Pictures from the Past: Mount St. Joseph, Cincinnati, Ohio

JUDITH METZ, S.C.
When the first four Sisters of Charity arrived from Emmitsburg, Maryland, in Cincinnati, Ohio, in October 1829, they opened St. Peter’s girls’ orphanage and school in a rented house, taking its name from the nearby Cathedral. Within a few years, Bishop John Purcell purchased a mansion just a few blocks from the Ohio River to accommodate the growing enrollment in both the school and orphanage. This building served as the home for the orphanage and school (1836-1854), and later for St. John’s Hospital (1854-1866), the first Catholic hospital in the city.

In March 1852 six sisters on the Cincinnati mission, led by Sister Margaret George, formed an independent diocesan congregation, the Sisters of Charity of Cincinnati. They immediately opened a novitiate, began to expand their ministries, and searched for a suitable motherhouse. Within a year they acquired property on a hillside overlooking the city and named their stately new home Mount St. Vincent. After adding a third story and porches, it became the first motherhouse as well as the location of Mount St. Vincent Academy.
Within a few years the needs of the community and the academy outgrew the capacity of this location. The Sisters sold the property, and another piece of land they owned, in order to purchase the 33-acre estate of Judge Alderson, located just a few miles farther west of the city. English author Mary Howitt, who spent a year visiting relatives there, wrote a description of the property in a memoir, *Our Cousins in Ohio*. “The house,” she noted, “stood at a little distance from the road,” and “was white, [and] had green Venetian outside shutters to the windows. In front there was a large two-storied porch, up which grew in wild luxuriance a beautiful prairie rose.... On the sunny side of the house... there ran along its whole length a broad piazza; which, like the porch, was two-storied; so that both the upper and lower rooms opened into it.... It was approached from the road by an avenue of locust-trees; and the lawn itself was scattered over and grouped with cedar and
catalpa trees.”¹ There was a lovely deer park and a nearby clump of willows called Willow Glen. To the south and west of the home were orchards of apple, plum, peach, and pear trees, and beyond, a wonderful meadow and a deep spring.

The estate, dubbed “The Cedars” by the Alderson family, was renamed “Cedar Grove” after Sister Sophia Gilmeyer’s home in Maryland, while the Sisters fondly referred to the home on the estate as “The Cradle.” This beautiful location served as the motherhouse for the Sisters of Charity until 1884. From here sisters left to serve as Civil War nurses, began their journeys over the Santa Fe Trail to open missions in the New Mexico and Colorado Territories, presided over a growing number of new ministries, and welcomed students to Mount St. Vincent Academy.

Within six months of acquiring Mount St. Vincent, Cedar Grove, the cornerstone for a five-story brick academy building was laid. Opening in November 1858, this addition allowed Mount St. Vincent Academy to expand; while the purchase of additional property and the construction of another building in 1874 is testimony to the ongoing growth of the community and success of the academy.

¹ Mary Howitt, Our Cousins in Ohio (London: A. W. Bennett, 1866), pp. 2-3.
But changing times helped determine the future of the Sisters of Charity. The growth of Cincinnati and increasing population pressures in the downtown area led to the construction of five inclines, allowing people to reside on the hilltops surrounding the city while commuting to their jobs. Anticipating this development, the Sisters of Charity purchased a farm in 1869 in Delhi Township, about five miles west of Mount St. Vincent. This delightful spot overlooking the Ohio River would provide an ideal future location for a motherhouse, novitiate, and academy. The red-brick farmhouse, re-named “St. Joseph House,” immediately became the novitiate. The Sisters added a frame addition to provide a chapel, dining room, and infirmary.
When the Price Hill Incline opened in 1874 the Sisters were immediately pressured by real estate developers to sell some of the Mount St. Vincent property for residential purposes. A large portion was sold in the early 1880s. The community used the funds to purchase several additional farms in Delhi adjacent to St. Joseph House, with the intent of eventually moving the motherhouse and boarding academy there.

