded in this quarter a hospital for its sick.

“Social work remains objectively distinct from charitable work, properly so called, but it is none the less a work of charity, and for those who understand, a superior one, for benevolence is here strengthened and reënforced.”

L’Action populaire.

III. — Conclusion

To dress the wounds of the sick, to console, relieve and comfort them in every possible way on one hand, and on the other to seek the cause of their misfortunes in order to lessen or even prevent their fearful effects, such is the complete aim of whosoever wishes to devote himself to the benevolent ministry we have just described. In other words, first to provide immediate relief for the sick and for those who are in need, then to search for the cause of their adversities so as to prevent or diminish their lamentable results, is the double aim of him who wishes to be as useful as possible to those who suffer.

The study of the means best calculated to prevent illness and misery will render us sympathetic supporters of all progress in hygiene in populous districts, promoters of public gardens, cheap rents, and of legislative measures for the protection of children, for the limitation of the hours of labor, especially for women, etc. But we must insist upon this: we shall never succeed in doing more than diminish adversity, and charity will ever have wounds to dress and ills to heal. There will ever be accidents, illness will always fall with more or less severity upon the workingman who labors for his daily bread, or a crash will sweep away the enterprise in which he has invested his small fortune. Charity will always find a
sphere in which to exercise its benevolent action, and the words of the Gospel will be forever verified: "The poor you have always with you."

A. M.

HOUSEKEEPING CENTRE

The house directed by the Daughters of Charity, 254 rue du Faubourg Saint-Antoine, Paris, publishes a small monthly Review entitled La Ruche (The Beehive). We take from the June number of 1913, the following letter written by a young girl in the "housekeeping school."

Paris, June 1, 1913.

MY DEAR FRIEND,

You have asked me to tell you something about the apprenticeship in our Housekeeping Centre, so I am going to do what you desire, for as you know, besides learning thoroughly, plain sewing, embroidery and dressmaking, we study every branch of domestic economy, but what I love best is the kitchen.

Oh! to cook! all the girls like it. It is a real study and I shall let you see how well it is taught here. Our dear Sister Marie, who possesses extraordinary culinary talent, takes great pains to make us accomplished housekeepers. Her labors must be very meritorious and we are deeply grateful to her.

This is what we do in the morning at the housekeeping school. At eight-thirty, the six apprentices arrive.—But I must first show you around the premises. On the wall just opposite the door, hangs a large crucifix, on one side of which is a statue of the Blessed Virgin and on the other, one of Saint Joseph. Was not Mary the model housekeeper of the little home at Nazareth, of which Saint Joseph was the head? At intervals on the walls little
placards are hung to remind us of our duties: Where God is invoked, received, and loved, peace and happiness reign. — See that your two hands are always well employed. — A place for everything and everything in its place. — Order saves time, aids the memory, and prevents waste. — The greatest cleanliness is necessary to ensure good cookery. — Do not gossip with your neighbors; time is precious. — Consider carefully your income so as not to spend more than you have. — Dishes daintily garnished render food more palatable, etc.

On the opposite wall are pictures showing the names and location of the different cuts of meat, be it beef, veal or mutton. Between the two walls on the left is a pretty sideboard filled with dishes attractively arranged with preserves and cakes, the work of our own hands. At the side is a stove, a model of its kind, with kitchen utensils galore, the whole so placed in a kind of cupboard, as to be invisible to the eye of the uninitiated when not in actual use. In the middle of the room are four large tables covered with white oilcloth. Finally, there is a cupboard against the wall at the right, which contains everything necessary for a small laundry; this with a dozen chairs and a little linen closet completes the furniture of the room.

Now that you know how we are situated, I shall go on with my subject. This morning then, I arrived with my five companions. After prayers and “Good morning” to Sister Marie, all eyes turned toward the blackboard, where in large letters was chalked the following:

**MENU FOR JUNE 1.**

- Cauliflower soup
- Meat rissoles
- Cauliflower with white sauce
- Whipped cream

Rissoles!... rissoles!... we do not know how to make them, so we are still standing looking at one another when
Sister Marie comes to tell us that the President of the Administration will visit us to-day, and to assign us our various duties. It is useless to describe with what care the meal was prepared, for “dishes daintily garnished render food more palatable.” We had even used a new model in folding our napkins and the table looked exceedingly nice. After preparing our vegetables, we began our famous rissoles. I assure you the skilful maiden appointed to make the pastry did conscientiously her task! How often was the cover raised to look at the cauliflower! Nor was the cream neglected, and in my opinion, it was fit for a king.

Between times we did a little washing... occasionally we do some ironing. Is it not necessary that we be prepared for our future destiny, and that in this, as in everything else, we be skilled workwomen? Hands having been washed, we copied in special blank books the famous menu with the weight of raw materials, prices etc... With such wives, our husbands cannot reasonably complain!

At half-past eleven, everything was in readiness and we were seated at table. We were counting on the visit of the President, so, great was our disappointment when Sister Superior appeared alone. She strove to indemnify us with compliments, and told us why the much desired visit would not take place. We were obliged to be reasonable, and as our appetites were unappeased, the luncheon passed off gaily enough. On leaving the table we washed up the dishes and swept the floor.

The Sisters who teach us are very self-sacrificing and strive to make of us not only good Catholics, but women able to direct a household and assure the happiness of those whom Divine Providence will be pleased to confide to our care.

MARIE LOUISE ALIGNON,
President of the Children of Mary.
The newspaper l'Univers, published as its first article, July 18, 1913, the following announcement: "Last year at Aix-la-Chapelle, the Catholic Congress expressed a double wish: to obtain the repeal of the laws which prevent the Society of Jesus from opening houses in Germany, and to direct the attention of the country to the importance of Catholic missions. It pertained to the imperial government to give to its Catholic subjects full satisfaction concerning the first of these desires. It has done so most graciously." We have been asked if this information given by the newspaper is correct. This question is not surprising, as the same laws which exclude the Jesuits apply also to the Congregation of the Lazarists.

We regret to reply in the negative. We need not inquire whence the Univers got its misstatement, but we cannot deny that the newspaper is in error.

The members of the German Catholic Congress which took place at Metz (August 1913) were obliged to renew the desires expressed by the Congress of Aix-la-Chapelle. "Like unto its predecessors, the sixtieth German Catholic Congress (of Metz) has asked in energetic terms, the independence of the Pope in the government of the Church, and the revocation of the law which still debars the Jesuits from exercising their religious functions in the Empire." La Démocratie, August 27, 1913.

The day will come, when time alone will cause these laws to fall into disuse, but that hour has not yet arrived.

From Mr. George Goyau's very fine book "The Culturkampf" published recently (2 vol., Paris, Perrin) it is easy to form an idea of the general events of that period.
For this end we have taken several extracts from Mr. Goyau's book, but we shall not publish them until our next number.

ALSACE-LORRAINE

Female orphanages are amongst the important works carried on by the Daughters of Charity in Alsace-Lorraine, and the ecclesiastical administration is all the more interested in the direction of the works, as Protestants are there striving so zealously to improve their own educational establishments.

Rev. A. Sieben, C. M., has gathered together some useful instructions on this subject, with which experience has furnished him, and has published them as rules and directions in a pamphlet entitled: *Guiding Principles for the Education of Abandoned Children*. The pamphlet has the approbation of the Bishop of Metz, and the *Imprimatur* of the Superior General of the Congregation of the Mission and of the Daughters of Charity. This important treatise, in recalling the principles of an education: 1st, deeply religious; 2d, thoroughly rational; 3d, indispensably professional, if the young girl is to be properly trained for her future career, may be very useful. Instructive and interesting quotations added by the author, throw new light on the work and give it additional power.
SPAIN

On August 7, 1913, the Rev. Joseph Arrambari, of the House of Madrid, was appointed to succeed the late Rev. H. Arnaiz, as Visitor of the Province of Madrid and Director of the Spanish Province of the Daughters of Charity.

We purpose to publish biographical notes on the late Rev. H. Arnaiz.

ITALY
ROME

On July 14, 1913 the ante-preparatory Congregation of Rites met to examine into the miracles presented for the beatification of the Venerable Louise de Marillac, co-foundress with Saint Vincent de Paul, of the Daughters of Charity.

With the process of the miracles, the cause of the Venerable Louise de Marillac enters upon its second period, the heroism of the virtues practised by the Venerable Louise having been solemnly proclaimed.

NAPLES

Letter from Sister Emilie Maurice, Visitatrix of Naples, to the Most Honored Mother Maurice

On March 25, 1913, we received from the Minister of the Navy an urgent request for six Daughters of Charity, who were to be sent in a hospital boat to Cattaro and thence transferred to Scutari in Albania. The city was on the eve of bombardment, consequently the Minister deemed
THE VENERABLE LOUISE DE MARILLAC

(Mlle Le Gras)
it advisable to secure their services for the care of the wounded. So pressing was the request that the Sisters were promised. We realized, however, that we were truly venturing into the unknown, as neither the minister nor the director of the marine hospital in Naples would give the least information, both excusing themselves on the plea of professional secrecy. Were the Sisters to remain on the boat or go to Scutari, to be lodged in tents or provided with other quarters? These questions were left unanswered. The only certainty was the urgency of the mission, necessitating the departure of the Sisters the very next day for Brindisi, the port from which they were to sail.

It was no easy matter to find six Sisters, as the military hospitals of the province had recently asked for more help and bands had been sent to Tripoli and Derna. Several generously offered themselves, but for obvious reasons, not all of these could be accepted; some did not have sufficient health, whilst others could not be spared.

That day a few of those appointed left us for Brindisi and the remainder followed two days later. They were obliged to wait in the city until the boat was ready to sail; this was on March 30th, when the Sisters embarked, finding themselves next day on the open sea, deprived of Holy Mass, while we enjoyed the untold privilege of celebrating the feast of the Annunciation and of renewing our sacred engagements. It was only on the 2d of April that they were permitted to land at Cattaro where they heard Mass and renewed their holy vows.

Our Sisters believed themselves fully prepared to meet the dangers, privations and hardships of the battlefield, but our Lord, who asks only a perfect compliance with His will, was going to require of them an "act of obedience," doubtless less striking, yet evidently more meritorious.
For six weeks, the boat was anchored in the port of Cattaro, and our Sisters remained on board, awaiting orders and bearing up against an inaction far more painful than fatigue. Conflicting reports were daily received, decisions were submitted to a policy more or less dubious, and the head officers themselves were sadly perplexed, not knowing what the future might have in store, so mysterious was the course of events in the Balkan War. One had to struggle against ennui—an enemy difficult to contend with, even for the strongest souls. Letters were few and far between, rendering the situation still more isolated. The boat itself, small and equipped with a numerous personnel, offered very restricted accommodations. Our Sisters had no protection against sun or rain on deck, where they were obliged to remain, as their cabin was so small that there was no room for an extra chair or lounge. Their only consolation was to go each morning to the convent nearby, to assist at Holy Mass. Here they daily renewed their courage and continued happy and contented, greatly edifying the officers and soldiers by their modesty and reserve.

These conditions lasted until the 6th of May. On that day the boat lifted anchor and steered for Boyanna, so as to be nearer Scutari, then bombarded by the Montenegrins, in case orders to enter that port be received. From the 6th to the 12th of May, there was no possibility to go on shore, and consequently our Sisters were again deprived of hearing Mass. On the 12th, the departure for Scutari was announced and all fully expected to reach it next morning. The Sisters retired very hopeful, anticipating the happy privilege of soon caring for the wounded. Toward eleven o'clock, however, a counterorder was received and the boat's direction at once changing, it headed for Cattaro. Five of the Sisters happening to awake, learned of the change; the sixth slept soundly and heard nothing. Next morning early, hurrying on deck in order to be the first to
see Scutari, she was greatly surprised at the familiar view, and exclaimed: "How wonderfully does Scutari resemble Cattaro!" The merriment caused by her words made her companions forget for the time being their keen disappointment.

On the 16th, the return to Italy was officially announced and several of the officers left the boat. But at the very moment in which it was preparing to steer in the direction of Brindisi, a new order obliged it to set sail for Scutari which port was reached on the 20th of May. The Sisters had been ordered to report at the dispensary, but as their coming had not been made known, they found no one to meet them and had to address themselves to a bystander, who obligingly offered to conduct them himself, "as the distance was very short." Following their guide, after a walk of an hour and a half which covered the "short distance," they arrived at their destination.

The director of the Red Cross extended a cordial welcome and, putting aside all thought of work until the next day, he accompanied them to the convent of the Salesian nuns who offered them hospitality during their stay in Scutari.

Since the bombardment, misery had reigned supreme and the poor people were on the verge of starvation. The Daughters of Charity were entrusted with the distribution of provisions; they also cared for the patients at the dispensary and visited the sick in their homes; two remained all day at the hospital to nurse the Turkish officers. Everywhere they were able to exercise an apostolate of charity. As all were Italians, they did not on every occasion succeed in making themselves understood, but into whatever house they entered, they left what is grasped in every language — a testimony of the charity of our Lord and a reflection of His divine goodness. The poor Turks
learned to love the Sisters and they would have been very happy to keep them in Scutari.

On the feast of Corpus Christi, our Sisters experienced great consolation by assisting at the procession of the Most Holy Sacrament. Soldiers of five European nations, representing in Scutari their respective governments, were present, forming around our Lord an imposing guard of honor. The Italian and Austrian marines marched on either side of the canopy; the admirals, consuls and higher officers of the five powers followed. The archbishop was deeply moved and he warmly thanked them.

On the 15th of June, the distribution of provisions was discontinued and there was some talk of a speedy return to Italy. The admiral and director, while promising the Sisters that they should eventually return home, made known their wish to keep them longer, asking that at least three remain to take charge of a dispensary which they planned to establish on a permanent basis. The Salesian Sisters having, in the meantime, offered themselves for the work, they were accepted.

When informing the Visitatrix of the close of the mission, the admiral expressed in most appreciative terms his gratitude and satisfaction for the services rendered by our Sisters.

The 7th of July was appointed for the day of departure, but this was postponed until the 9th and finally until the 11th. The party arrived at Brindisi on the 13th. On Saint Vincent’s day, a letter from His Excellency, the Minister of the Navy, reached Naples. In it the minister stated that he deemed it his duty to proffer his personal thanks for the assistance given him,
The following article appeared in the *Echo de Chine* of December 28, 1912.

"At the moment when negotiations for peace are leading Europe toward the solution of the Balkan problem, it is interesting to retrace beginnings and to follow up the course of events.

"If to-day," wrote *Le Temps* in a recent article, "a map were made of what remains to the Turks of Turkey in Europe, it would be only necessary to draw the same lines that marked the boundaries of the Byzantine empire in 1390. We have at hand a very ancient map dating back six centuries. A large grey spot covers Thrace, Macedonia and Albania — this is the Turkish empire. Two narrow pink strips (Constantinople and Salonica) indicate the remnants of the Byzantine empire. The Ottoman conquest, which was the most extraordinary event of European history, is brought back to the same point where it had in the fourteenth century, checked the advance of its foes. Thus the twentieth century insures a victory to the principle which dominated the nineteenth, the principle of nationality."
"We must go back two hundred years in order to follow up this movement which, with a vigor more or less intense, but with slow and measured pace, completes the ruin of Turkey and gradually forces back the Turks from the provinces of Christian Europe to those of Asia Minor, the cradle of their race. The Turkish conquest had lasted two centuries. Begun towards the middle of the fourteenth century, when they reached the Dardanelles, the Turks brought it near completion by the taking of Constantinople in 1453. They continued to pursue it even up to 1683, when they besieged Vienna, the capital of Austria.

"Dating from their defeat at the famous battle of Kahlen-Berg, the wave which had brought them hither began to recede and a reflux as irresistible as Destiny drives them beyond the landmarks of Europe. From that day Turkey ceases to attack the ancient western powers and she feels compelled to concentrate her forces in her own defence.

"Austria and Russia headed the crusade. The sword of Prince Eugene of Savoy wrested Hungary from the Turks and restored it to Austria; having taken Belgrade, his army marched through the northern part of Servia and advanced towards Salonica. France, in 1739, checked this vigorous onslaught and caused Belgrade and Servia to be restored to the sultan.

"Russia’s turn came next. In 1770, a Russian fleet appeared in the Mediterranean and destroyed the Turkish naval forces at Tchesme; Catherine the Great conquered Crimea and built Sebastopol and Odessa. All believed, and Russia above the rest, that the Ottoman dominion was entirely crushed. France again, in the name of the Christian Balkan States, stopped the progress of the Russian arms.

"These States began in their turn to be agitated and to claim their independence, not only from the Turks, whose
yoke weighed so heavily upon them, but also from Austria
and Russia, which coveted them. Mr. Lavisse in his fine
work entitled *Vue générale sur l'histoire politique de
l'Europe*, compares them to the mosaics of Justinian in the
church of Saint Sophia which the Turks covered with a
coat of lime. With time, the lime cracks, and here and
there the brilliant colors are brought to light. Thus
equally brilliant reappear the colors of the Balkan States
on the political map of Europe.

"And then begins a series of emancipations. In 1829,
at the battle of Navarin, France and Russia save Greece
and Servia; the Greek-Turkish frontier is carried back to
the boundary line of Thessaly; Servia's autonomy is de­
declared. In 1841, Egypt also becomes an autonomy; then
in turn Rumania. The Crimean War, in which the allied
forces of France and England are everywhere victorious,
costs Turkey Moldavia and Wallachy which now consti­
tute the kingdom of Rumania. In 1877, Russia declares
war to punish the Porte for the Bulgarian massacres;
Bulgaria proclaims her independence and, eluding the
Russian protectorate, extends her dominions; she apro­
priates Rumalia in 1885, and again drives farther back the
Turkish frontiers. In 1897, Greece makes an effort to
annex Crete; she is beaten, but this possession is lost to
the Porte.

"For it is the irony of fate that, whether victorious or
beaten, Turkey always loses something. Even had the
fortunes of war proved favorable to her in the present
struggle, she would nevertheless have lost Macedonia and
Albania.

"Gradually despoiled of her possessions in Europe,
driven out of Tripoli in Africa, Turkey, a broken empire,
the phantom of a power, returns to her cradle land. 'One
cannot but experience a feeling of emotion,' adds the news­
paper before cited, 'when viewing the Turkish defeat: all
deaths are sad, those of nations as well as those of individuals, and never, better than in these days of crises, was any one afforded the occasion of witnessing a national agony.' Of a glorious and awe-inspiring past there remain only names: Mourad I, Bajazet I, Mahomet I, Mourad II, Soliman the Great, and distant memories which render sadder still the greatness of her downfall. The sick man whose vast possessions became for so long a time the worry of European chancellors, has seen his patrimony which proved beyond his power to defend, taken from him piecemeal, and to-day, he is nothing more than a feeble old man, broken-down and humbled, reduced to accept a pension portioned out to him by his neighbors.”

JEAN FREDET

We will now give a few particulars concerning the two recent wars in the Balkans, the first which broke out, October 1912, between the Allies and the Turks, the second, dating from June 1913, which occurred between the different allied States.