Mount St. Joseph Motherhouse was designed by Cincinnati architect A.C. Nash. The buildings were of blue limestone, quarried on the property, with sandstone trim. Dedicated in June 1884, the Sisters proudly moved into their new home. The fine building featured a beautiful chapel, with exquisite furnishings, including a hand-carved communion railing created by five of the sisters. Gifts in honor of the Golden Jubilees of two of the founding members, Mother Josephine Harvey and Sister Anthony O’Connell, celebrated in the spring of 1885, further enhanced the new motherhouse. Many sisters had their first glimpse of Mount St. Joseph when they came for retreats and classes during the summer of 1885. Around noon on the 16th of July, the day after one of the retreats ended, smoke was seen pouring from the roof of the year-old motherhouse. Because fire engines from the city were not able to navigate the steep hill in front of the property, water from the large cisterns went unused. By evening the charred brick walls and fire-proof vault containing the archives were all that remained of the majestic building. The splendid chapel furnishings were destroyed; the clothing and shoes ready to be distributed to the sisters leaving for their various missions were all in ashes.

The infirm sisters returned to Mount St. Vincent, while Archbishop William Elder offered the temporarily closed St. Mary Seminary for the use of the novices. Merchants and bankers were generous in their dealings as the Sisters made plans to rebuild. Railroad officials, who had already put in a special switch at St. Joseph (Railroad) Station for loading and unloading building materials, now made a more generous offer of reduced freight rates “to do what we can to help rebuild your House.”

Within several days of the fire, work began on a new Mount St. Joseph, using materials already on the grounds. By the summer of 1886, Marian Hall, the west wing of the proposed new motherhouse, was ready for the Sisters to return. The new structures were designed by Adolph Druiding, a German-born architect/builder whose Chicago firm was known throughout the Midwest German-Catholic community for impressive buildings. Work continued on the center and east wings, with the entire complex completed by 1899.

The new Mount St. Joseph Motherhouse is in the Romanesque-revival style, constructed of red brick with white, rough-cut stones along the first story, in the keystones, and in horizontal bands. The roof is made up of a series of peaks with one squared central bell tower. At the main entrance, huge wooden doors swing open to a second set of doors graced with etched glass. Stained glass windows in nearby parlor transoms, and a richly carved wooden staircase create a sense of strength and groundedness. The long hallways extending on either side of the entrance have high ceilings with wooden arches placed
periodically along the expanse. The use of quartered oak throughout the building is one of the most dramatic features, evident in arches, circular stairwells, abundant wainscoting, and wooden blinds.

Immaculate Conception Chapel was dedicated in 1901 and consecrated two years later. Built in the shape of a Latin cross, this magnificent four-story design is an expression of Renaissance/Romanesque architecture. Vaulted ceilings coalesce to form a central dome, which is enhanced with a fresco celebrating the Blessed Sacrament painted by Richard Bachman. A second large fresco in the sanctuary dome is by German-born artist, Wilhelm Lamprecht. Eleven months in its execution, it depicts the passage from the book of Revelations: “A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.”² God the Father and the Holy Spirit appear above her head and the entire painting is surrounded by angels and cherubs. The chapel was renovated in 2000 to create a more contemporary worship space. A new octagonal altar was placed on a circular peninsula at the center of the architectural cruciform of the chapel. The white marble of the original altar was used in a pedestal on

² Rev. 12:1.
which the tabernacle rests and a Baptismal font. The painted glass windows and frescoes were restored, the lighting was improved, and new seating included a combination of chairs and pews.

A second remarkable location at Mount St. Joseph is the Art Gallery. Its ornate woodwork balcony including decorative haunches, wrought iron railings on the circular staircase and the second floor balcony, and ceiling medallions, make it one of the most beautiful rooms in the building. A rosette theme is carried throughout the woodwork on the underside of the balcony, along its outer edge, and in the wrought iron railing. The stained glass windows in the doors were created by art students at the College of Mount St. Joseph. Although pressed into service for other uses through the years, it currently displays paintings, furniture, pottery and other pieces of art belonging to the Sisters of Charity.

Besides serving as the motherhouse of the Sisters of Charity, Mount St. Joseph served for several years as the home of St. Aloysius Academy for boys before it moved to another location. In 1906 Mount St. Joseph Academy for Girls opened. The Sisters closed the boarding academy at Mount St. Vincent, Cedar Grove, at that time, but continued to operate a day academy there.
Through the years the Academy expanded its curriculum, offering “post-graduate” courses as women began to seek further education. Flowing from this, the College of Mount St. Joseph opened in 1920. It soon outgrew the space available, and in 1927 Seton Hall, containing offices, a library, classrooms and bedrooms, was opened. As college enrollment continued to expand, the Sisters closed Mount St. Joseph Academy in 1947 to devote all available space to the college.

With the use of the motherhouse extending more than a century, changes, retooling, relocations, and renovations have been the order of the day. This became especially true when the College of Mount St. Joseph relocated to a new facility in 1962. Former dormitories became bedrooms; classrooms became offices and meeting rooms. For a time the Mount Campus School and Eldermount, an adult day center, were located at the motherhouse. But over the many years and through the many changes, every effort has been made to retain its original beauty and architectural integrity.

Other notable features of the campus include:

- A cemetery at the rear of the property was created in 1884, even before the first Mount St. Joseph was completed. The original burials were laid out in a circular fashion around a smaller inner circle surrounded by stately oak trees. By terracing hillsides to the north
of the original plots, additional space for burials was created in 1930. In recent years a further addition was made.

- In the days before electricity, a pond and ice house was built. When this became obsolete, the ice house was transformed into a grotto honoring Our Lady of Lourdes. Around 1950 these statues were moved to a more prominent place on the campus and a new shrine was built.
- In the late 1940s, Mother Margaret Hall, a home for aged and infirm sisters, was built. A six-story structure, it has been extensively renovated through the years to meet changing needs.
- Fine outdoor statuary graces the grounds. Some, such as the statue of St. Joseph, have historic significance. This statue was located near the edge of the hill on which Mount St. Joseph stands with the express intent of placing this protector-saint in charge of making sure the hill did not slide! So far he has lived up to his responsibility.

In addition to the Motherhouse buildings, the extensive property owned by the Sisters of Charity is now occupied by two sponsored ministries: The College of Mount Saint Joseph; and Bayley, a continuing care retirement community. What used to be farmlands and orchards is now home to seniors, and what was once a turkey farm now educates students to become mature and responsible citizens of the world.
Cincinnati riverfront, 1829.

Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH
The first Mount St. Vincent, 1854.

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*
Mount St. Vincent, Cedar Grove, 1857.

Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH
Mount St. Vincent Academy, sister with students.

Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH
The Mt. Adams, Cincinnati, incline; and St. Joseph House novitiate, 1869.

Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH
An architect’s drawing of Mount St. Joseph, ca. 1883; the ruins of the 1885 fire that burned down the first Mount St. Joseph.

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*
St. Joseph Railroad Station.

Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH
The front entrance; and the new Mount St. Joseph Motherhouse.

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*
The circular main staircase constructed of oak.

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*
1) The chapel, ca. 1908; 2) The chapel’s organ and choir loft

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*
3) The present-day chapel.

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*
The Art Gallery at Mount St. Joseph.

Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH
Students on lawn of Mount St. Joseph Academy.

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*

The College of Mount St. Joseph class of 1921-1922.

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*
1) The cemetery, ca. 1890; 2) The cemetery cross; 3) Terracing in the cemetery.

Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH
The grotto; and the grotto building converted from an ice house.

*Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH*
Mother Margaret Hall Infirmary, ca. 1947.

Courtesy Sisters of Charity of Cincinnati,
Mount St. Joseph, OH

The academy building, Mount St. Vincent, Cedar Grove.

Courtesy Sisters of Charity of Cincinnati, Mount St. Joseph, OH
NEWS

Changes to the Editorial Board

In the spring of 2013 long-time Vincentian Studies Institute member and Editorial Board contributor John Sledziona, C.M., of the New England Province of the Congregation of the Mission, announced that he would be stepping down from the board. We would like to express our thanks to Fr. Sledziona for his many years of service and invaluable contributions to Vincentian scholarship on our behalf.


Dr. Forrestal has also delivered an impressive number of conference and seminar papers on French and Catholic history, the history of the Congregation of the Mission, and Vincent de Paul. Over the course of her career she has been awarded multiple grants to support her research, including from the Millenium Research Fund, NUI Galway, for the project “Vincent de Paul: The Formation of Identity and Culture in Early Modern Catholicism” (2006); from the IRCHSS Research Fellowship, for “Vincent de Paul: The Making of an Icon” (2009-10); and the Digital Humanities Award: website and editorship of online collection of primary documents, funding body: DePaul University (2012-15).

We take this opportunity to welcome Dr. Forrestal to the Editorial Board, and offer our thanks to her as she begins her work with us to shape the future of the Vincentian Studies Institute and our publications.
Barbara Diefendorf, Ph.D., receives the Pierre Coste Prize

A modern day scholar of French history was honored for her distinguished contributions to Vincentian historiography on 27 September 2013, the feast day of St. Vincent de Paul.