I—THE FIRST BALKAN WAR

We have already related the divers incidents connected with the first war (Vol. 20, pages 137, 283, 401). The following letter describes the situation towards the end of the struggle, that is, in the course of the month of June 1913. It appeared in the *Annals of the Propagation of the Faith* (French edition), September 1913.
Letter of the Rev. E. Cazot,
Superior of the Lazarists in Macedonia

Salonica, June 1, 1913

You ask for news of our Mission. The situation, alas! "remains unchanged," to quote the expression made use of by the Salonica papers. For the last six months we greet one another with the words: "What is the news to-day?" Not that news has been wanting, but no decision has as yet been taken. When the city was captured, we comforted ourselves with the hope, "By Christmas everything will be settled!" And in fact, the conferences held in London gave us this hope. But all this proved an illusion, and towards the latter part of January war broke out anew. It did not last long, however, and we looked forward to Easter for a final arrangement. Alas! Eastertide passed by and even though the preliminaries of peace were signed by Turkey and the Balkan States, nothing more has been done. The knotty question, in which we are chiefly concerned, is the partition of the conquered provinces and this is far from being settled. Will it be without war?

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At this moment, our Mission, the centre of which is at Salonica, is divided into three parts.

The Bulgarians occupy Kukusch, the Servians, Gevgheli, and the Greeks, Salonica and Yenidje. If things are to remain in this condition, we shall be very much embarrassed. It is bad enough to have to deal with one government; difficulties must be expected, and they are about the same everywhere; but for one Mission to be in relation with three governments is enough to drive one distracted.

Not that up to the present we have had any reason to complain of the Balkan Allies. I do not know what will
happen when they are not mere occupants, but real masters of the country through which they are now passing. Our intercourse with them is very friendly. As formerly with the Turks, we plead with them in behalf of our Catholics and if we do not obtain all that we ask, we are always received with deference and treated with great kindness.

** **

The Servians had closed our schools in the provinces which they invaded, especially those in the neighborhood of Gevgheli. They had, moreover, made inquiries of the Eucharistine Sisters whose Mother House is at Paliortsi, and this action foreboded nothing good. Immediately I informed Mr. Jousselin, our consul in Salonica, who, through the French legation at Belgrade, obtained the reopening of our schools and an order to the effect that the Sisters be unmolested. The closing of our schools was not, it is true, a special measure, but a general one including all schools except the Servian. As these are very few, it follows that nearly all the schools are now closed except ours. Their reopening has produced the best impression and contributed to reassure our Catholic population in regard to the future.

** **

In the province of Yenidje now occupied by the Greeks, many Bulgarian villages have joined the Greek Church, under pressure, it is said, of the military authorities. Our Catholics alone have continued steadfast in their faith, and the Greeks contented themselves with registering them as Catholics without molesting them. In the city of Yenidje, a thousand Bulgarians declared themselves Catholics.
The most important branch of our mission is at Kukusch. It was here formerly that heroic struggles were sustained and our Catholics were made to suffer many vexations from the exarchists. These are, as you know, Bulgarians who, having separated from the Greek Schismatic Church of Constantinople, are constituted into an independent sect under the authority of the Bulgarian exarch residing in Constantinople. The coming of the Bulgarians into Macedonia will mean therefore the triumph of the exarchists and for us the strongest opposition.

I must however render justice to the Bulgarian authorities who have kept aloof from all religious quarrels and looked upon our Catholics as brothers, having a right to their protection, if not to their benevolence, by the same claim as the exarchists. We are none the less anxious about our Catholic villages, for, if the Bulgarian authorities are not to be dreaded, there are other underhanded influences which will be exerted against them. Our Bulgarian Catholics are, it must be remembered, converts of recent date and consequently, their faith is not as yet very deep-rooted. Many are ignorant and unable to discuss religious questions. They, like the exarchists, follow the Slavonic rite; the sole difference between them and the schismatics is, that they recognize the Pope as head of the Church, while the others yield obedience to the exarch. This is the weak point, for, in their eyes, the exarchate is the national religion and in the Orient, where religion is inseparable from nationality, their attraction towards that faith is easily understood. Left to themselves, and sustained by the Missionaries, they would not be tempted to defection. But will they not be under constant pressure? Will they not be told that to be a true Bulgarian, one must needs be an exarchist? This is what makes us so apprehensive for the future.
Well, after all, we have done, and we are still doing the work of God, and surely He will know how to take care of it.

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Besides, the partition is not definitely settled. Will it be done without war? The claims of each Balkan State are so extensive and appear so arbitrary that unless Europe intervenes, there is reason to expect before long a fratricidal war between the Allies.

The Bulgarians, in fact, claim all Macedonia to the borders of Lake Okrida on the west, as the whole country is inhabited chiefly by Bulgarians and patriots who have shed their blood for “Greater Bulgaria.”

The Greeks, on their side, wish to push onward up to Kara-Su River, at the eastern extremity of Macedonia, because this territory was a Greek possession in the time of Alexander the Great and several large cities, as Serres, Drama, Kavalla, have remained Greek, etc.

Finally, the Servians also advance their claims on Macedonia, as their king Stephen Dushan conquered that country in 1345, and the Servians are made to believe that Macedonia is, above all, Servian...

In these conditions, how will the Gordian knot be cut?

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It may be that the best solution would have been the autonomy of Macedonia, which was at first proposed.

This country comprises so great a mixture of peoples, Greeks, Bulgarians, Servians, Wallachians, Albanians, Turks, that whatever division is made, there must be malcontents; scarcely a third of the population will see its national aspirations gratified, for in Macedonia no nationality forms more than a third of the population. Conse-
sequently the inevitable result will be misreckoning, and most probably, trouble and intrigue.

It is to be hoped that a speedy intervention will take place; at present it is the uncertain, the provisional and, worse still, the prevailing fear of imminent war between the Allies. Since the preliminaries of peace were signed by the Turks, the booming of cannon has been heard in several parts of Macedonia. On May 22d, the Bulgarians made a fierce attack on the Greeks in the valley between Mount Panga and the Anghista River. Yet the old alliance and friendliness continue...accompanied with pistol shots!

Pray, pray much for our Mission, that God may keep it in these times.

II — THE SECOND BALKAN WAR

As had been but too well surmised, just at the moment when the war undertaken to avenge the Bulgarians massacred at Kotchana, and to free Macedonia, was nearing its end, another broke out. The division of the booty was the cause which brought about the disputes between Bulgaria and the Allies (July 1, 1913), and in which, later on (July 11th), Rumania joined. Bulgaria found herself compelled to yield, not only to the Allies, coalesced against her, but also to the Turks who recaptured Lulle-Burgas and Adrianople and pushed onward even as far as Maritza.

The partition of the territories was finally settled by the treaty of Bucharest. With the exception of the houses in Monastir which now belongs to Servia, all the Lazarist establishments, as well as those of the Daughters of Charity in the Balkan States, are now included in the Greek possessions.

The following letters, written during the troublous times, give us news of these various establishments.
ZEITENLIK

Zeitenlik is situated in the neighborhood of Salonica, distant about half an hour's walk.

Letter of Sister Maraval, Daughter of Charity

Zeitenlik, July 1, 1913

We are in the midst of war. Yesterday, in the course of our walk with the few children who still remain with us, we reached the barracks located at a short distance. On the way we could hear the firing in Salonica. The Greeks were trying to capture the Bulgarian troops stationed in the city. Scarcely had we taken a few steps, when our Sister Servant said: "Let us return home, it is more prudent."

At five o'clock we heard the sound of the clarion, and the two thousand marines lodged in the barracks were at once in line; three or four battalions marched out towards the city. The reports that reach us are more and more alarming; a Greek officer very kindly came to reassure us.

The firing continues and we can hear the explosion of the bombs. An auto from Salonica reached here in a dilapidated condition; on the way the Bulgarians threw a shell which wounded the chauffeur; fortunately, it did not reach the ammunition. How terrible would have been the explosion and how great the number of victims!

No sooner had this auto arrived than two others came from the opposite direction. They are filled with wounded from the battlefield. War was declared yesterday and we knew nothing about it. We went to supper but in five minutes found ourselves again on the road. The marines are still there in line. A piece of cannon has been rolled in front of our house; the firing in the city
continues to be distinctly heard. At eight o’clock, we went to say our prayers and our Sister Servant advised us to place ourselves in the hands of God and to take our night’s rest in peace.

I placed the statues of the Sacred Heart, our Blessed Mother and Saint Joseph on my window sill, for I dreaded an explosion which would have thrown pieces of glass into the room; then trusting in the protection of my holy Patrons, I fell asleep and awoke only next morning at four o’clock.

From an early hour we heard the cannon and gunshots in Salonica and this lasted up to nine o’clock. At that moment the fighting ended, as the Bulgarian soldiers surrendered. Many victims are reported on both sides.

At two o’clock this afternoon, the clarion sounded. Sister Vincent, an Albanian, came to us saying: “They are harnessing the horses.” Sister Agnes arrived breathless and announced that the troops from Salonica were about to pass on their way to the war. I would have liked to go up to the upper terrace, but as it was raining, we were obliged to remain on the chapel terrace. Regiment after regiment passed us, without interruption, for five hours, from two to seven P. M. I heard the children’s cries; they had just perceived a military aëroplane navigating above our house.

From midday Greek refugees are pouring into Salonica from the direction of Langaza. They are fleeing from the Bulgarians who, they say, are only at about two hours’ distance. What a scourge is this war!

SISTER MARAVAL
Letter from the Rev. J. Levecque, C. M.,
to the Rev. E. Cazot

Zeitenlik, July 2d. 3 P. M.

The newspapers must have apprised you of the opening of hostilities between the Allies. I shall briefly relate what we have witnessed up to the present. Monday June 30th, towards half-past three, I started for the baths of Betchinar. Arrived at the railway station, I noticed an extraordinary gathering of Greek troops around the Bulgarian quarter (Kukusch-molesi). It was impossible to proceed to the baths, as all roads were barred, with the exception of Vardar Street, through which I passed. At Aquarme’s, I obtained only vague and uncertain information. All the streets are guarded by the military. I pushed onward up to the seacoast and then returned to the French quarter. Hoping to get some news, I strolled in the direction of Makona’s bookstore, but found it closed. Having reached Vardar Street, what was my surprise to hear heavy firing on the opposite side of the Grand Hotel. Not knowing where to go, I returned to the Mission by way of Colombo Street. Access to Vardar Street was by this time entirely cut off. It is needless to describe the aspect of the city. The panic however is not general. I returned toward Zeitenlik by Franque Street, the soldiers allowing me to pass. A glance towards Vardar Street revealed that it was entirely deserted, but shots were pouring into the Grand Hotel and vigorously returned. I succeeded in safely reaching our house. All through the night the noise of firing continued, the booming of cannon mingled with pistol shots. From four to five o’clock in the morning, we heard five cannon shots, but at six o’clock everything became quiet. At seven-thirty I again ventured out, passing several patrols without difficulty. Arrived in the city, I noticed that the
people had begun to circulate, but the stores remain closed; on the way, I saw the result of the assault on the Grand Hotel. On Colombo Street, I met a Sister who informed me of the facts. War has suddenly broken out; the Greek military officers, at the request of Mr. Jousselin, granted an hour's delay to the Bulgarians, stipulating that they should lay down their arms before leaving the city. As they refused, they were compelled to do so by main force. Everywhere they energetically resisted and at the gymnasium three soldiers held out for over an hour. The fiercest encounters took place opposite Saint Sophia (in the general quarters of the 14th division) and on the Boulevard Hamidieh; the houses were shelled.

Having reached the Mission, I spoke with some of our Missionaries who, with the exception of Father Saliba, had just returned from Calamari where they must have spent the whole night; for having gone out into the country, they were unable to return home on account of the fighting. On my way to the coast, I was stopped on Sabri Pascha Street by bands of Bulgarian prisoners marching to the port where they were to embark for Greece. They met with no public demonstration on the way. A tour around the city showed me how great had been the resistance made by the Bulgarians.

In the afternoon a Greek regiment with full staff passed in front of our residence.

This morning, July 2d, towards eight o'clock, the booming of cannon was heard in the direction of Daout-hol; it lasted for two hours, then slackened. We can still hear (three P. M.) a faint sound.

For the last two days, refugees are pouring into Salonica. These crowds come from a distance of four or five hours and they are composed of Greeks and Moslems. The battle which was fought this morning must have oc-
curred near the village of Ambarkoy, as the hills of Daout-hol are hidden by the smoke arising from that valley; it is likely the crops are burned. Just at this moment, many Greek troops are marching in the direction of Langaza; they were probably summoned by means of an optical telegraph which has been set up on the Akaunara heights. Ghevgheli was taken yesterday. It is impossible to obtain news of Kukusch and Paliortsi.

JULES LEVECQUE

KUKUSCH

In the Annals of l'Œuvre des Ecoles d'Orient, August 1913, the following news was published:

A city destroyed.—On July 6th, a telegram from Salonica stated: "Kukusch is burning. Mission and personnel are safe."

A few days later we received a letter from which we quote the following extracts:

"The city of Kukusch has been completely destroyed by the Greeks. It was the most important Catholic centre. After the crushing defeat of the Turks, the Bulgarians entered on the 7th of November. Prince Boris paid a visit to Kukusch, and the inhabitants, mostly Bulgarians, believing themselves free, entertained the fairest hopes. But, alas! war broke out between the Allies and Kukusch has been burned. The people, wild with grief, ran to the Mission. Even to-day Sister Pascaud provides for four hundred fifty refugees.

"She had been advised by her Superiors and the consul to go to Salonica, as the Sisters' house is damaged, but she refused, not wishing to abandon the poor refugees who
would thus be left without resource. 'And,' she added, 'if we leave Kukusch, Catholicism will never return to it.' She, therefore, with her Sisters, remained at her post, despite the utter misery surrounding them. The Sisters depend upon the charity of your associates to help them to provide for the refugees.'

YENIDJE-VARDAR

In Les Ecoles d'Orient, August 1913, we read:

Misery at Yenidje-Vardar.—Sister Bondemange, Sister Servant of the Daughters of Charity at Yenidje-Vardar, writes:

"I deeply regretted not to have seen you during my stay in Paris, and on returning to my poor mission, so tried by war, I cannot resist telling you once again of our distress.

"Our fields continued to be ravaged and the five Catholic villages, without mentioning Yenidje, which are especially under our care, are utterly ruined! The Greek troops, in passing from one village to another, live entirely at the expense of the inhabitants, and these poor people have scarcely anything left; their cattle and provisions are gone and in consequence of these successive wars, very little grain has been sown. Unless some assistance is given, the people will die of hunger.

"At Yenidje our Christians are also most wretched; the making of mats, their chief means of support during the winter, is abandoned, as they found no sale for these articles; some of the people were engaged in fishing, the neighboring lake affording them a plentiful supply of fish which they sold at Salonica; but since the siege, they are not allowed to enter the city, hence these provinces are in
the same unhappy condition as Alsace in the time of Saint Vincent.

"I presume to hope that you will come to the assistance of these poor people. It is by extending them a helping hand in this time of extreme distress that we will keep them in the true faith."

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KAVALLA

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

Kavalla, July 31, 1913.

This second fratricidal war, from certain points of view more terrible than the first, between nations calling themselves Christians, seems to be nearing its end. I hasten, therefore, to reassure you on our account and to give you a few details of the events which we have witnessed. If we passed through days of bitter anguish, heard the roaring of cannon around us, saw the Greek fleet hurl its shells on the neighboring heights, we never once had to deplore the least accident. Just in the same condition as they found the city in November last, the Bulgarians left it in the hands of the consuls of the different powers, with a guard of fifteen men who, on the arrival of the Greek army, were at once made prisoners. This is why we said that from July 8th, the day on which the Bulgarian troops withdrew, until the next day, Kavalla was in possession of the European powers. It was only towards eleven A.M. on July 9th that the Greek fleet appeared.

We have personally no complaints to make against the Bulgarian regime. Without mentioning the Catholic soldiers, who proved a source of consolation during their stay
here, so faithful were they to their duty and so reverential at the Sunday services, we sometimes received visits from the higher officers, civil and military, who were also desirous of assisting at Holy Mass on Sundays and of hearing French sermons. It suffices consequently to say that during the eight months of the Bulgarian occupation of Kavalla, the relations between the Mission and the authorities were as amicable as could be desired.

But as the Greeks and Bulgarians were constantly quarreling, things must necessarily become worse. The foreign postal service was stopped; for three months no merchant ships had come into port; the outgoing as well as the incoming mail was subjected to close inspection, and traveling from one country to another was prohibited. It was a state of siege in its fullest meaning; moreover, the Bulgarians, during these latter days, had undermined the port of Kavalla; to sum up, famine was about to appear at our doors.

On the feast of the Prodigies of the Blessed Virgin, July 9th, a cannon shot from a Greek torpedo boat announced the end of our troubles. It is impossible to describe the enthusiasm with which the arrival of this boat was greeted by the Greek population of Kavalla; one must see such scenes to have a true idea of them.

The Greek flag is now floating on every housetop, on the rich man’s residence as well as on the poor man’s hut. As for us, faithful to the traditions of the Mission, we await in silence and prayer, the issue of so many changes. Following the same line of conduct adopted by us with regard to the late government, we have called on the officers of the new government which apparently is favorably disposed towards all parties. Thus the mosques, taken possession of by the Bulgarians, have been restored to the Turks, and the Church of Saint Lazarus to the Bulgarians. The Greeks are using a conciliatory policy
and it is to be hoped they will continue in these dispositions.

In the meantime, our works are carried on as usual; these two wars have affected them but slightly. The schools of the Daughters of Charity and our own remained open and we may say that, thank God, our pupils have shown themselves diligent and regular.

Learning lately that many wounded had been brought here, the Sisters offered their services to the Greek authorities who were delighted to accept them. From July 26th, they have been going twice a day to the international hospital of the city, at some distance from their house, to take care of the soldiers. This act of charity may prove of some advantage in the future for the furthering of their works.

As you see, up to this time, of all the Missionaries and Daughters of Charity in Macedonia, those of Kavalla have had the least to suffer. Full of confidence in God, we are prepared for whatever it may please Him to send us.

PHILIP ADVENIR

CONSTANTINOPLE

In the August number, 1913, of L’Œuvre des Ecoles d’Orient, we read:

Refugees in Constantinople.—Sister Guerlin, Visitatrix of the Sisters of Charity, on July 16th, wrote:

“Our Missions of Macedonia are again cruelly tried by this terrible war. Everywhere it is nothing but fire and sword and heartrending misery. When will it end?

“Even in Constantinople the distress is daily increasing around us. Refugees from Salonica, Adrianople and Thrace arrive in bands of hundreds. They are principally widows, young girls and children who are in a
pitiable condition. The price of provisions has greatly risen and to the works already established, are added those which we were obliged to organize in order to assist all these poor people. Help us, we beg of you, to relieve their misery.”

The Correspondant of August 25, 1913, publishes the following appreciation of the events of the late wars:

The peace of Bucharest, which puts an end to two terrible wars, has not succeeded in calming European anxiety.

This peace was definitely signed on the 10th of August. On two points only, an agreement could not be made, and the conference therefore suppressed them. These points, still open to discussion, are the question of the statutes of schools and churches in Thrace and Macedonia, and that of the indemnity to be granted the victims of the war.

On the first point, the Bulgarians asked for reciprocity. But Mr. Venizelos was obliged to answer that the Greek law, while leaving freedom to the schools, forbids, on Greek soil, the ordination of priests by the schismatic Bulgarian exarchate. The Greeks therefore could not promise the free use of churches, a promise which the Servian delegation would not even make. — On the question of indemnity, the Bulgarians declared that they could not accept its principle: this would have been on their part an implicit recognition of the misdeeds and atrocities imputed to them.

The points unsettled will consequently either be submitted to arbitration or regulation by subsequent agreement. But for the rest, the signatures were given. The Rumano-Bulgarian frontier will begin from the Danube above Turtukaï, and terminate at the Black Sea, south of
Ekrena. Moreover, Bulgaria will, within two years, dismantle the fortifications of Ruschuk (on the Danube above Turtukai), those of Simla and those included in a zone of twenty kilometers around Baltchicth, on the Black Sea. The Bulgarian-Servian frontier will extend from Puratitza, the former Turko-Bulgarian boundary, and the water line between the Vardar and the Struma, the high valley of Strumitza, however, remaining Servian: that is to say, Kotchana, Ichtip and Petchovo are still Servian. The Greek-Bulgarian frontier, beginning from the Bulgarian-Servian on the Celascina-Planina peak, ends at the Ægean Sea, at the mouth of the Mesta: that is, not only Salonica, but Kavalla also, remains Greek. Mixed commissions, with a possible recourse to arbitration, are organized to trace out, within fifteen days, the new boundary lines. Demobilization is ordered without delay.

In short, Bulgaria appears after these two wars,—the second of which was caused by her extraordinary presumption and her insupportable pretentions to hegemony,—at the same time extended and subdued, aggrandized and humbled. Rumania, without striking a blow, comes forward, on the contrary, as the umpire of the Balkans: it is in the capital city of King Charles that the government of Mr. Majoresco and Mr. Take Jonesco has, in eleven days, sealed its success. This government reaps the glory of a peace of which Mr. Pachitch, Mr. Venizelos and Mr. Voukotitch, presidents of the Council of Servia, Greece and Montenegro, may also claim their large share.”

Will the Treaty of Bucharest be revised by the great European powers? It is not believed it will. On August 16th, the *Revue hebdomadaire*, gave these results:

After the signing of the Treaty of Bucharest, the population of the six States which are hereafter to take possession of the Balkans, will be approximately as follows:
<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumania</td>
<td>7,500,000</td>
<td>350,000</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>5,000,000</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Servia</td>
<td>4,000,000</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Greece</td>
<td>4,500,000</td>
<td>1,500,000</td>
</tr>
<tr>
<td>Albania</td>
<td>2,000,000</td>
<td>—</td>
</tr>
<tr>
<td>Montenegro</td>
<td>500,000</td>
<td>150,000</td>
</tr>
</tbody>
</table>

From these figures we conclude that Bulgaria, in spite of her recent defeat, has an increase in population as great as her two opponents.

Our wish for these people who are now passing under new governments, is, that their social condition may become ameliorated and that they may be granted complete religious liberty.

Antoura, June 9, 1913.

With deep sorrow I announce to you the death of one of our good old Brothers — Brother Leonard Delanuit. He was born at Eupen, Rhenish Prussia, in the diocese of Cologne, February 17, 1836, and entered the Congregation of the Mission, August 7, 1854. A few moments ago, at 11:15 p. m., he gave up his beautiful soul to God.

For several years Brother Delanuit, after long and painful labors, had withdrawn from active service. He was highly educated, but through humility, he preferred to remain a simple brother. The Mission of Antoura is deeply indebted to him, for he rendered invaluable assistance. An excellent professor of the sciences, he also discharged several menial duties of the house. But his principal and favorite work was the direction of the workmen in the construction of the college buildings almost entirely rebuilt by Fathers Depeyre and Saliège. We owe to Brother Delanuit, our beautiful chapel of the Blessed Virgin, the architectural beauty of which is especially admired for its strength and grace. He also superintended the building of the maronite patriarchal palace of Bkerke, the church of our Sisters at Zouk, the Sisters' hospital at Damascus, and the chapel of the Sisters at Tannourine.
Having lost an eye by an accident, for two years past he was almost blind, as the sight of the other had become much impaired and he suffered keenly, being no longer able to lead the active life to which he had been accustomed. The greater part of his time was passed in the chapel, saying the rosary for various intentions of which he would occasionally give me an enumeration, and in which you and the Congregation held the first place, as also members of his own family, especially his brother and sister, the first a Brother of our Community, and the second a Daughter of Charity in Metz. During these last years, he lived almost entirely near our Lord with no other thought but of Him.

I had appointed one of our students as his reader and long before the hour set, our good old Brother could be seen, book in hand, waiting for him. What particularly edified us in Brother Delanuit, was his entire submission to God’s will and his resignation. On Sunday he received Holy Viaticum and the Last Sacraments with full consciousness; at about four o’clock in the afternoon, we said the prayers for the departing soul. The end came without apparent struggle.

By this death the Mission of Antoura loses one who had been intimately connected with its existence and development. Brother Delanuit labored as a good Brother of the Congregation, fully devoted to its interests, and deeply attached to our holy Rules. We think we can bury him, according to his desire, in the vault built for Father Saliège. This vault is in the large chapel which was constructed under the direction of Father Saliège and Brother Delanuit.
On November 29, 1912, the Missions catholiques published the following letter which gives a general outline of the works of the Lazarists and Daughters of Charity in Damascus.

Letter of the Rev. Henry Artis, C. M.

Damascus is one of the most ancient cities of the East, as Abraham pursued into its neighborhood the four kings who had robbed his nephew.

At all times Damascus has been an important commercial centre. It is the mart between Bagdad, Aleppo, Mosul and Beirut.

With the Mussulmans, Damascus is a holy city, as from it starts the annual pilgrimage to Mecca. To-day, Damascus has railway communication with Beirut, Kaiffa and Mecca.

For more than a hundred years the capital of the Omeyyades, it was later on governed by Saladin who is buried here and whose tomb attracts many visitors.

In our religious memories, Damascus recalls the conversion of Saint Paul and his baptism by Ananias. It is also the birthplace of Saint John Damascene whose head is preserved in a reliquary in the centre of the great mosque.

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Damascus contains at least 350,000 inhabitants, and it includes three large divisions; the bazaars and the Christian quarter, Salahieh, and the Midan.

It is in the Christian quarter that the Catholic Greek Patriarch, the Greek schismatic Patriarch, the Syrian bishop and the representative of the Maronite bishop reside. In it are also located the larger number of the consulates, the French College of the Lazarists (350 students), the Jesuit and Franciscan monasteries, the schools of the
Daughters of Charity with nearly 700 pupils, and the French hospital, also under the Sisters' care.

Salahieh is an immense quarter more elevated than the rest of the city. The wali and several influential Moslem families reside here. The Midan, where we are since 1907, contains a population of 70,000, of whom 3,000 are Greek Catholics and 3,000 orthodox Greeks; the rest are Mussulmans. There are some very ancient families, highly respected.

What are we doing in this vast quarter and what are our works?...

At the repeated entreaties of the people, heartily approved by the Greek Catholic Patriarch, we assumed the direction of the boys' school, numbering to-day 200 pupils, of whom nine-tenths are Catholics. This number could be easily increased if resources permitted us to receive children without requiring a small tuition. We teach catechism, French, Arabic, and arithmetic.

The house given us is very small, too small for the number of pupils, and we are sadly in need of larger playgrounds. Our classrooms lack the necessary equipment; a plain crucifix is their only ornament.

We cannot depend entirely upon the help of these people who, in general, are poor or of moderate means. They are mostly laborers, masons and stone-cutters who earn a living by hard work. Some even went into debt to meet the expenses of the repairs made to the school house.

We are only five professors: two Lazarists and three assistants, of whom two are Greek priests. In order to form a well-organized school, we would need three more teachers; but where would we get the means to pay their salaries? It is not work that is wanting; our grief, however, is very much lessened by the joy we experience in realizing
that good is gradually done. A marked improvement is observable among our pupils who are becoming more and more docile, laborious and pious. We taught them two plays lately—one in French and the other in Arabic. Those who witnessed their performance were charmed.

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To this most useful work we have added another not less interesting.

On January 10th we opened three night classes for boys and young men, averaging from ten to twenty years of age. As they are at work all day, many cannot either read or write, and they are ignorant about their religion. At first, one hundred gave us their names and they came every evening, from six to eight o'clock to our classes which, as time goes on, are becoming crowded. Everything is furnished them gratis. We provide three teachers, books and light. In the beginning a few persons gave us some assistance, but not sufficient to cover all expenses.

Already all our night pupils have been to confession, and we had a general Communion of sixty. The sight was so touching, that our good pastor could not restrain his tears. What an amount of good there is to be done among these boys! If only we had a garden or some large hall where they could spend Sundays instead of walking around the streets seeing and hearing much of which they should be ignorant, or gambling away the small sums they have painfully earned during the week.

A few thousand francs would suffice to purchase a plot of ground. We trust in the help of Divine Providence, and may Saint Joseph, the patron of our night school, inspire some good soul to come to our aid. The smallest donation will be gratefully received.

At a short distance from our school the Daughters of
Charity have also opened one which already counts three hundred young girls, nearly all Catholics, and about one hundred boys. They have moreover begun a dispensary which affords relief to many.

As you see, our works, already prosperous, promise to become more extensive and beneficial. But as yet they are as poor as Bethlehem.

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**CHINA**

**GENERAL EVENTS**

Important events have recently occurred in China. We must first mention the National Assembly held April 8, 1913. But in consequence of divers circumstances, it postponed the election of a President for the Republic, Yuan Shi-Kai continuing to act as provisional president.

On April 27, 1913, an important loan was signed—a necessary measure for the administration of the country. England, France, Germany, Russia and Japan have furnished the funds. At first there was some talk of a "six-tuple syndicate" as the United States was to have a share in it, but later on this proposition was withdrawn.

The difficulties which have arisen about the loan and the election of a president are caused by the disagreement of the different parties. A Chinese newspaper enumerates these parties as follows:

"The four Chinese political parties are: the Konghutang, the Tonhitang, the Kuohnintang and the Mingtchutang. The first is the party of the past; the second, of
the *present*; the third, of the *future*. As for the Mingtchutang, as it is just beginning, we do not know if it will continue to exist."

Of most serious import is the rebellion or insurrection of some of the Southern provinces against the regular government of the North, that is, of Pekin. The following letters will give some information of this movement.

**INSURRECTION IN SOUTHERN CHINA**

China is, as it were, divided into two parts by its great river, Yang-Tse; in the North is Pekin, the seat of the present regular government; in the South, Nankin with several large cities of the provinces of Kiangsi, Chekiang, etc.

The *Echo de Chine* in its issue of July 26, 1913, gives a general sketch of events, which we reproduce in part:

"All questions of present occurrence in China disappear this week before the gravity of events in Yang-Tse."

"The arrival of Northern troops in Kiangsi furnished a pretext for the opening of hostilities. For some time past a revolutionary movement has been observable and the government in Pekin deemed it wise to take certain precautions. The military authorities in the provinces declared that if the Northern troops penetrated into the province, there must be fighting. At first it was but a trifling quarrel; the central government should have reënforced its troops instead of withdrawing them. The sequel is known.

"The arrival of Li Lieh-tchun, an ex-officer of Kiangsi, deposed by President Yuan, hastened the movement; it was he who from the beginning, headed it underhandedly in concert with General Huang-Sing."
"The Kuomingtang papers proclaimed its first encounters as victories. According to their reports, the Northern army was crushed. Very soon they were obliged to lessen these praises. Information from reliable sources show in an undeniable manner that the Southerners had been forced to retreat.

"The Kuomingtang party represented the present movement as a popular uprising of the South against the tyranny of Yuan-Shi-Kai, but it failed in its purpose. Although the organs of the party published that the eight provinces had declared themselves independent, the truth is that the majority of the people took no part in the rebellion. The troops that have not been worked up by the rebel leaders have no desire to join them, and the warships, placed in an embarrassing position, prefer to cruise in distant waters, so fearful are they of finding themselves obliged to side with either party.

"The prevailing sentiment is that Yuan-Shi-Kai will eventually gain the upper hand. It is known that the Kiangsi troops are demoralized by the late defeat and that they are in want of ammunition. We may then surmise that the rebellion will soon end.

"In the Kuangtong Province, where the Kuomintang took its rise, order has not been disturbed. Nowhere did the insurrection assume the form which characterized the revolutionary movement."

According to a dispatch from Pekin, President Yuan has withdrawn from Dr. Sun all the powers granted him for building railways. Dr. Sun has left China and taken refuge in Japan.

On July 23d, the Southern troops opened fire on the arsenal in Shanghai, but after a fierce struggle, the advantage remained to the government troops.

The rebels had centered their forces principally in
Kiangsi. We give the news communicated by our confrères in these parts.

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CHEKIANG


Kiashing, Chekiang, July 31, 1913

Long since prepared, the revolution or rebellion, as it is called in the North, broke out at Kiukiang, Kiangsi, on July 12th of the current year. From that day it has continued to assume frightful proportions, but it is not as general as the Southerners would desire, for they hoped that the nine provinces south of the Blue River would give an effective adhesion. There were many who hesitated and many who, through prudence, refrained from joining, waiting to see on which side the wind would blow. This has greatly circumscribed the movement, as is shown by the quick and striking advantages gained by the government troops. At the present moment there are really up in arms against President Yuan only the four provinces of Kiangsi, Kiansu (Shanghai), Fokien and Canton.

After two weeks of fighting, the situation is about as follows: in Kiangsi, at Kiukiang, after fierce encounters, the Southerners were obliged to withdraw from the city and forts commanding the entrance of Lake Poyang. Here our confrères of the Concession and those of the city suffered only from the general uncertainty and dangers incident to the situation. So also the Daughters of Charity of the two establishments, who, however, had a surplus of work in caring day and night for the wounded Northerners.
Our Missionaries, who had gone to the small sanitarium of Kuling, were cut off for several days from all communication with the city; most probably the Northern troops will order all Europeans, seven hundred in number, to leave the place, as a new attack is likely to be made upon it by the rebels. These heights possess the greatest strategic value for the defence of Kiukiang.

At Nankin, where the chief rebel army is stationed, a decisive battle is expected to take place in a few days. The contending forces are nearing each other, and it is hoped that on the issue of this battle depends the termination of this unhappy affair.

At Shanghai, the third field of battle, there are grave and unlooked-for happenings. Just before the outbreak, the President had opportunely replaced the Southern garrison of the large and important arsenal by another, five thousand strong, of Northern soldiers. The arsenal is located outside the Concession and the Chinese quarters. This measure exasperated the rebels who on July 22nd made an attack on the building, which they renewed during the two succeeding nights. Seven cruisers or Chinese gunboats were stationed opposite the arsenal and at the last moment they declared themselves loyal, giving a powerful support to its defenders. In consequence, here again, the Northerners gained the advantage.

I must now mention the danger surrounding our Procure of Shanghai and the establishments of the Daughters of Charity, as well as the annoyances resulting from this condition of things. Of all our houses, the most exposed are the Central House of the Daughters of Charity, St. Mary's Hospital, and the Lazarist Procure; all three are located near the boundary of the European Concessions which are protected by foreign troops. But after the first and second nights of fighting, the attacks were pushed onward from the neighborhood of the arsenal to the limits of the Conces-
sions and the Chinese city. From that moment our con-frères and Sisters not only passed sleepless nights from the terrifying noise of the bombardment and firing, but also ran great risk from stray shots which became more and more numerous. The cruisers, distant only three or four kilometers, poured shrapnel shells into the enemy’s camps which are very near the Concessions, especially the French Concession. The danger therefore is so great and the damage so extensive that the consuls, on the entreaty of both the European and Chinese inhabitants, have taken upon themselves to station guards at the outposts of the Concessions. At St. Mary’s Hospital, shots found their way even into the verandas. Father Segond, who says Mass every morning at the Sisters’ Central House, distant only one kilometer, has been obliged to change his ordinary route, as on one occasion, a ball fell a few feet from him. Balls and shells exploded over the Central House and the Procure.

Here, at Kiashing, 100 kilometers from Shanghai, we enjoy comparative peace, despite the fact that martial law is declared, or perhaps because it is declared. As the governor of Chekiang, who at first proclaimed the neutrality of the province, has now sided with the North, the rebels, fearing an attack in the rear, have demolished two large bridges of the line running between Kiashing and Shanghai. The only communication obtained is by means of tugboats. These are obliged to take a circuitous course of thirty kilometers in order to leave Shanghai without passing through the river which is blockaded by the fleet and protected by the arsenal cannon. The trip lasts twelve hours or more, instead of two.

We are hopeful this terrible whirlwind will soon cease. Nowhere have our Missions suffered considerably, as our country missions are over and the evil is not very great. The poor people are the ones to be pitied; they have much
to endure from the soldiers and the brigands who take advantage of present circumstances to carry on more freely their lawless trade.

JULES MEYRAT

KIANGSI

Letter from the Rev. J. B. Rossignol, C. M., to the Rev. A. Milon, Secretary General

Kiukiang, July 17, 1913.

These few lines, hastily written, will inform you of the situation in Kiangsi, at least in Kiukiang.

War broke out on the 12th, that is, last Saturday. Since the overthrow of the dynasty and the establishment of the Republic, several of the southern provinces remained indifferent to the general movement and refused to submit to the provisional president, Yuan-Shi-Kai; our province was one of the principal. Without openly declaring its independence, it continued to manage its own affairs, making loans, drilling soldiers, levying taxes, constructing forts, laying out roads and importing arms from Europe. Towards the month of May, the government in Pekin sent a body of troops as a first warning. Li-Kiong then mustered his forces in order to show some resistance by way of protest, but finding that public opinion was against him and that several of the provinces, formerly of his party, had sided with the Northerners, he submitted and, having withdrawn his troops, he abandoned his post and even left the province. It was then believed that the trouble was over, when on Friday evening last, July 11th, a few thousand soldiers arrived from the direction of Hupeh, disem-
barked near the station and took possession of the railway. The Kiang troops, about four thousand strong, encamped at Tengan, took up the defensive and the two armies met at Lienfatung and Shaho, five to fifteen kilometers distant from the city of Kiukiang.

General Ly-Shun of the Northern army, called on us towards midday; he explained the situation and asked us to hoist the Red Cross flag over our hospital. Three doctors, one from the Concession and two Americans of the warships, begin their preparations, and our Sisters at once arrange beds, bandages, etc.; the schools are closed, when suddenly the booming of cannon and shots is heard. Two wounded arrive and soon after, twenty-six. The fighting continues all through the 12th and the 13th; only a few wounded, about eighty, are carried in, but, oh, what a sight! The number of those left to perish on the field of battle is, we learn, considerable.

The Southern troops, having retreated to the Kuling heights, occupy a most advantageous position and continually shower down shells on the Northern soldiers in the plain below. On the 15th and 16th an armistice permitted both parties to bury the dead and to secure provisions.

The Northern troops, composed at first of an advance guard, are becoming very numerous; it is reported that forty thousand are in the field. Three army corps are forming to attack Kiangsi by way of Hukeu, where there are three impregnable forts, and of Kutang, where they will have to surround and scale the Kuling heights. The Europeans who, to escape the heat of summer, have resorted to these mountains, will be obliged to abandon their bungalows. It is said that two have been killed and the others are in great distress, not knowing how to return to the city, as all the roads are either closed or dangerous. Fathers Domergue and Hauspie, who had gone to the
mountain to recuperate, are still there and it is impossible
to obtain news of them. The third division has taken the
direction of Tengan, following the railway line by way of
Shaho; it will find a stout resistance, as this road leads to
Nanshang, the capital of the province and the mustering
camp of the revolutionists.

Here, in Kiukiang, we live in constant anxiety; the
troops from the interior of the city, from 2000 to 3000
strong, are for the South, while those of the forts outside
the city are for the North. If an encounter occurs, it will
be a bloody one; the people therefore are trying to flee.
But where can they go? All the roads are either closed
or insecure. In the English Concession we are safer. The
schools are closed and the classrooms fitted up as wards for
the wounded.

The Northern general asked, it seems, that the foreign­
ers abandon the Concession, but the consul, in his turn,
asked the general to draw up an inventory of their goods
and estimate the value of each residence, stating that if the
Chinese government promised to assume the responsibility
of the damages, they would withdraw, otherwise no
foreigner should leave the place. The general gave no
answer, and we are well protected by European warships
anchored in the great river.

As for our Sisters and their works, they are left without
special protection. Every day I go into the city to reas­
sure them; the movement is not directed against us. Balls
and bullets may accidentally stray in our direction, but the
danger is general, and we are all in God’s keeping. If the
Northern troops are formidable, the South will not resist
very long, as it has not sufficient money; the government
has made a loan and it may do so again with greater faci­

ty than the South which is in a state of revolution. If
Kiangsi is the only province offering a resistance, the rebels
will soon be conquered; if, as it is surmised, the seven
provinces take part, there will be a real war between the North and the South, and we shall have to be patient, as doubtless there will be much for us to endure. As all communication is interrupted, we do not know what is occurring elsewhere, not even in the interior of Kiangsi.

To the terror of war has been added another trial; two days ago, about five o'clock in the afternoon, a clap of thunder burst upon our cathedral. You may imagine the impression produced on the people, as in China, it is believed that only the wicked receive such visitations; the damage is not very great but there are many window panes shattered.

The future is, therefore, most uncertain; we are on the qui vive and trust to God’s protection and assistance.

J. B. Rossignol

LETTER OF THE SAME

Kiukiang, August 1, 1913,

A few days ago, I sent you some news of our situation. The following events have since occurred: the Southern troops within the city walls, realizing their inability to cope with greater forces, have laid down their arms and sided with the Northerners. Their action was not altogether sincere, as has since been seen, but it allowed the Northern troops to enter the city without firing a shot and the shedding of blood was thus averted. The first division sent against Hukeu has been able to reach the forts without much resistance and, thanks to the warships which have reduced the forts, the Southern troops were compelled to retreat and to give up their cannon and ammunition.

The house of Father Joseph Kin, C. M., has received only slight injury; the soldiers broke the doors and windows and after taking the few dollars in his possession,
departed; in war, soldiers have a right to the booty. For three days the Northern troops in the city enjoyed entire liberty.

The number of the slain is unknown; reports conflict. About a hundred wounded were admitted into the hospital, but as each party has organized a Red Cross ambulance and cares for its own wounded, it is difficult to ascertain the exact loss. Among the Northern soldiers, there are many Catholics who came to confession and to ask for medals. General Toantse Kai, commander-in-chief, paid a visit to our hospital. The Catholic Mission is on friendly terms with the chief officers of the government troops, and this fact reflects honor upon us. The Protestants, on the contrary, have lost prestige, as the leaders of the revolution, Dr. Sun Yat-sen, General Huang-Sing and others, claim to be Protestants.

Let us hope that the longed-for day of peace will dawn at last. May God grant us this favor which we desire with all our hearts; our works are suffering and we ourselves live in constant apprehension.

In Kiang-Pe, the harvest is excellent; our Christians are enjoying this abundance and great is their consolation; the waters of the large river are low, consequently no inundation is to be dreaded. In Kiang-Nan, on the contrary, the crops were damaged by the troops, as thousands of the Northern cavalry marched through the fields; everything was trampled under foot by the horses. The people, affrighted, fled; the soldiers laid hands on all the cattle, poultry and pork, hence the great distress of these people. This year will prove very trying for Kiang-Nan and Kiangsi.

The revolutionists are made bolder by the presence of many Japanese, whose support is so great that the government's suspicions are awakened. This is publicly known.
But President Yuan is determined not to yield, especially as he feels that he is morally upheld by European powers.

J. B. Rossignol

Since the above letter was written, Nanchang, capital of Kiangsi, and Nankin were taken — August 19th and September 1st — by the government troops.
AFRICA

ALGERIA

La Dépêche algérienne of January 21, 1913, published the following note:

THE MARTYRS OF THE MOLE

We have recently made known the desire of our collaborer, Mr. Klein, to erect at the Admiralty a monument to the memory of thousands of Christian slaves who died on this spot, and to place on its summit the piece of cannon “la Consulaire,” the Minister of the Navy having ordered it to be restored to Algiers.

On the proposition of our friend, the Committee of Old Algiers has placed at the entrance of the mole the following inscription:

TO FATHER LEVACHER
CONSUL OF FRANCE AT ALGIERS
WHOM THE TURKS
IN 1683
PUT TO DEATH
HERE
AT THE MOUTH OF A CANNON
DURING THE BOMBARDMENT
OF THE CITY
BY DUQUESNE
TRIBUTE TO PIOLLE
CONSUL OF FRANCE AT ALGIERS
TO FATHER MONTMASSON
VICAR APOSTOLIC
TO BROTHER FRANCILLON
AND TO THE FORTY FRENCH MARINES
WHO DURING THE BOMBARDMENT IN 1888
UNDERWENT THE PUNISHMENT OF CANNON
TO WHICH FIVE YEARS BEFORE
FATHER LEVACHER HAD BEEN CONDEMNED
WITH TWENTY OF HIS COMPATRIOTS.

The unveiling of these inscriptions took place yesterday. We hope that our friend, Mr. Klein, will succeed in erecting on that historical part of the dock, a monument by which will be perpetuated the memory of the countless "martyrs of the mole," and for which purpose he is now trying to organize a committee.

MADAGASCAR

The vicariate apostolic of Central Madagascar has been divided to form another vicariate, under the name Fianarantsoa (Apostolic Letter of May 10, 1913), and a prefecture apostolic, with Betafo as its centre, which has been confided to the La Salette Missionaries (Decree of the Sacred Congregation of the Propaganda, May 15, 1913).

Another decree of the Propaganda (May 20, 1913) has changed the names of the vicariates.

Contrary to the long established custom, these vicariates take their names from the residential town of the Bishop instead of the region they comprise. They are the vi-
cariates apostolic of Diego-Suarez, Fianarantsoa, Fort Dauphin, Tananarive, and the prefecture apostolic of Betafo.

A decree of March 11, 1913, published by the president of the French Republic, on the request of the Minister of the Colonies, Mr. J. Morel, regulates the exercise of religious worship in Madagascar. This regulation will put an end to a number of difficulties.
November 27, 1913

For months, all had been looking forward with enthusiastic rejoicing to our Feast of the Manifestation of the Immaculate Virgin of the Miraculous Medal, which this year was to be invested with a twofold charm, as His Excellency the Most Reverend John Bonzano, Apostolic Delegate, would on that occasion honor us with his presence and officiate at the solemn celebration.

At last the long-desired day was near at hand. Wednesday evening’s train brought our illustrious visitor, who was to be the guest of the Rev. Fathers in Emmitsburg, and on the morrow it would be our happy privilege to receive, for the fourth time, a representative of the Sovereign Pontiff. As our Director, Very Rev. J. P. Cribbins, had not yet returned from Europe, the orator of the day, Very Rev. M. A. Drennan, C. M., President of Niagara University, had, on his journey hither, repaired to Washington, in order to accompany the Delegate to Emmitsburg.

Thursday morning, about eight o’clock, as His Excellency’s carriage appeared at the head of the avenue, the church bell rang out, long and loud, to notify the inmates, old and young, of the favored household, that the hour
had come, wherein the measure of their anticipated joy would be filled, for graces and blessings were in store for all.

The church decorations were a marvel of exquisite taste. On the main altar, of purest white marble, amid a profusion of snowy flowers, a wonderful effect was produced by tapers so arranged as to form double inverted semicircles on each side of the Tabernacle, whilst the whole church was illuminated by a border of electric jets, crowning the pillars and extending around the edifice. On either side of the niche, where the statue of the Blessed Virgin is placed, were large gold-rimmed oval paintings of the Medal. The idea was to illustrate, as vividly and accurately as possible, the Apparition of 1830.

In the Pontifical Mass, His Excellency Archbishop Bonzano, celebrant, with the deacons of honor, Very Rev. M. A. Drennan of Niagara and Very Rev. B. J. Bradley, President of Mt. Saint Mary’s College, occupied the gilded throne adorned with crimson velvet, on the gospel side of the sanctuary. Rt. Rev. Mgr. Tierney was archpriest, the deacon and subdeacon of the Mass, Rev. E. Brown and Rev. P. A. O’Connor; the two masters of ceremonies, Rev. J. C. McGovern, Director of Seminary, and Rev. E. A. O’Neill; these, with nine seminarians in attendance, were all from Mt. Saint Mary’s College. Very Rev. J. O. Hayden, C. M., and Rev. J. F. McNelis, C. M., were present in the sanctuary.

In his magnificent tribute to our Blessed Mother, Father Drennan chose his text from the Book of Judith, xiii, 31: “Blessed art thou by thy God in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.” To the sermon so strikingly appropriate, all listened with rapt attention. Long will the words of the gifted speaker linger in the memory of the delighted audience.
After breakfast, His Excellency was conducted to the Community room, where the Sisters were already assembled. Simultaneously each one recognized the wonderful personality of the Delegate; even the rare simplicity of his greeting was a lesson, beautiful and attractive, as the representative of His Holiness said: “I was much pleased to accept the invitation to come to Saint Joseph’s for your feast of the Miraculous Medal. I have been in China, in Asia, in Italy and France, and everywhere I have seen the Daughters of Saint Vincent de Paul taking care of the poor, of the orphans, of the sick. Recently in an Italian paper, I read that an editor, visiting one of your institutions, was so impressed with the maternal care of the Sister in charge of the little ones, that he asked her name which he wished to insert in the article he intended to publish in praise of that house. ‘I am a Daughter of Saint Vincent de Paul’, replied the Sister. ‘But your name?’ insisted the editor. The same answer was repeated, and the eager questioner was obliged to be satisfied with this, for he could obtain no other. Your good Sister’s humility greatly edified me. I was present at the beatification of your glorious Martyr, Blessed John Gabriel Perboyre, in Rome; and I saw there also his brother, Father James Perboyre, and his sister, who since have followed their martyr brother to heaven.”

The graciousness of manner and the amiable kindness that marked every word might more easily be felt than described. When the blessing, which all knelt to receive, had been given, this devoted son of Pius X paid his filial tribute to our Holy Father, to whom he referred all the honors of which he had been the recipient. How earnestly he pleaded for a constant remembrance in the fervent prayers of all, for this beloved Father, the Vicar of Christ. “His burden,” he said, “is so overwhelmingly heavy. He
is a saint; he would not approve of this being said, but good people will not keep it secret.” Then, with a smile, he continued: “As I have asked your prayers for our Holy Father who is a saint, may I ask them for myself who am not one?”

A few steps further led the distinguished visitor to the Seminary, where the young Sisters eagerly awaited him. When told that these were the novices, His Excellency, turning to the Directress, said: “Oh, keep them here long, do not send them out too soon, the world is so cold!” Referring to the fact that it was to a seminary Sister the Blessed Virgin appeared, he remarked: “It was not for the cornette Sisters nor for the Academy that I came, but for you. This is your feast. Well, as I came for you, you must repay me. Give me a prayer. Yes, pray for the Holy Father; oh, he needs prayers, he has many sorrows, many, many sorrows. It is here, in this place, you must acquire spiritual strength, energy. It is here you must practise obedience, and when you leave this spot, you will be able to do that and more. We expect much from the Daughters of Saint Vincent de Paul.”

After bestowing his blessing, His Excellency next went to the Academy. Just as he reached the Commencement Hall, over one hundred voices united in a beautiful song of welcome. A young lady then read her paper, emphasizing the welcome. At its conclusion, the Delegate rose to express his full appreciation of the music, the welcome and the address. He noticed the decorations of the hall, the Papal colors, the Papal flag, his own coat of arms, and was evidently much pleased with everything. To the young ladies he said: “I represent the supreme authority on earth, the Pope. In my poor life, I have been in many countries, and everywhere I have been edified by the Daughters of Saint Vincent de Paul. You are being
trained by them; how happy you are in this holy place! I envy you and I congratulate you." He urged them always to respect authority, adding that the want of this respect leads to indifference, and finally to contempt of all authority,—to anarchy. When all had kissed his ring, he gave the blessing and again spoke with the deepest tenderness of affection, whilst soliciting prayers for His Holiness. At the conclusion of his visit, our honored guest granted three holidays to the Academy, and then bade farewell to Saint Joseph’s.

The party dined at Saint Joseph’s Rectory and afterwards drove to Mt. Saint Mary’s College. His Excellency, with Father Drennan, left on the evening train for Washington.

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LOUISIANA

_Letter from Sister Roach, Daughter of Charity, Indian Camp Plantation, Louisiana_

Leper Home, Carville, December 10, 1913

It is always a happiness for me as the joyous Christmas festival approaches, to send you my best prayerful wishes for this beautiful season, and I have also this time very consoling news to give you of our dear mission. The Leper Home is growing steadily; during the past year we averaged 106 patients, and one, a little boy, has just been discharged cured. On December 8th, two of our female patients, converts, made their first Holy Communion; perhaps you remember them; one was the old Southern lady ninety years of age, the other the rich lady from N... who occupied the front room in the women’s cot-
tage. These conversions were a great surprise to us, as both ladies were so strong in their respective religions, and except by fervent prayer we never otherwise influenced them. Mrs. N——'s grace came through a longing desire to receive our Lord's blessing at Benediction and the old lady's through her ardent wish to receive Him in the Blessed Sacrament. Neither will live very long and now both are so peaceful and satisfied. To see the fervor of these two, so weak and emaciated, making the greatest effort to go through all the ceremonies of our holy religion, embracing all with so much love and earnestness, has been to us a daily and most edifying lesson.

You remember the old dilapidated laundries, dining rooms and kitchen for the patients. Since last May workmen have been here and these old buildings have all given place to large, comfortable, well-equipped ones.

The patients had their dinner for the first time in their new dining room on Thanksgiving Day, and you may be sure they enjoyed it. A twelve-room cottage for women has also been added and steam heat has been installed throughout.

During the summer, the first governor that has ever visited the Home came to see us, and he seemed to be very much interested. We trust that he will be so in earnest, as we need a lighting plant, having still only tallow dips and kerosene.

The Sisters keep well and the patients as well as can be expected; they often speak of your visit. We have about forty Catholic patients, thirty of whom are communicants. There were 4,200 Communions among them alone during the past year.
PANAMA

Letter from the Rev. F. Allot, C. M., to the
Very Rev. A. Fiat, Superior General.

Empire, Canal Zone, June 13, 1913

I shall now give you a little account of how we are getting on in Panama, at the Canal Zone mission.

After my report of January, 1909, and the still more urgent one of Mgr. Arboleda, as visitor extraordinary in March of that same year, you were kind enough to authorize the founding of a residence at Empire. In May 1909, Providence ordained that the Canal Commission should give me gratuitously a small furnished house. I was anxiously expecting more confrères and in the meantime set to work.

After waiting two years, I became convinced that it was no longer possible to remain alone, and seeing much good to be done, in January 1911, with the entire approbation of the two visitors concerned, Fathers Bret and McHale, I asked you to transfer the mission to our American confrères.

Meanwhile, in expectation of the future Community, the Canal Commission, always exceedingly kind to me, repaired from top to bottom and gave to me a large old house situated close by the church. Aided by my good parishioners, I paid for all these repairs, and bought the house, so that the parish has now for its works and meetings, a $5,000 house, absolutely free from debt.

But, alas! permanent confrères have never come! In August 1911, Father McCarthy arrived but he could remain only eight months. In September 1912, Father
Bret sent me Father Machado from Colombia; but he fell ill and remained only three months. I have been alone then for four years.....

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When I came to Empire, I found that the church possessed what was strictly necessary, but that it was a desolate place in the midst of grass and brushwood, without the Blessed Sacrament, and open only on Sundays for one Mass, with an attendance of from eighty to a hundred persons. There were rarely any Communions, and during the Easter time of this first year 1909, only forty or fifty.

At present five or six hundred people assist at the services on Sunday, that is to say, two Masses, catechism, Vespers and Benediction of the Most Blessed Sacrament. Communions are numerous both on Sundays and during the week; on Easter Sunday alone there were two hundred. Our Lord is in His tabernacle all the time, and the church is open the entire day.

Missions have been given every year by our good confrères from the United States (in English, and I translated them into French), and they have done immense good.

This year the success has surpassed all my hopes, as there were five hundred Communions during the mission. In a word, God helping, and assisted by the firm hand of the Canal Zone police, there is not left amongst our Catholic creoles, even one irregular marriage, nor a person living openly in concubinage. These shameful social wounds are, nevertheless, inveterate in these countries.

My letter would be too long were I to give you an account of our parish works, and of our offices sung in plain chant; we have the Month of Mary, of the Rosary, and Advent services. During Lent our good parishioners fill the church in the evenings three times a week, and
listen with the greatest attention to the instructions always given in two languages, French and English, and often also in Spanish.

You would really enjoy it could you see our little wooden church, always of course plain and simple, but inside prettily draped and arranged with flowers, while outside there are magnificent flower beds. We have beautiful processions in honor of our Blessed Mother.

There are two associations for our American Catholics, three Catholic Mutuals for our creoles, and the Holy Name Society for both; these associations are a powerful help to our mission.

In fine, for these works and the church, I have been able to spend each year on an average, $1000, of which $240 were for the missions. It has been possible to expend $5000 for a house and I have thus in four years received from the generosity of my faithful people about $12 000.

I should be ungrateful and my account incomplete did I not say a word about the goodness of the Canal Commission in our regard. It helps us as much as possible, and Colonel Goethals, president of the Commission, is truly admirable in thoughtful kindness for me and our Catholic work.

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But you see that for four years I have been practically alone in the parish with its numerous works. The mission covers an area of more than forty by fifty kilometers, affording me an opportunity to lead a truly apostolic life. I make visits in this country, wild as it is, over mountain paths scarcely cleared through the virgin forests, walking eight, ten, or even twelve hours a day; but if you could see how the priest is received by these good people, who
live as though lost in the woods, how grateful they are for this first visit of a priest, you would be deeply touched. It is all a work of regeneration for the future.

Ferd. Allot

BRAZIL

By a decree of the Sacred Consistorial Congregation of June 21, 1913, the Rev. John Borges-Quintao, C. M., Superior of the Seminary of Curytiba, Brazil, was named Bishop of Florianopolis, State of Saint Catherine, Brazil.

ARGENTINE REPUBLIC

CORDOVA

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

Cordova, calle Belgrano, 647; April 27, 1913

I have just arrived at Cordova where obedience has confided to me the foundation of a house of Missionaries. I have willingly accepted the post, as it will enable me to do a little more good.

This foundation has a history. A few years ago, Mgr. César, pastor of the cathedral of Cordova, decided to have a mission given in his church, and on the recommendation of several of his friends, asked Father Bettembourg to
obtain the Lazarists for him. All difficulties having been removed, the Visitor accepted. Five Missionaries from Buenos Ayres began a regular mission according to the customs of the Company. It lasted fifteen days, the success surpassing all our expectations, so much so that it is still spoken of.

It was then that Mgr. César conceived the idea of founding a residence of our Missionaries for the country people. The diocesan authority, in the person of Mgr. Zeno Bustos, worthy son of Saint Francis of Assisi, expressed its satisfaction at receiving into the diocese a new family of missioners whose traditional aim is to labor, above all, in rural districts.

Cordova is a city of Spanish colonial origin, with one hundred twenty thousand inhabitants; it has always been celebrated for its university and numerous convents. The zealous and learned clergy have no need of our humble cooperation, there are many doctors among them and the religious are for the most part, quite edifying. Our presence vexes no one, as it is understood that we wish for neither church nor public chapel, of which Cordova has a quite sufficient number. We are beginning to be known as the missioners of the country, and I assure you, work will not be lacking. It is already urgent that our number be increased, so as to extend our field of action and that we may not be obliged to give missions alone.

Our house was opened on the feast of the Patronage of Saint Joseph, Mgr. Bustos presiding at the ceremony. At half-past eight, His Lordship celebrated holy Mass in the chapel of Saint Francis Solano, just opposite our residence, after which our protector and founder, Mgr. César, ascended the pulpit and in a voice that betrayed his emotion, manifested his happiness at the realization of his long-cherished desires. He thanked the Bishop for having opened the
doors of his vast diocese to the sons of the great Saint Vincent de Paul, to the Congregation of the Mission so providentially destined to evangelize the poor country people; in closing he spoke a word of gratitude in regard to the humble Catholic woman who, at her death, had left him the free distribution of her property for the good of Catholic charities. We are benefiting largely by this legacy.

After the *Te Deum*, intoned by Mgr. Bustos, we repaired in a somewhat disorderly manner because of the rain, to the Missioners' house. In a moment it was crowded by persons desirous to assist at its opening. The Bishop entered the oratory, read the prayers from the Ritual, crossed the corridors with difficulty, so great was the crowd, and went thence to the courtyard and principal offices, sprinkling holy water everywhere.

At last we are settled in the midst of a people who have partially preserved Christian customs and whom we must defend against the attacks of the enemy of all good.

Our first mission was given by Fathers Calmet, Botta and Meyer, in the parish of Saint Vincent de Paul. May this be for us a good omen.

**Emile George**
OUR DEAR DEPARTED

OUR SISTERS

Sister Mary Coyle, November 21, 1913, Norfolk, Virginia; 88 years of age, 56 of vocation.
Sister Bridget Cunningham, November 24, 1913, St. Louis, Missouri; 46, 16.
Sister Margaret Nolan, November 24, 1913, Philadelphia, Pennsylvania; 59, 38.
Sister Mary Combs, December 6, 1913, Baltimore, Maryland; 26, 7.
Sister Clotilda McDonald, December 10, 1913, New Orleans, Louisiana; 71, 53.
Sister Mary Gray, December 14, 1913, Albany, New York; 76, 56.
Sister Mary Folger, December 24, 1913, Kansas City, Missouri; 25, 1.
Sister Ursula Deffry, December 30, 1913, Los Angeles, California; 84, 63.
Sister Maria Hughes, January 7, 1914, Emmitsburg, Maryland; 54, 28.
Sister Apollonia Wittenauer, January 13, 1914, Detroit, Michigan; 73, 51.

R. I. P.

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Inter reliquas difficultates, quibus premitur Ecclesia Christi nostri temporibus, ea quoque recensenda lex est, qua ad militiam adiguntur etiam juvenes, qui in religiosis Familiiis Deo famulantur. Nemo sane non videt, quantum detrimenti ex hac infausta lege provenire possit, quem juvenibus, tum ipsis Sodalitibus. Dum enim militiae vacant religiosi tyriones, facile vitiis maculari possunt, quibus infecti, vel, neglectis, quae emiserant, votis, ad saecularia remigrabant, vel quod longe pejus est, religiosam repetent dominum, cum periculo alios contaminandi.

Ad haec igitur praecavenda mala, Sacra Congregatio, Negotiis Religiosorum Sodalium praeposta, in Plenario Coetu Eminentissimorum Patrum Cardinalium, die 26 mensis Augusti 1910 ad Vaticanum coadunato, sequentia decrevit:

I. In Ordinibus Regularibus, in quibus vota solemnia emittuntur, juvenes, quos exemptos esse certo non constet a servitio militari activo, scilicet ab eo servitio, quod ipsi primitus ad militiam vocati ad unum vel plures annos praestare debent, admitti nequeunt ad sacros Ordines vel ad solemnem professionem, quousque non peregerint servitium militare et, hoc expleto, saltem per annum, juxta infra dicenda, in votis simplicibus permanserint, servato quoad Laicos decreto “Sacrosancta Dei Ecclesia”, hac eadem die edito.

II. In Institutis votorum simplicium juvenes, de quibus in articulo praecedenti, ad vota dumtaxat temporaria admitti poterunt usque ad tempus militaris servitii: nec illis, dum militiae operam dant, professionem renovare liceat. A militari servitio dimissi cum fuerint, professionem iterum, saltem ad annum, emittent, antequam professionis perpetuae vinculo se obstringant.

III. Caveant autem juvenes militiae servientes, ne sanctae vocationis donum amittant ac ea semper modestia et cautela conversentur, quae decet Religiosos viros. Quamobrem a locis et conventiculis suspectis abhorreant, a theatris, choreis alisque spectaculis publicis abstineant; malorum commercium, lubricas conversationes, res a religione absonas, viros doctrinas suspectas profitebant, lectiones moribus aut fidei a S. Sedis dictatis contrariis ceteraque peccandi pericula evitent; ecclesias, sacramenta, quantum eis liceat, frequentare non omittant; circulos seu coetus cathericos ad animi recreationem et instructionem adeant.
IV. Ubicumque eorum statio ponatur, si ibi domus suae Religionis aut Instituti habeatur, eam frequentent et sub Superioris immediata vigilantia sint.—Si vero domus praedicta non adsit, vel eam commode frequentare nequeant, sacerdotem ab Episcopo designatum adeant, ejus consiliis et consuetudine utantur, ut quando eamdem stationem deserere oporteat, testimonium in scriptis de observantia eorum omnium, quae in articulo praecedenti prae- scripta sunt, ab eodem accipere valeant.—Quosdi sacerdos ab Episcopo designatus non habeatur, ipsi sibi eligant prudentem sacerdotem, statim indicandum Superioribus suis, qui ab ordinario de moribus, doctrina et prudentia ejusdem sibi notitias comparabunt. Praeterea epistolærum commercium instituunt, ac quantum fieri potest, sedulo persequantur cum suo respectivo Superiore aliove religioso seu sodali sui Instituti ad id designato, quem certiorem faciant de suae vitae ratione et conditione, de singulis mutationibus suae stationis et praesertim illi notificant nomen et domicilium illius sacerdotis, cujus consuetudine et directione utuntur, ut supra praescriptum est.

V. Superiores generales aut Provinciales etiam locales, juxta uniuscujuscumque Instituti morem, per se vel delegatum sodalem (qui sacerdotali ordine sit insignitus in clericalibus Institutis) de vita, moribus et conversatione alumnorum, per durante militari servitio, inquirere omnino teneantur, opera praecipue sacerdotis vel sacerdotum, de quibus supra, per secretas epistolas, si opus sit, ut certiores fiant, an ii rectam fidei et morum viam servaverint, cautelas suprapraescriptas observaverint, et divinae vocationi se fideles praebuerint, graviter onerata eorum conscientia.

VI. Cum a militari servitio activo definitiva dimissi fuerint, recto tramite ad suas quisque religiosas domus remeare teneantur, ibique, si certo constet de eorum bona conversatione, ut in articulo praecedenti dictum est, praemissis aliquot diebus sanctae recollectionis, qui Instituti votorum simplicium addicti sunt, ad renovandam professionem temporariam admittantur; in Ordinibus vero Regularibus, inter juniores clericos seu professos, aut saltem in domo, ubi perfecta vigeat regularis observantia, sub speciali vigilantia et directione religiosi, pietate et prudentia commendabilis, qui in Instituti clericalibus sacerdos esse debet, collocentur. In eo statu integrum tempus (quod minus anno esse non poterit juxta dicta in articulis I et II) ad tramitem Apostolicarum Praescriptionum et propriae Religiosae Familiae Constitutionum praemittendum votis solemnibus vel perpetuis, completer debent, ita tamen, ut computetur quidem tempus in votis simplicibus vel temporaneis transactum a prima votorum emissione usque ad discessum a domo

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religiosa, servitii militaris causa; non vero quod militiae datum fuit.

VII. Eo tempore, studiis et regulari observantiae dent operam; Superiores autem immediati ac sodales juniorum directioni praepositi eos diligentissime considerent, eorum mores, vitae fervorem, placita, doctrinas, perseverandi studium perscrutentur, ut de ipsis ante ultiman professionem majoribus Superioribus rationem sub fide juramentis reddere valeant.

VIII. Si qui, perdurante militari servitio vel eo finito, antequam ad professionem solemnem aut perpetuam admittantur, dubia perseverantiae signa dederint, vel praescriptis cautelis militiae tempore non obtemperaverint, aut a morum vel fidei puritate deflexerint, a Superiore generali de consensu suorum Consiliariorum seu Definitorum dimittantur, eorumque vota ipso demissionis actu soluta habeantur.—Quodsi ipsi juvenes a votorum vinculo se relaxari desiderent aut sponte petant, facultas fit Superioribus praedictis, tanquam Apostolicae Sedis delegatis, vota solvendi, si agatur de Institutis clericalis: si vero res sit de Institutis laicorum, vota soluta censeantur per litteras Superiorum, quibus licentia eis fit ad saeculum redeundi.

IX Hisce praescriptis teneantur etiam ecclesiasticae Societates, quae, licet non utantur votis, neque solemnibus neque simplicibus, habent tamen simples promissiones, quibus earum alumni ipsis Societatis adstringuntur.

X. Si quid novi in hoc Decreto non praevissum, vel si quid dubii in ipsius intelligentia occurrerit, ad hanc S. Congregationem in singulis casibus recurratur.

Quae omnia Sanctissimus Domimus Noster Pius Papa X, referente Subsecretario, rata habere et confirmare dignatus est, die 27 ejusdem mensis Augusti 1910. Contrariis non obstantibus quibuscumque

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 1 Januarii 1911.


DONATUS, Archiep. Ephesinus, Secretarius.

107 — Declarations on the Decree “Inter reliquas” concerning the military service for Religious — S. C. of Religious, February 1, 1912.

Edito Decreto Inter reliquas, die prima Januarii superioris anni, respicientse servitium militare a viris religiosis praestandum, non-
nulla exorta sunt dubia, quorum solutio expetita fuit a Sacra Congregatione de Religiosis, nempe:

I. Utrum vota perpetua emissa ante promulgationem Decreti "Inter reliquas", cessent ipso facto, quando servitium militare activum assumitur?

II. Utrum vota temporanea item cessent ipso facto, quando idem servitium assumitur?

III. Utrum valida sit professio solemnis in Ordinibus, et perpetua in Institutis votorum simplicium, emissa in bona fide ab eo qui falso existimavit se a servitio militari exemptum esse?

IV. Utrum valida sit professio solemnis in Ordinibus, et perpetua in Institutis votorum simplicium, emissa antequam completus fuerit annus a die expleti servitii militaris activi?

V. Utrum integer annus defluere debeat, antequam ad professionem solemnem vel perpetuam admitteretur ille qui per tres tantum menses servitio militari activo addictus fuit?

VI. Utrum ad professionem solemnem, vel perpetuam, admitterent possint ii Religiosi qui, servitio militari activo subjecti, firmum tamen habent et manifestant animum sese exteris Missionibus addicendi, in eisque permanendi usque ad tempus a lege civili statutum ad perpetuum exemptionem a servitio militari adipiscendam, ut verbi gratia, in Italia est trigesimus secundus aetatis annus?

Eminentissimi autem ac Reverendissimi Patres Cardinales Sacrae Congregationis de Religiosis, in Plenario Ccetu ad Vaticanum habito die 24 Nov. 1911, omnibus mature perpensis, respondendum censuerunt:

Ad. I. Negative.

Ad. II. Negative per se, seu vota non cessare ipso facto, initio servitii militaris; posse tamen Religiosos petere votorum dispensationem a prima die militaris servitii, juxta Art. VIII Decreti "Inter reliquas", si perseverare non intendant; si perseverare intendant, in nullo casu novam votorum professionem emittere posse, nisi expleto servitio militari, etiamsi tempus professionis durante servitio militari expiraverit.

Ad. III. Negative.

Ad. IV. Negative.

Ad. V. Negative, sed necessarium esse et sufficere in casu trimestre, vel spatium temporis, brevis anno, correspondens temporis in servitio militari transacto.

Ad. VI. Negative per se. Concedit tamen Sacra Congregatio ut ultimo studiorum curriculi anno liceat juvenes ad sacras missiones intra annum prefecturos, ad solemnem seu respective ad perpetuam professionem admittere et ad sacros Ordines promovere, emisso.
prius ex parte candidati juramento de servitio missionibus praem- 
tando usque ad tempus praefinitum a lege civili ad exemptionem 
obtinendam, et onerata Superiorum conscientia de ejusdem 
executione.

His autem omnibus et singulis responsionibus relatis Sanctissimo 
Domino Nostro Pio Papa Decimo, in Audientia die 6 Decembris 
1911 ab intranscripto Sacrae Congregationis Secretario habita, Sanc- 
titas Sua easdem approbare et confirmare dignata est. Contrariis 
quibuscumque non obstantibus.

Datum Romae ex Secretaria Sacrae Congregationis de Religiosis, 
die 1 Februarii 1912.

L. S. Fr. I. C. Card. VIVES, Praefectus. 
DONATUS, Archiep. Ephesinus, Secretarius.

108—Decree on the religious profession to be permitted 
in danger of death.—S. C. of Religious, September 10, 
1912.

Spirituali consolationi Novitiarum sancti Dominici volens consul- 
lere, et ne caelesti religiosae professionis merito ipsae careant, quo 
professae moniales ex benegnitate sanctae Sedis gaudent, S. Pius V, 
Constitutione “Summi Sacerdotii” data die 23 Augusti 1570, con- 
cessit et indulsit ut quoties aliqua ex iisdem Novitiis nondum 
professa, de alicujus medici judicio, ab hoc saeculo transitura con- 
spiceretur, ipsa, dummodo in aetate legitima esset constituta, va-
leret in mortis articulo regularem professionem ante finem novicia-
tus emittere; atque adeo Novitiae sic decedentes consequi possent 
indulgentias et alias gratias, quas moniales vere professae conse-
bantur. Nec non iisdem monialibus novitiis tunc ita professis 
decedentibus plenariam peccatorum suorum indulgentiam et remis-
ionem in forma Jubilaei largiri dignatus est.

Hujusmodi favor, vi communicationis privilegiorum, fuit ex-
tensus ad omnes moniales et religiosos viros qui cum Dominicana 
familia in privilegiis communicant. Simile deinde privilegium alia 
religiosa Instituta a Romano Pontifice peculiariter obtinuerunt, vel 
in eorum Constitutionibus a S. Sede approbatis dispositio inducta 
est qua liceret ante expletum noviciatum professionem recipere 
Novitiorum qui in mortis periculo versarentur. Quin imo nec 
desunt Superiores religiosi, qui putantes se quoslibet bonorum 
spiritualium sui Instituti participes efficere posse Novitios periculo-
lose decumbentes, hos ad professionem etiam perpetuam admittunt.

Quapropter sanctissimus Dominus noster Pius PP. X, in audien-
tia, concessa infrascripto Cardinali Praefecto die 3 septembris 1912, ut in re tam gravi omnes dubitationes submoveantur, ac cupiens pro animarum bono hoc privilegium extendere, haec statuere dignatus est:

In quocumque Ordine, vel quavis Congregatione aut Societate religiosa, vel monasterio sive virorum sive mulierum; vel etiam in Institutis in quibus, quamvis vota non emittantur, in communi tamen vita agitur, more Religiosorum, liceat exinde Novitios, seu Probandos, qui medici judicio graviter aegrotent, adeo ut in mortis articulo constituti existimentur, ad professionem vel consecrationem aut promissionem juxta proprias Regulas seu Constitutiones admittere, quamvis tempus noviciatus vel probationis nondum explexerint.

Attamen, ut novitii seu probandi ad supradictam professionem aut consecrationem aut promissionem admitti queant, oportet:

1. Ut noviciatum seu probationem canonice inceperint.
2. Superior qui Novitium seu Probandum ad professionem vel consecrationem aut promissionem admittit, sit ille qui monasterium vel noviciatus aut probandatus domum actu regat.
3. Formula professionis vel consecrationis aut promissionis sit eadem quae in Institutio extra casum aegritudinis in usu est; et vota, si nuncupentur, sine temporis determinatione aut perpetuitate pronuntiantur.
4. Qui hujusmodi professionem, consecrationem vel promissionem emiserit, particeps erit omnium omnino indulgentiarum, suffragiorum et gratiarum, quae Religiosi vere professi in eodem Instituto decedentes consequuntur; sidem autem plenaria peccatorum suorum indulgentia et remissio in forma Jubilaei misericordi diter in Domino conceditur.
5. Haec professio vel consecratio aut promissio, praeter gratias in praecedenti articulo enuntiatas, nullum omnino alium producit effectum. Proinde:

A. Si Novitius seu Probandus post hujusmodi professionem vel consecrationem aut promissionem intestatus decedat, Institutum nulla bona vel jura ad ipsum pertinentia sibi vindicare poterit;
B. Si convalescat antequam tempus novitiatus seu probandatus expiret, in eadem omnino conditione versetur ac si nullam professionem emisisset; idoque: a) libere, si velit, ad saeculum redire poterit; et b) Superiores illum dimittere valent; c) totum noviciatus seu probandatus tempus in singulis Institutis definitum, licet si ultra annum, explere debet; d) hoc tempore expleto, si perseveret, nova professio seu consecratio vel promissio erit emittenda.

Contrariis quibuscumque non obstantibus.
Datum Romae, ex Secretaria S. Congregationis de Religiosis, die 10 septembris 1912.

Donatus, Archeip. Ephesinus, Secretarius.

109 — Military Chaplaincy in France. A decree published in the Journal officiel of May 16, 1913, concerning the appointment of military chaplains and a demand for their services in case of war. (French edition, 1913, p. 583.)

110 — Decree bearing upon the regulation of public worship in Madagascar, March 11, 1913. (French edition, 1913, p. 584.)
BOOK NOTICES


458. — *De urbanitate statui clericali consentanea.* One vol. in-8, 125 pages. *Pekin, Lazarist Printery, 1913.*

459. — *Se-che-ki-i Tsou-kié (Concorde des quatre Évangiles)* avec commentaires par demandes et par réponses, par J. M. Planchet, C. M., *Pekin, Lazarist Printery. 3 vol. in-8, 1912.*


461 — Most instructive is the essay recently published on *les Ecoles de charité à Paris, sous l'ancien régime et dans la première partie du dix-neuvième siècle,* par M. Fossoyeux, docteur ès lettres, sous-archiviste de l'Assistance publique. (*Extrait des Mémoires de la Société de l'Histoire de Paris, 1912.*) In-8 144, pages.
VERY REV. LOUIS DEBRAS
EIGHTH SUPERIOR GENERAL OF THE CONGREGATION
OF THE MISSION (1747-1761)
FRANCE

THE GENERAL ASSEMBLY.—The Constitutions ordain that a General Assembly of the Congregation shall meet at least every twelve years. It is therefore this year, 1914, that one will take place, the twenty-seventh to be held since the origin of the Congregation.

The date fixed for it by the Superior General is July 27th.

PARIS—AT THE ACADEMY

The French Academy distributes each year at a meeting held for the purpose, a very considerable sum, almost a fortune that has been left to it for this end, in prizes to pay honor to the finest books that have been written during the year and the most beautiful works of charity that have been accomplished.

This year the prizes were distributed on November 27th, in the vast hall situated under the cupola of the Academy. To listen to the discourses which are always looked forward to with the most lively curiosity, there was present the élite of the intellectual world. The President of the Republic, himself a member of the Academy, was there with Madame Poincaré. He could certainly have excused himself on the plea of his occupations, but to testify his interest in the praises bestowed on talent and virtue, he wished to be present in person.

There were two discourses: the first on the literary
prizes, the second on the prizes of virtue. The former was pronounced by Mr. Etienne Lamy, who has the title of “perpetual secretary” of the Academy, the latter by Mr. René Bazin, the present “director” of this company of savants, both well known writers of great distinction. The two discourses, in the beauty and elevation of their ideas, fully responded to public expectation.

The great Gobert prize, the highest award of honor for literary merit, was adjudged to a priest, Father Sicard, pastor of one of the parishes of Paris, for his History of the Clergy during the French Revolution. This subject has been treated often before but always inadequately, so the present work is of great historic value. One more volume is yet to appear, in our opinion the most important one, as it will discuss two very delicate questions: the principles and the conduct of the clergy. The peculiar competency of the author makes us look forward to this volume with lawful impatience and curiosity.

But we wish to speak here only of the discourse on the prizes of virtue, to quote from it the part that concerns one of the works of the Daughters of Charity and the concluding pages. The applause with which the whole was received, proved that its elevated religious tone gave great satisfaction to the audience.

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The work of the Daughters of Charity found worthy of special mention and honored with an award of 6,000 francs, was the house at la Villette, Paris, 160 rue de Crimé, of which Sister Payen is superioress.—Mr. René Bazin said:

“The list of prizes for virtue for 1913, bears this mention, the first on the first page: ‘The Academy has awarded a prize of 6,000 francs to Madame Payen (in religion
Sister Adele Cecilia), of the orphanage of la Villette, Paris. Think a moment; you must have seen Sister Payen: heavy gray eyebrows, attentive eyes when charity demands, quickly turned away when there is no longer question of it, a strong face, sculptured by labor and by the will, in word and mind distinguished: she resembles many of her Sisters in Saint Vincent de Paul. At first we chat a little, in a room scantily furnished, where I see nothing luxurious but the well-polished floor. Sister Payen is accompanied by a younger Sister, who has a long white face, a natural smile, that our presence causes her to restrain a little, and eyes still astonished at all in life that is unforeseen. She speaks well also. I have observed that most of the religious of Mr. Vincent have a way of saying things in the concise, orderly, familiar fashion of the better classes: one would think they had conversed with their grand-aunts of the seventeenth century.

"We visit the house, all the stories. It is large, full of echoes, with bare staircases that from time to time one of the elder girls who has forgotten herself a little, descends rather too rapidly. The house can accommodate one hundred orphans and since it was established in 1852, seven hundred forty-five children have passed through this institution of la Villette, have found there a mother, have learned a trade, and what is better still, how to live. They may be received at three years of age. Poor women know this well. Many, when dying, beg the Sisters: 'Take my youngest one!' They take it. The father, uncle, elder brother, under the influence of a first emotion, promise to pay a small sum each month to help the benefactresses. Some persevere. The majority, after a few months, or a few years, give nothing more, not even news of themselves. They have 'gone.' Do not suppose that it is to another world: it is to another locality, and often to another fireside. The little ones are sheltered: that is the
important point. They pass from the sewing room of the medium-sized girls, ranging in age from thirteen to fifteen years, to that of the larger girls. Then takes place a new crisis in their family history, but inversely. Sister Payen makes this observation, which shows her experience: 'While young, they have no relatives; when they are eighteen and begin to earn a living, then appear uncles, aunts, cousins, more than we know what to do with.' We go through all the rooms in which the children work, ranked according to age and trade, through the long narrow corridors and the clothes-room where little black aprons and dresses all alike are hanging in orderly rows. We meet some girls who have charge of the linen or of the inspection of the work, who are certainly more than twenty-one years of age. Sister Payen explains to us, that the work of the 'Bonne Garde,' that is, of receiving older girls as boarders, enables many of those whom she designates as 'our old girls,' to reenter the hive and live there. But most of the orphans leave the house at twenty-one years of age. They are then skilled sewers on white goods, dressmakers, or embroiderers, more and more rarely servants. Some marry, others do not. Some go wrong and forget the house. 'They are the small minority,' says Sister Payen; 'The very small,' adds the young Sister who is going up in front of us. 'When the children marry,' says Sister Payen, 'they have the pretty custom, on leaving the church, of coming here to salute the good mother. They come in white. We give them a little present.' The young voice replies: 'It costs so much to get married;' and a moment later: 'In this way, our good mother has many adopted sons in the neighborhood.'

"We have arrived at the last story. I approach a window. We are looking out on the roofs of la Villette, tile roofs around which the streets seen from this height, look like little gray threads; there is a canal of black water,
factory chimneys from which the smoke is just now blown quickly away by the winds: it is the locality of Sister Payen, of her daughters, of her adopted sons, of her friends among the Paris people, who have attached one thousand two hundred signatures to the petition sent to the Academy.

These are the words in which Mr. René Bazin praised a work directed by a Daughter of Charity.

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Among the works that receive praises, many are religious and Catholic; several, however, belong to other religious professions or are classified under the modern term "neuter" or non-sectarian works. With a tact and moderation worthy of remark and indeed, it seems to us, of imitation, Mr. René Bazin spoke of these works justly, and as his conscience dictated: he expressed his regret that in them he saw not the religious influence which he himself esteemed so salutary and beneficial, as of course do we ourselves. He also rendered justice to the real self-sacrifice observable in the management of these works, and spoke with respect of the persons who direct them as in good faith and sincere in their convictions.

These words referred particularly to the Work of the women who are liberated from the prison of Saint Lazare: it is well known that the old house of Saint Lazare became after the Revolution a prison for women. "When these young girls, often more unfortunate than guilty, leave the jail," the chaplain himself said to us, "they have need of assistance to begin a new life." For this end a lay work has been instituted on which much zeal is expended; it too received an award. We shall again quote Mr. Bazin:

"The Academy accords a prize of 1000 francs to the Housekeeping School for the prisoners set at liberty from
Saint Lazare's, Paris, a school built in the gardens of Billancourt, comfortable in every way, almost luxurious, where are lodged and taught fourteen young girls, still minors, most of whom have been sent there by the eighth division of the tribunal of the Seine or by the court of appeals. Without doubt it is a school, but no one may leave it before the expiration of a certain time. We have seen the pupils grouped around the directress of the work: the sight did not suggest the least idea of restraint. Had I gone there, not knowing where I was going, I would have supposed that I had before me some young people from the faubourgs of Paris, invited to the house of a dignified, motherly benefactress, not of the same quarter. To withdraw human beings from disorder is an arduous undertaking. The Housekeeping School of Saint Lazare strives to succeed in it without recourse to any religious belief. It is a wholly non-sectarian work. Saint Lazare has left it his name, but he himself has disappeared. For the children's sake, I permit myself to regret this, persuaded as I am that he has taken with him, much consolation, much strength, and the most solid reasons for leading a moral life. There remain excellent intentions, examples that cannot be without influence, and a good faith that I am bound to respect."

** *

But it is the conclusion of this discourse, so elevated, so religious, so heartily applauded by the auditory, that we would wish to emphasize here. The orator, Mr. René Bazin, expressed himself thus:

"Behold, in truth, some beautiful examples, the answers to many sinister accusations and predictions. We reward some of them: but how few, and in what a disproportionate manner!

"They form the most magnificent and varied subject
that presents itself for the praises of men. The physical
world has been explored to a notable extent and many
times described, but the world of souls will never be ex­
husted. It renews itself. It approaches the infinite.

"These chosen souls are the most extraordinary con­
firmation of the power of the will, and of the all but infinite
nobleness to which each one is called. Certainly acts of
devotedness that result immediately in death, are worthy
of admiration. But the very brevity of these great sacri­
fices makes them easier, while the daily expenditure of
human energy, penny by penny, without applause or
sound of trumpet, nor honorable mention, nor companions
who are suffering the same fatigues: it is this which I
believe to be the most sublime. Thirty years of devoted­
ness on the part of a servant whose wages are not paid;
the woman who through pity, takes care of cancer pa­
tients and lives voluntarily in familiar intercourse with
death: no word, no brilliant action, does equal honor to
redeemed humanity.

"These souls announce, proclaim indeed, the kind of
education a country should receive. Whence they have
drawn inspiration, there is the source of life, of greatness,
of true interior peace, that of mind and heart, infinitely
above the other.

"These souls are different and yet one. Whether they
desire it or not, whether they know it or not, all have
ceded to belong to the antique world, they have breathed
the atmosphere of this sanctified land, they have come
under the influence of the baptism of France. In each one
of them I see reflected an image; clear or defaced, it is al­
ways recognizable, that of the Master who brought charity
to earth, of the Friend of the poor, of the Consoler of
the afflicted, of Him who went about doing good, and
whom, with millions of the living and billions of the
dead, I have the joy to name: our Lord Jesus Christ.

"These souls have no human recompense. I do not suppose that to encourage them in well-doing, any one would presume to promise them the gratitude of men. It would be frightful irony.

"... These souls have redeemed France, that is, she owes it to them, that she has been able to resist such evils as would have destroyed a nation less rich in hidden sanctity. By them have been made possible, the grandest centuries that she has known, and which were 'great, not only by reason of their illustrious men, but by the uplifting of the mass of the people. They explain France, they are her true riches, the witnesses of her faith, the reason of her vitality, her safeguard forever!"

Thus spoke the Academician Mr. René Bazin, in presence of an assembly of the intellectual élite of France. We had occasion on the evening of this day, to speak with a friend who had had the advantage to be present; he was still under the emotion caused by the beauty of all he had just heard; he does not live in France and he was leaving that same night for his own country, taking with him, he told us, most agreeable and important recollections of the impressions received. In this refined and well-informed assembly, where applause is given almost after reflection and then with discretion, he had remarked that it burst forth spontaneously when the orator saluted as "the inspirer of all charity, our Lord Jesus Christ. Doubtless these cultured intellects expect to-day, as at all times and in all countries, to be treated by the Church with consideration: but we also feel that they themselves are penetrated with noble ideas and evidently attracted towards religious sentiment and belief.

ALFRED MILON.
PARIS—TEN YEARS OF SYNDICATE LIFE
(1902-1912)

We have already entertained our readers with the important work of the Professional Women's League or Syndicate, originated and developed by the Daughters of Charity. The Review, *La Vie Syndicale* (Paris, Lecoffre, publisher) gives in the issue of February 20, 1913, the following details:

*Work of the Professional Women's League of the Rue de l'Abbaye*

We are in the year 1902. During the first days of September, in a corner of the parlor of 140 rue du Bac, there appears to be taking place a series of impromptu meetings composed of from three to four persons. Among the hats which come and go, we observe the wings of a white cornette which remain. The visitors, who seem not to know one another very well on entering, leave with a friendly bow as much as to say: We shall soon meet again. They do not look like conspirators, but have honest, open faces, and the hurried gait of busy people who count the minutes, so as to be back at their work on time. They go off with a pensive look, evidently much interested in a common thought. The idea of a women's syndicate or league has just been disseminated among the Catholic working girls of Paris.

On the 14th of September these women and young girls assembled in a hall lent for the purpose, and surrounded by benevolent friends headed by Mr. Dognin, listened to a lecture given by a representative from a syndicate already formed, and decided to band themselves together to defend their professional interests in a syndicate or league under the law of 1884. Without further delay they examined and accepted the statutes, chose and established the following groups or centres for the league: Women Em-
ployed in Commercial and Industrial Establishments, Governesses, Dressmakers. The Women’s League of the rue de l'Abbaye was founded.¹ On this day eighteen governesses, fifteen employees, and fifteen dressmakers joined the League.

We shall not endeavor to follow the development of its first years. The stories of babyhood are interesting only to the family.

A great-hearted woman, Madame Henry Lorin, whose mind was constantly occupied about the condition of working women upon whom society unconsciously heaps so many sufferings, knew the league from its cradle, hoped it was destined to ameliorate the condition of the working woman, and founded for its development an association based on the law of 1901. The various groups of the League hold Madame Lorin in grateful remembrance, together with those gentlemen and ladies who have lent the support of their position and influence to the action of the League, while at the same time respecting its autonomy, leaving to the activity of the League chambers, the administration of the groups or divisions, the initiative of the resolutions, and of professional action.

* * *

What have these various Leagues become during the past ten years? — The League of Employees has 2,500 members, that of the Governesses 1,075, of the Dressmakers 1,200. Two new groups have been formed: “The Housekeepers” with 622 members, and the Nurses’ League with 117.

All are united by a legal bond and form the Central Union of the Professional Women’s League, which comprises 3,514 members. The Union has founded 40 branch league centres, 25 of which are in Paris.

What services have the Leagues rendered their members?—
The employment offices have obtained 2568 situations for employees, 2281 for governesses, 886 for dressmakers, 5530 for servant girls, 332 for nurses, a total of 11587 situations.

Our consulting lawyers (Messrs. Auffray, Bezire, Lerolle and Piot) help to unravel the difficulties which arise in the exercise of the professions.

The members of the League find open to them at the principal centre, 33 professional courses, and besides this at each branch centre, the courses useful to the professions represented. The members can thus perfect themselves, obtain diplomas and the skill requisite to secure better situations. Up to the present, the governesses—as should be expected—have received the greatest number of diplomas, 568 in all. Of these 161 were teachers' certificates, 82 high school certificates, certificates for religious instruction, elementary and high, elementary school certificates and diplomas to teach Housekeeping Schools. The employees have received 467 diplomas for stenography and bookkeeping; the dressmakers' 151 as efficient cutters, and also housekeepers' certificates; "The Housekeepers" 11 certificates. A total of 1197 diplomas.

The Central Union comprises moreover several other useful departments for economic and other works: pensions for retired members, mutual benefit societies in case of sickness, in case of factories shutting down, various coöperative works for giving aid in almost any case of distress or need in the home, facilities for buying the necessary commodities of life at cost prices, a day nursery, and suitable lodgings in the country for members during their vacations or for a needed rest, at cheap rates, or this favor is sometimes given free on presentation of a doctors'
certificate, by means of a purse founded for this end. The Sisters of Saint Vincent de Paul concur in the management of all these economic works, and one of them consecrates her time to visiting the sick members.

** *

What services has the League rendered the professions?—First, it has labored to make the members thoroughly conversant with professional questions and social laws:—within the League, by lectures from distinguished men, study commissions, researches on various subjects, and professional days—abroad by participation in social meetings, congresses, and assiduous attendance at the courses of the Social Normal School. Moreover, it has several times, by the intervention of the Superior Council of Labor and parliamentary commissions, acted directly in favor of the professions.

Since the origin of the League, the employees have participated as listeners in the study commissions of the Employees of commercial and industrial establishments, and have thus acquired for themselves a remarkably practical formation. Their own commission is presided over by Mr. J. Lerolle, a Paris deputy. The inquiries made into such subjects as the weekly day of rest, the "English week" as regards labor, wages, hygiene of commercial business houses, etc., have greatly aided the reports which have been presented to the government for the protection of the working girl and the vindication of her rights.

M. DECAUX.
Preparatory seminaries or apostolic schools are objects of the liveliest interest to our Congregation. Everything relating to them is worthy of our attention, therefore we publish the following biographical sketch.

NOTES ON THE REVEREND THEOPHILUS LA VIUDA, FORMER SUPERIOR OF THE HOUSE OF THE MISSION AND OF THE APOSTOLIC SCHOOL IN TERUEL


The Reverend Theophilus La Viuda was born February 28, 1855, at Villa-de-Arcos, one of the principal cities of the province of Burgos. His parents were Leo La Viuda and Lucia La Viuda. Five sons were the blessing bestowed upon this union. One of these, Theophilus, was received into the Congregation of the Mission at Burgos, June 17, 1873.

On account of political disturbances, he was obliged to leave the house of Burgos and he escaped in a disguise wearing a habit of the same color as Domine Cabia’s cassock so cleverly described by Quevedo, the humorist; Father La Viuda loved to relate this circumstance of his life to his pupils. Notwithstanding the many dangers to which he was exposed, he succeeded in reaching the house of the Congregation at Elizondo, in Navarre, where he continued his novitiate; this was terminated on July 18, 1875, the day on which he made his vows.

Missioned to the house of Los Milagros, a pilgrimage near Maceda, he celebrated here his first Mass and began
his career as a teacher, laying the foundations of the perfection which he was later on to attain.

Father La Viuda was a general favorite at Los Milagros, but he was still more loved at the house of Teruel, to which he was afterwards sent and which became the theatre of his apostolic works. He remained here twenty-four years, devoting himself untiringly to mission work and the apostolic school. When he became Superior, Father Viuda was highly esteemed by the clergy of Teruel and neighboring dioceses; by his wisdom and prudence he had gained the confidence of the different bishops who successively occupied the see of Teruel, and who chose him for spiritual director. Bishop John Comes y Vidal had so exalted an opinion of him that when Father La Viuda was appointed Superior of the College of Murguia, he obtained that he remain at Teruel. Ever zealous for the glory of God, he was always ready for any work concerning the good of souls. Whenever a pastor could not preach, he was sure to find a substitute in Father La Viuda who readily acquiesced, despite his engrossing occupations. But the work that called forth his best efforts, was the Apostolic School. He labored with all the energy of his heart and soul in the formation of this nucleus of future Missionaries, striving to make them acquire those virtues which are proper to the disciples of Saint Vincent. He not only trained them to virtue, but also imparted the necessary knowledge. He loved science and letters and knew how to inspire others with a taste for study. His explanations were so clear and he made work so interesting, that his class hour was impatiently awaited by his pupils. The Apostolic School at Teruel passed through critical periods, yet his love and solicitude for the boys made him in some manner perform miracles to provide what was needed. I remember when Father La Viuda came to Madrid for the blessing of our new church, we
gathered around him and as we were about to take leave, I said: "It has been reported that the Apostolic School is to be closed."—"Oh! as to that, no," he replied decidedly, "the school will not be closed, even should I be obliged to beg to get bread for these little children." There are today in the Congregation eighty-six students, former pupils of the Apostolic School of Teruel, who are all eager to devote themselves to the great work of the salvation of souls redeemed by the Blood of Jesus Christ.

Father La Viuda died April 24, 1911, at the age of fifty-six years; he had passed thirty-eight years in the Congregation. His labors and austerities doubtless hastened his death—a fact of which he was perfectly aware. In the first days of April, his malady made such alarming progress that we were all anxious and he himself realized the fatal issue. One day at recreation, he said: "Some day you will find me dead." And so it happened. On the morning of April 24th, the Brother who took care of him, came to inquire if he needed anything. At first, believing him to be asleep, he was about to withdraw, when on second thought he called him. Receiving no answer, he approached near and found him dead.

His memory will ever be a subject of edification for all, but especially for those who have been his pupils, becoming an incentive to love what he loved and to practise what he taught.

RAYMOND GAUDE

TERUEL, formerly Turbula, a city of Aragon and chief town of the province of that name, is situated in the eastern part of Spain, 160 kilometres south of Saragossa and 220 east of Madrid. It is a bishopric; population 12,000.
PALMA, MAJORCA

The report of the works of the Missionaries in Palma, Island of Majorca, sent by Father Leander Daydi to the Superior General, at the close of 1912, contains the following headings: History of the Mission House, Works of the Missionaries, the Ecclesiastical Retreats, the Works of the Daughters of Charity.

1. The Missions.—The House of Palma, founded in 1736, began at once the work of the missions which continued uninterruptedly for a whole century. The year 1836 beheld the suppression in Spain of all religious communities whose property and goods were confiscated. Our Missionaries were dispersed, but their zeal for the missions was not cooled. Alone, or in company with some Franciscan or secular priest, they continued to go from village to village in the interior of the island and to benefit the people by their preaching. In 1851, by virtue of a concordat signed between the Holy See and the Spanish government, the Congregation of the Mission was reestablished and immediately missions were organized in Palma, although the Lazarists were still deprived of the ownership of their property and of their revenues. In 1868, new political troubles occurred by which Queen Isabella was dethroned. The Missionaries in Palma were again obliged to disband, and it was only in 1875, when the monarchy was once more proclaimed, that the Lazarists resumed their mission work. It has since been continued up to our own times.

This year (1912), as in former years, our confrères have given missions in our six parishes with most consoling results. We have been asked to give several other missions and these will take up our time until Easter. Usually three priests and a brother form the mission band.

2. Ecclesiastical Retreats.—In the course of this year, as in preceding years, we kept five retreats in our house for
the clergy of this diocese. About two hundred priests attended. These exercises took place in September, October and November. Our house is admirably adapted for the work and it seems that the House of the Mission is very attractive to the clergymen who consider it as their own. True, we try to extend to all a cordial welcome. At different times of the year, several priests come to make a private retreat while many also choose their confessors among our Missionaries. On various occasions, the Bishop has expressed his appreciation of the services rendered by the sons of Saint Vincent to his clergy, and of the missions given by them to the country people; he honors them with his benevolent protection.

3. The Church of the Mission.—When first founded, the Mission had only a small domestic chapel. But the following year, 1737, when our holy Founder was canonized, it was thought proper to build a church in his honor. The corner-stone was laid that same year, while a provisional chapel was erected which to-day serves as a refectory; ten years later the solemn dedication of the church took place and although not very large, it amply suffices for present needs.

We do not perform all ceremonies in our church, and but few instructions are given in the course of the year; many of the faithful from the city as well as from the villages resort to it for confession, as it is well known in Majorca that at any hour of the day, a confessor is to be found. We have also many Communions; I do not believe that any other church in Palma could this year show a longer record than ours.

In the sacristy are preserved (but not offered for veneration) the relics of Pedro Borguny, a native of Palma, who was burned alive for the faith in Algiers. They are kept under seal in a large chest; their history is closely connected with our Congregation.
Pedro Borguny, when he was a slave in Algiers, had the misfortune to renounce his faith; having conceived a great horror for his sin, he wished to repair it and in truth, did so by a glorious martyrdom. He was burned alive on August 30, 1654. Father Philip Le Vacher assisted him in his last moments. When Saint Vincent learned of this fact in Paris, he was so deeply touched that he communicated it to the Community at Saint Lazare's. (Abelly, vol. ii, p. 144.)

The impression made upon the Saint by the martyrdom of this slave, is also found in the letter written by him, May 19, 1655, to Father Ozenne, Superior in Warsaw, in which he gives an account of it. (Vol. vi, p. 145.)

In 1657, as Father Le Vacher prepared to return to Paris, he thought that the best gift he could take to Saint Vincent would be the bones of the young martyr and a picture representing him at the moment he was about to be tortured. The remains of the servant of God were kept ninety years at our former Mother House, in Paris.

On February 16, 1747, Father Debras was elected Superior General and he sent as commissary to Spain, his Assistant, Father Perriquet, with the charge to visit all the houses of the province. In June that same year, Father Perriquet came to Palma. The civil authorities took advantage of this opportunity to ask of the Superior General, in the name of the city, for the relics of their martyred countryman. Father Perriquet promised to use all his influence with Father Debras, and that same year the chest was conveyed to Palma with a letter stating that as there was a house of the Missionaries in Palma, the Superior General sent hither the bones of the blessed martyr. This is why the chest and picture are still kept in our sacristy.

4. The Daughters of Charity.—There are four houses of Daughters of Charity in Palma. The Lazarists of our house are the ordinary and extraordinary confessors of the
Sisters; besides the annual retreats, kept for the houses of Mahon, Minorca, they also give a weekly conference to each of these houses.

5. Other Works.—Besides the works proper to our vocation, the Missionaries are employed in many others: retreats to the poor in the hospital, to the inmates of the home, to the pupils of the Christian Brothers, to pious associations, and at the request of the bishop, to certain parishes and diocesan communities.

6. Revenues.—Our House of Palma cannot be called rich, yet we are provided with necessaries and Providence supplies all our wants. But if the mission itself is not in affluence, the province of Catalonia is still less so; hence we strive to impose sacrifices upon ourselves in order to assist our confrères. We are therefore happy to provide for the support of a small apostolic school. It numbers fifteen boys who are a real consolation to us by their piety and serious application. They follow here a two years' course of Latin, and if they prove satisfactory, we send them to Bellpuig, to the central school of the province.

For several months we have also provided for the internal seminary, which is now entirely dependent upon us. There are to-day (December 1912) eighteen seminarians who are maintained, poorly, it is true, for the house has not sufficient revenues, and we have to make use of all available means to cover the expenses.

After our house in Barcelona was burned, that of Palma gave us all possible assistance.

Perfect regularity, thank God, reigns in our house.

Leander Daydi
MADRID

HOUSE OF SAINT-LOUIS-DES-FRANÇAIS

In October 1913, the President of the French Republic, Mr. Raymond Poincaré, paid a visit to the Spanish king. While in Madrid, he went through the various French establishments, including that of Saint-Louis-des-Français. This establishment comprises the church of Saint-Louis-des-Français, of which Father Tubeuf, C. M., is rector, and the adjoining school and hospital conducted by the Daughters of Charity.

Mr. Poincaré, in his visits to the national institutions, October 9th, began by the French hospital which was founded by the Work of Saint-Louis-des-Français three centuries ago. It accommodates about forty beds.

Father Tubeuf, surrounded by the medical staff and the Sisters of the hospital, received the President and greeted him by the following address:

"Your Excellency:

"The Work of Saint-Louis-des-Français is proud and happy to express to you its deep respect and affectionate gratitude.

"Founded three centuries ago by a gentleman from Picardy, Abbé H. de Saulreux, this Work has never ceased to do good to our compatriots. It extends a hearty welcome to the poor sick, shelters the homeless aged; it gives to youth a solid education and takes delight in making known and appreciated the charity of France.

"Doubtless, Your Excellency, our Work, through the course of its long existence, has met with many vicissitudes, but the constant support of the French government, as well as the great benevolence of the Spanish kings, has never been wanting to it. Trusting in this twofold protection, it may to-day look forward to the future with the fairest hopes."
"Your Excellency's visit is the crowning and reward of these three centuries of devotedness; it shall ever be for our committee and benefactors a precious incentive, while it will bestow upon our Work renewed youth and vitality. "In the name of the Committee of Saint-Louis-des-Français, whose intelligent and disinterested zeal I am happy to praise; "In the name of our medical staff so devoted to our sick; "In the name of the Daughters of Charity whose white cornette, in recalling the name of a great Frenchman, also recalls our fatherland; "In the name of our patients and of our venerable inmates who will never forget this great day; "I most humbly and sincerely thank Your Excellency. Be assured that our efforts will ever tend to increase the union between the two countries. Our task is an easy one, not only because Spain and France are sisters, but because there is no sweeter, no stronger tie than that of charity."

Mr. Poincaré replied in these terms:
"Your Reverence, Gentlemen:
"In the magnificent festivities so graciously offered to the French Republic, by His Majesty Alfonso XIII and the Spanish government, it is but natural that I should set apart some time to visit the sick, the aged and the poor. I know with what jealous care you preserve in the Work, three centuries old, the noble traditions of charity bequeathed you by your predecessors.
"France follows with interest and gratitude the efforts which you make to inspire the poor with a love for her and to maintain by your own example, her reputation of benevolence and generosity.
"The French Republic begs you to accept its thanks and congratulations."
ITALY

In rehearsing the history of the first Lazarists sent to Italy by Saint Vincent de Paul, we note that they resided in the palace del Buffalo; but where this house was located has long been a matter of conjecture.

On the 24th of November last, Father Fontaine, Superior of the house of International Studies, communicated the following:

"I discovered yesterday in the parish of Saint Andrew delle fratte, the famous palace del Buffalo, where our confrères resided several years. Over the doorway is seen a buffalo head in relief and above it this inscription: cum feris ferus. Probably the motto of the proprietor, not of our confrères."

JOURNEY OF SISTER MARIE MAURICE, SUPERIORESS OF THE DAUGHTERS OF CHARITY, TO ITALY.

September 29 — November 4, 1913.

Having already visited the principal houses of the Community in Belgium and Spain, the Superioress of the Daughters of Charity undertook a journey to Italy in order to visit the establishments there.

She also entertained the hope of receiving the blessing of Christ’s Vicar and expressing to him the filial devotedness of the large family confided to her care.

On September 29th, under the protection of the great Archangel Michael, the party, composed of the Most Honored Mother, Sister Gaucher, former Treasurer and now in charge of the house at Clichy, and a Secretary Sister, set out for Italy.
The Central House of Turin where thirty years of the Most Honored Mother's community life were spent, was to be the first stopping place. Even before reaching the station, Mother Maurice could discern in the hazy twilight the outline of her much loved "Saint-Sauveur," and distinguish the lighted windows as those of the infirmary from which it would seem the sick Sisters were already wafting their welcome.

The Visitatrix and Sister Officers were awaiting the travelers at the station. When all reached the chapel of the Central House they were greeted by the strains of the Magnificat followed by holy Mass celebrated by Father Damien, Visitor and Director of the province. For a few moments the happy family of Saint-Sauveur forgot the sacrifice which, some eighteen months previous, it had been called upon to make for the general welfare of the Community.

The first visit of the Superioress to Turin was devoted to the Sister Servants of the city and environs, seventy-five in number, who had been notified to meet her the day after her arrival. It also entered into her plans to perform a pilgrimage to the shrine of Our Lady de la Consolata which is held in great veneration in Turin, and to pay her respects to His Eminence, Cardinal Richelmy, who received her with fatherly kindness.

Among the establishments visited by the Most Honored Mother, we note that of Grugliasco, a house of retreat for the Sisters. Her presence brought with it encouragement and consolation to the inmates who were happy to show their Mother the newly constructed chapel, a gem of architectural beauty, which elicited her warmest admiration.

The itinerary indicated, between Turin and Siena, two stopping places, Alexandria and Massa. At the first, those Sister Servants who, on account of the distance, had not been able to see the Most Honored Mother in Turin,
were afforded the opportunity of meeting her, as she intended to remain there several hours. The house in Alexandria, although poor in appearance, is rich in works and the good accomplished by the Sisters is very great.

Massa Carrara was reached on the evening of October 4th. A storm and pouring rain had rendered the day dark and gloomy, therefore, on entering the beautiful chapel lighted up as on grand festivals, the travelers might almost imagine themselves in a "corner of paradise."

Carrara is the land of marble, hence everything about the house gave evidence of this fact. Sister Galbusera, however, knows well how to keep within the strictest bounds of simplicity. The best impression was produced by the zealous devotedness of the Sisters to the many children under their care.

The following day, October 6th, the travelers found themselves at the Central House of Siena, where the memory of the late Mother Mauche still hovers, seeming to cast its protection over her successor. Sister Boucly had already invited the Sister Servants to come to Siena or to Loreto, and seventy were assembled at the former place.

The Central House, formerly a monastery of Oblates, had assumed a festive appearance, a striking contrast to its usual somber aspect. The rain having ceased, a glorious sunshine illumined the Italian skies, shedding its brilliant rays over the city of arts and historic monuments. Here one truly felt in the city of the great Saint of Italy and of the Popes, Saint Catherine of Siena.

Of the two days which were to be passed in Siena, the afternoon of the second was devoted to visiting the memorable home of Saint Catherine and the church in which her head is still preserved.

But that which especially attracted the Superioress was Loreto and she went there on the 8th of October.
a picturesque site! The angels in truth could not have selected a more charming spot upon which to place their treasure. At a distance, one catches a glimpse of the silvery line of the sea; nearer is a magnificent plain skirted by green hills, while facing Loreto lies Castelfidardo with its undying memories.

A Mass was nearly ended as the pilgrims entered the Santa Casa. In the silence and recollection, the voice of the priest penetrated to the very depths of the heart as he pronounced the words *Et Verbum caro factum est*, the realization of which nineteen centuries ago, filled heaven with joy and brought salvation to earth. The following day the Most Honored Mother enjoyed the privilege of hearing several Masses in the Santa Casa. These were consolations that prepared the way for those reserved for her in the Eternal City, and her heart overflowed with praise and thanksgiving. Had the small group of travelers been aware of the danger from which they had just escaped, their prayer of thanks would, if possible, have been more fervent. They had come to Loreto on the evening train instead (as would have seemed more natural) on that of the morning. This train met with a severe accident in which many passengers were killed. All have since felt that the prayers offered everywhere for the safe journey of the Most Honored Mother and her party were not in vain.

From Loreto to Naples—a trip of twelve hours—the route lay through unparalleled scenery; to the right, in the midst of smiling valleys, were scattered picturesque villages, to the left the waters of the Adriatic on whose surface small boats with bright-hued sails were carried to and fro. In the presence of these ravishing beauties of nature, is it surprising that the heart should be lifted up to praise its Creator?

At the station of Naples, despite the late hour, the travelers were met by a large group of Sisters who, after greet-
ing the Most Honored Mother, withdrew, while she hastened to the Central House. Her happiness on meeting Sister Maurice, the Visitatrix, her own sister, is better imagined than described. On her part Sister E. Maurice sought in every possible way to share her joy, not only with the Sisters of the Central House, but also with those of the neighborhood.

The Most Honored Mother was anxious to visit the principal establishments in Naples, in which the works, so admirably organized, present a most flourishing condition. Her first visit was paid to the Albergo dei Poveri which shelters over two thousand poor of all classes and in which an immense amount of good is effected. She returned from this visit deeply touched, expressing her entire satisfaction. At Monte della Misericordia, assisted by the Ladies of the Committee, she distributed bread and alms to more than five hundred poor.

At the military hospital where there are several patients who were wounded in the late war in Lybia, she went to their bedside to speak a few kind words and to slip into their hands some much appreciated dainties. One of the men, a stalwart negro, asked for more, offering due soldi. He received a fresh allowance, but to his surprise his two cents were not accepted and he had to be told that the sugar plums were given gratis.

The Lina Hospital, named by the foundress in memory of her only daughter Lina, receives only sick and crippled children. Here again the Most Honored Mother’s visit was greatly appreciated by the little ones who, like the soldiers, were made happy by a plentiful supply of bonbons.

At the Central House, a new surprise awaited the travelers when they visited a work under the care of the Seminary. The sight was a most pleasing one: sixty children, ranging from two to four years of age, were seated at a
Rome: St. Peter's and the Vatican. — From an engraving of the nineteenth century.
long table, partaking of the national dish of macaroni, while back of each one, like a guardian angel, stood a Seminary Sister, delighted to serve in their person the little Infant Jesus.

The next morning was devoted to a pilgrimage to Our Lady of the Rosary, in Pompeii. What memories were aroused in the midst of these ruins and in the entire vicinity, at the sight of Mt. Vesuvius and the broken pieces of lava with which the road is thickly covered!

When the pilgrims arrived, Mass was just beginning. It was said by Mgr. Sily, the Holy Father's representative in the basilica, who afterwards extended a cordial welcome to the Most Honored Mother.

The delight experienced in Naples could not altogether make the travelers forget the principal object of their journey, and on October 17th, the Neapolitan Sisters bade farewell to their beloved Superioress.

Accompanied by her sister, Mother Marie Maurice proceeded to Rome, where, on October 21st, at 10:30 A.M., the august Pontiff again received her upon whom, eighteen months previous, when she was still Visitatrix of Piedmont, he had bestowed his blessing. To kneel at his feet was her first movement, but soon, encouraged by the paternal kindness of Pius X, who obliged her to rise, she spoke to him lengthily. He listened with marked benevolence and answered each question, then in a tone of deep interest, inquired about the Superior General, expressing the hope that our Lord would prolong his life many years.

The two families of Saint Vincent were especially mentioned by the Holy Father as giving him entire satisfaction. "The little we do, Your Holiness, is owing to our vocation," answered the Most Honored Mother. "Oh! prize it more and more," continued the Holy Father, "preserve its spirit, for it is your strength and the safeguard of your works."
When the moment arrived to solicit the apostolic blessing for the Community, the Sovereign Pontiff granted it most graciously. His words were also very encouraging when he spoke of the cause of beatification of the Venerable Louise de Marillac. “Yes, yes, the cause is in a fair way,” he assured her, “you should be confident and pray much. I too will be happy to witness the triumph of your Mother and Foundress.”

Before withdrawing, the Most Honored Mother asked His Holiness to receive her sister and traveling companions. They were at once admitted into the presence of the Holy Father, who, as each in turn knelt to receive his blessing, spoke a few kind words. The Superioress then offered a small box containing rosaries sent by the Seminary in Paris and a number of Miraculous Medals. Seeing these, the Holy Father said: “Oh! I know them well and love them much.” Perceiving the offering discreetly placed under the medals, he expressed his thanks to the Most Honored Mother.

The apostolic benediction closed the audience.

Mother Maurice received the same cordial welcome from the Cardinals and Bishops upon whom she called, all expressing their benevolence for the family of Saint Vincent and its venerable Superior, and giving also the same hopes for the cause of the Venerable Louise de Marillac. His Eminence, Cardinal Gotti, Prefect of the Propaganda, especially, could not find terms to praise adequately the works of the Missionaries in distant lands.

These consoling visits were followed by those to the establishments of the Daughters of Charity in Rome. The Most Honored Mother beheld in their prosperous condition, the truth of the words of the Holy Father who, when speaking of the Sisters there, said, “They accomplish much good; I am well pleased with them.”

Intermingled with these visits were several pilgrimages.
A most lively impression was made upon the Superioress by the Mass heard at the Confession of Saint Peter. In the Catacombs, she offered a fervent prayer for her many daughters, that they might be granted the grace to practise that constant immolation which may be said to be the seed of Christians.

Belonging to the diocese of Paris, the Most Honored Mother could not fail to visit the Church of Saint Sabina—the titular church of His Eminence, Cardinal Amette—in order to offer special petitions for this beloved pastor.

The date fixed for her departure, October 28th, having arrived, the party left on their homeward journey. After stopping a few hours in Genoa and Sampierdarena, they reached the Central House of Turin on October 30th. The Sisters here had awaited this second visit to celebrate the golden jubilee of Father Damé, Visitor of the Lazarists and Director of the Sisters in Turin. The Most Honored Mother was happy to extend to the revered Jubilarian the wishes of the the whole province: *Ad multos annos*.

A retreat which was about to begin at the Mother House, Paris, claimed the presence of the Superioress. Therefore, on November 3d, she left Turin, after a farewell that expressed the hope of a speedy return. May Heaven realize this hope by permitting that 1914 may not pass away without witnessing the beatification of the Venerable Louise de Marillac.
Having experienced much consolation during these days passed in Bialykamien, I cannot resist the desire of sharing it with you. I came here to be present at the first examinations of the house-keeping school established by the Daughters of Charity, and it is the gratifying impression left by this examination that I wish to communicate to you.

The works of the Sisters here evidently testify that the spirit of sacrifice and zeal for the glory of God are not entirely extinguished. It is said generally that the spirit of sacrifice, which is a rare thing nowadays, is becoming more and more so, as there are very few of those grand charitable foundations which reflect so great an honor upon past centuries. In each of my visits to this place, I behold a refutation of the charge, for within these last years, our province has been enriched with two important establishments — one in Czortkovo and the other in Bialykamien — the founders having bequeathed all their property to the Daughters of Charity in behalf of the poor. Fifteen years ago, Mr. Schneider, the last owner of Bialykamien, left his whole estate, including several villages and vast forest lands, to the Sisters, requesting them to build a hospital and an orphanage. Having been very much neglected, the property was in a sad condition and the buildings themselves were falling into ruins. On taking possession, the Sisters were obliged to make extensive repairs. Within a short time, however, a magnificent establishment and beautiful church have been erected. A hospital for serious cases, with a dispensary was at once
organized, while in one of the wings of the building an orphanage with an average of forty to fifty children was established. There is besides another smaller infant asylum attached.

By virtue of the benefactor's will, the Daughters of Charity became owners of the parish church and the pastor having withdrawn, they with the approbation of the archbishop, passed over to us the care of this church.

From that time the united efforts of the Missionaries and Sisters have produced the happiest results. Catechism classes for children, an Association of the Children of Mary, and annual retreats during Lent, as well for those of the establishment as for the whole parish, have exercised a most salutary influence. Hence the decree of the Holy Father on daily Communion found the people well prepared and the custom of frequent Communion is becoming quite general.

Last year the archbishop, during his pastoral visit, warmly expressed his satisfaction, too warmly perhaps, for we could but blush when he repeatedly and publicly praised the children of Saint Vincent for their labors in the parish.

Meanwhile, a question of paramount importance here as elsewhere, claimed our special attention — the question of the practical education of girls from the view-point of domestic economy. The need of house-keeping schools was felt here as well as in France. Wishing to imitate Saint Vincent who ever hastened to carry relief to the poor, the Daughters of Charity became enthusiastic over the new project. Without neglecting the work already begun, they contrived to give a ready welcome and to find room for the opening work. The charity for the poor and for the common people which filled their hearts increased their strength and found a means to enlarge the buildings.
They therefore began last year a house-keeping school for the young girls of the village and surrounding small towns. This school proposed to itself two ends: to bestow upon its pupils a thorough Christian education and to train them to a practical knowledge of house-keeping. The Sisters resolved to aim at realizing the first part of this program by forming these young girls to a true and enlightened piety.

As for the second part, their establishment at Bialy-
kamien lent itself to it admirably, as it possesses stables, gardens and orchards. Moreover, the public applauded the work and the government and its officials not only contributed material assistance, but also furnished teachers for the special courses, as for the raising of cattle, gardening, arboriculture, etc.

The first eight months' course was closed by public examinations on June 26th last, at which were present many representatives of the public offices and associations, as well as distinguished persons of the environs.

The examinations bearing upon theoretical and practical subjects proved successful; the pupils are well advanced and their answers made a favorable impression. Some of those present had up to that moment believed that the Daughters of Charity were not equal to a task of this kind—which seemed too progressive—and they were of the opinion that religious are not able either to understand or to meet these needs of the people. The examinations have fully dissipated these prejudices and they openly acknowledge that they had been very much mistaken.

The examinations were followed by a touching and consoling scene, as the pupils, instead of expressing their joy at returning to their homes, asked to remain longer with the Sisters. This request was not granted and the young girls left their school in tears.

The great satisfaction expressed by persons who are
competent judges on the subject of these branches of education, was for our Sisters as for myself a sweet consolation.

It must indeed have redounded to the glory of God that the children of Saint Vincent should have been publicly recognized as capable of understanding the needs of the common people at all times and to provide for them intelligently and devotedly.

G. SLOMINSKI

Sister Zaleske, Visitatrix of the Daughters of Charity, in one of her letters, wrote the following lines on the same subject.

Cracow, June 27, 1913

... We came here to be present at the examinations of the house-keeping school course. The first trial has proved successful beyond expectation. The daughters of the farmers of Galicia and of the duchy of Posen were ready to meet the examiners and they answered all questions with admirable precision.

There was an exhibit of handiwork, pieces of underwear, dresses etc.; samples of different kinds of bread, pastry and meats, with various provisions.

The president of the Agricultural Board and the inspectors who showed great interest in the work by giving instructions in gardening, field labor, etc., were well satisfied.

I believe Saint Vincent and our Venerable Mother must have looked with delight upon these young village girls assembled in this establishment and on their parents who had been invited to come here for the occasion, and who were justly proud of the assurance with which their daughters answered the rather difficult questions put to them.
PRUSSIAN-POLAND

THE DAUGHTERS OF CHARITY IN POSEN

Among the few religious communities in Prussian Poland, whose sole work is the care of the sick, the Daughters of Charity rank first, their principal house being situated in Culm on the Warthe.

The Sisters, whose only aim is to follow in all things the wise counsels of their founder, Saint Vincent de Paul, and to devote themselves to the salvation of their neighbor, have gained the goodwill of the people. And in truth, who would not appreciate a devotedness as disinterested as it is constant and discreet?

For the present we shall be content to mention the works of the Sisters in the capital of the Province, that is, in Posen.

The population, two-thirds of which are Poles and one-third Germans, is about 200,000. The city is divided into two parts: the old and the new quarter.

In the old quarter may be seen a fine house large enough to accommodate two hundred patients. It was formerly attached to a beautiful church and belonged to the Poor Clares. The government having confiscated this property in 1822, converted it into a hospital and placed it in charge of the Daughters of Charity.

There is in the church a statue representing the Transfiguration of our Lord. The legend relates that a sick man having been favored with a vision of our Lord, was told by Him to dig from the rubbish there an old statue and to take care of it. The man obeyed and having recovered his health, he, in thanksgiving, erected the church on this same spot.

There are thirty-two Sisters in this house which is the
oldest as well as the most important establishment of the Daughters of Charity in Posen. The amount of good done here is very great and the Sisters pay no heed either to the rank or nationality of their patients.

Of these, many received as free patients in the hospital where they are cared for as in their own homes, have returned with grateful hearts to their former occupations. A few others have done better. In return for the devoted services of which they were the recipients, they have entered the Congregation of Saint Vincent de Paul, thus becoming “brothers” to the “Sisters,” and they may now with them claim Saint Vincent as their Father.

The secular clergy of the city hold the Sisters in high esteem and are happy to celebrate Mass in their chapel and to preach to the crowds who come there.

The late Archbishop Stablewski frequently visited the hospital, and to-day Bishop Likowski, notwithstanding his advanced age, continues to be the Sisters’ confessor and every Sunday he celebrates Mass in their chapel. When sick, he never fails to call upon the Sisters, depending as much on their skill for nursing as on the efficacy of their prayers.

When Sister Suminska, who was in charge of the establishment, died in January 1912, her remains were accompanied to the grave by two bishops, nearly eighty priests, and an immense crowd.

Not very distant from the hospital, is another establishment which although very small at its opening, has considerably developed within the last sixty years and to-day it ranks among the most important. This is Saint Joseph’s Orphanage, a free hospital for children. There are about twenty Sisters in this establishment and over one hundred children. The doctors are happy to give their services without remuneration to so excellent a work.

We may mention here that one of the Sisters known
throughout the Community, celebrated recently, in 1911, the fiftieth anniversary of her religious profession. On this occasion a newspaper of Posen published a long article recalling the services rendered by her as well during the war as in time of peace. There is not a child in Posen who is not acquainted with this good Sister.

We have also in this city an orphanage with an average of seventy children who are cared for by seven Sisters, and at Srodka, a suburb of Posen, a hospital for about forty old people, which is conducted by three Sisters.

The Eye Clinic which is so well-known in Posen and which affords so many opportunities for doing good, employs seven Sisters.

The students of the new diocesan seminary are also benefited by the devoted care of four Daughters of Charity, who have charge of the infirmary and refectory. The sick students are happy to hear the Sisters speak of their Blessed Father, Saint Vincent de Paul, who although his labors were confined to France, has made charity radiate over the whole world.

Within the last few years, two other establishments have been founded in Posen and placed in charge of the Daughters of Charity. One is a children’s asylum situated in Glowna quarter, which shelters sixty children under the care of three Sisters. The other, Saint Lazarus, located in one of the suburbs, on the other side of the city, is a hospital which was opened in 1911. Forty consumptives find here a pleasant home which is served by seven Sisters.

There are eighty-five Daughters of Charity in Posen, a number comparatively small for a population of 200,000; the Sisters are known by all and they are an honor to our old city of Posen.

They have, besides the above, other establishments in the province of Posen, as also in Silesia, Eastern and Western
Prussia; these are dependent upon the Central House in Culm while those in Germany are under the Central House of Cologne. But everywhere it is the same love for Jesus Christ which dominates every other consideration and is productive of similar devotedness towards all sufferers.

Paris, August, 1912

LEO CHOCIESZINSKI

THE BALKAN STATES

In the Second Balkan War, Bulgaria, as we have already mentioned (page 45), found herself struggling against her former allies to which was now joined Rumania, eager to profit by the occasion to extend her territory. Bulgaria, which had miscalculated her forces, found herself almost immediately driven to the last extremity, and was finally compelled to yield. On August 10, 1913, she signed the Treaty of Bucharest, by which the part of her dominions, extending from the Danube above Turtukai to the Black Sea south of Ekrena, was ceded to Rumania. She also agreed to leave Kavalla to Greece. Servia in turn ceded Strumitza to Bulgaria, but retained possession of Kotchana, Istripe and Radovitch. There also remained to Bulgaria rich and vast possessions in Thrace and Macedonia, notably the port of Dédé-Agaché.

While the allies were thus disputing among themselves, Turkey made good her opportunity. Having mustered her troops, she marched them into the territory which had been wrested from her, reoccupied Adrianople (July 22d), Lule-Burgos, and Kir-Kilisse. These cities were afterwards secured to her by the Turco-Bulgarian treaty signed at Constantinople September 20, 1913. Greece in Novem-
ber 1913, and Servia in December, signed treaties with Turkey, which assured to them the possession of their respective conquests.

THE CATHOLICS IN OLD TURKEY IN EUROPE

At the moment when a new political partition of the territories which formerly constituted Turkey in Europe, and consequently the partition of the Catholics under new civil governments is taking place, it is well to keep in mind the actual position of the Church there. According to *Les Echos d'Orient* (May-June, 1913), it is as follows:

The Catholics of old Turkey in Europe are: either the Latin Catholics (about 180,000) or the Bulgarian Catholics of the Byzantine rite (15,000) or the Greek Catholics (300).

**The Catholics of the Latin Rite.**—These are of two distinct classes: 1- *The foreigners* dispersed in Macedonia and Thrace, up to the present dependent upon the vicariate apostolic of *Constantinople* (vilayets of Monastir, Salonica and Adrianople); 35 to 40,000 (30,000 in Constantinople alone), of whom 5,500 at most will be freed from the Turkish rule. Those of the vilayets of Monastir and Salonica (Latin Mission of Macedonia) are confided to the French Lazarists (the French Christian Brothers have in Salonica a French College of 350 pupils); —those of the vilayet of Adrianople (Latin Mission of Thrace) are in charge of the Italian Conventuals and the French Fathers of the Assumption (who have in Cara-Agatch, a quarter in Adrianople, a college of 130 students and in Gallipoli a school of 75 pupils; another college of 100 students in Adrianople is conducted by the Polish Fathers of the Resurrection.

2- *The Albanians*, 140 to 150,000, found principally on the frontiers of Montenegro and in Northern Albania.
The hierarchy is regularly constituted here and comprises seven dioceses, including the nullius Abbey of the Mirdites):—a) the ecclesiastical province of Scutari with an archbishop's see at Scutari and the three sees of Alessio, Pulati and Sappa; 77 parishes in the whole province; a seminary in Scutari founded in 1856, confided to the Jesuit Fathers and devoted to the formation of the clerics of the seven Albanian dioceses, *Seminarium pontificium albanense* (about 50 of the students go to Innsbruck to the House of the Jesuits for their last two years of theology); the Jesuit Fathers, twenty in number, have still a primary school in Scutari and also the flourishing college of Saint Francis Xavier, which counts over 300 students; besides the Jesuits, there are about thirty Franciscans who are in charge of fifteen parishes;—b) the archdiocese of Durazzo depending directly upon the Holy See: about 13,500 Catholics with thirteen native secular priests and seven Franciscans;—c) the archdiocese of Uskub, directly under the Holy See: about 20,000 Catholics, fifteen secular priests and four Franciscans;—d) the Benedictine abbey of Saint Alexander of Oroche or of the Mirdites, withdrawn from the jurisdiction of the bishop of Alessio and placed directly under Rome by the decree *Supra montem Mirditarum* of October 25, 1888: 25,000 Catholics (the whole tribe of the Mirdites), fifteen parishes with eleven secular priests and three Franciscans: the Abbot, Mgr. Primo Dochi, ranks as an archbishop.

**Bulgarian Catholics of the Byzantine Rite.**—About 15,000 under the jurisdiction of an archbishop and of two vicars apostolic: the archbishop resides in Constantinople and is charged, in spiritual matters, with the Bulgarians of Constantinople only, but in civil matters he is the representative at the Turkish court, of all the Bulgarian Catholics of the Byzantine rite of the Empire; the
vicariate apostolic of Macedonia: residence, Salonica; about 12,000 faithful with thirty to thirty-five secular priests and about ten Lazarists who have founded a normal school for Christian teachers, and near Salonica (at Zeitennlik) a seminary (with about thirty seminarians):— the vicariate apostolic of Thrace: residence, Adrianople: scarcely more than 4,000 faithful (including about one hundred families which now reside not in Turkey, properly speaking, but in the kingdom of Bulgaria); about fifteen secular priests with six Fathers of the Assumption and five Polish Fathers of the Resurrection who have adopted the Oriental rite. These last have founded in the Cara-Agatch quarter a small free preparatory seminary where thirty-five boys follow a course of grammar and humanities before entering the ecclesiastical seminary of Saint Leo, established in Constantinople by these same Fathers for the Greeks, Bulgarians and Armenians.

Greek Catholics. —Scarcely 300 but among whom efforts are made to establish the beginnings of a new apostolate: spread chiefly in the northern part of the peninsula of Gallipoli, in Gallipoli itself, and in Malgara and Daoudeli: six priests of their rite, of whom one is a Father of the Assumption and five are seculars. Moreover, on November 30, 1913, Rome granted them a bishop of their own rite in the person of Rt. Rev. Isaias Papadopoulos, who in his youth returned to the Roman unity. The Byzantine rite is followed by a large majority of Oriental Christians, orthodox or Catholic (140 millions, of whom five and a half millions are Catholics, out of a total of 148 millions, the remainder of whom are Oriental Christians of different rites); but it comprises as many languages as nationalities: Greeks, Slavs, Rumanians, Georgians, and many Syrians, who make use of it each in the national tongue.

Such is the information furnished by les Echos d’Orient.
— How far under their new governments, especially those of Greece and Servia, will Catholics enjoy religious liberty? This is a question which calls for close study. Divers observations relative to these countries which have passed under the Greek authority, show the situation for Catholics as somewhat unsatisfactory. We shall refer to this subject in our next issue.