Barbara Diefendorf, Ph.D., a Boston University professor of history, is the 2013 recipient of the Vincentian Studies Institute’s Pierre Coste Prize. Named for the Reverend Pierre Coste, C.M., the 20th century French Vincentian historian known as the father of modern Vincentian studies, the award recognizes distinguished contributions in Vincentian scholarship.

Chair of the Vincentian Studies Institute and Senior Executive for DePaul University Mission, Edward R. Udovic, C.M., said “Dr. Diefendorf is being honored for her signal contributions to the religious historiography of 17th century France, which have in turn greatly contributed to the contextualization of Vincent de Paul and Louise de Marillac and the foundation of the Vincentian tradition.”

Dr. Diefendorf attended the University of California, Berkeley, where she earned undergraduate, graduate, and doctoral degrees in French and history. She has taught European history at Boston University since 1980, and is the author of Paris City Councillors in the Sixteenth Century: The Politics of Patrimony; Beneath the Cross: Catholics and Huguenots in Sixteenth-Century Paris, which was awarded the New England Historical Association and National Huguenot Association book prizes; From Penitence to Charity: Pious Women and the Catholic Reformation in Paris, which was awarded the J. Russell Major Prize by the American Historical Association; and The Saint Bartholomew’s Day Massacre: A Brief History with Documents.

“I came to study 17th century French spirituality as a way of exploring the Catholic revival that followed France’s Wars of Religion, an earlier subject of my research,” said Dr. Diefendorf. “Although my first interest lay in the penitential and ascetic spirituality that grew out of the wars, I quickly realized that I needed to account for very different spiritual currents as well.”

“The apostolic charity that lay at the heart of the work of Vincent de Paul and Louise de Marillac in particular intrigued me, because of its contrast with the inward-looking asceticism that followed on the heels of the wars,” Dr. Diefendorf said. “I first attempted to bring these diverse strands of piety together in a paper presented at the Vincentian Heritage Symposium held at DePaul University in 1992. I had no idea of it at the time, but the title I chose for that paper, “From Penitence to Charity,” would offer not only the title but also the essential narrative of my next book. The fact that I first presented this work at DePaul makes the Pierre Coste Prize especially meaningful for me.”

The Pierre Coste Prize was established in 2003 in preparation for the 25th anniversary celebration of the Vincentian Studies Institute. Previous honorees include, Marie Poole, D.C., editor of the Vincentian translation project (2004); Stafford Poole, C.M., a Vincentian historian and longtime member of the V.S.I. (2006); Louise Sullivan, D.C., author of several
Vincentian works including *Saint Louise de Marillac: Spiritual Writings* and *Sister Rosalie Rendu: A Daughter of Charity on Fire with Love for the Poor* (2010); and the late Paul Henzmann, C.M., the archivist at the Maison-Mere of the Congregation of the Mission in Paris (2010).

**Announcement: “What did Louise Say?” Online quotes database debuts**

What did Louise say? ([topaz.cstcis.cti.depaul.edu/ldm](http://topaz.cstcis.cti.depaul.edu/ldm)) DePaul University has launched a searchable, interactive Internet database that provides worldwide access to the wisdom of St. Louise de Marillac. It serves as a companion to “What did Vincent Say?” ([topaz.cstcis.cti.depaul.edu/quotes](http://topaz.cstcis.cti.depaul.edu/quotes)) a popular database launched in January 2012 offering quotes from Vincent de Paul.

Scott Kelley, assistant vice president for Vincentian Scholarship in the Office of Mission and Values at DePaul University in Chicago, directed the project. “While there are thousands of pages of primary source material available online through the Vincentian Heritage Collections, many people often ask to source a quote they came across from Vincent or Louise. The Louise de Marillac site is intended to showcase the profound wisdom of a woman who is a co-founder of the Vincentian family.”

There are almost 400 quotes in the database. Users simply search by word or phrase to locate a specific quote or to identify a quote on a particular topic. All quotes were taken from the *Spiritual Writings of Louise de Marillac*, edited and translated from the original French edition *Sainte Louise de Marillac: Ecrits Spirituels* by Sister Louise Sullivan, D.C., and published in 1991. Users can also recommend their favorite quotes for consideration if they are not yet included.

So what’s next? Plans are underway to create a database for Elizabeth Ann Seton to be released sometime in 2014.

**Announcement: New collection of Catholic and Vincentian History Available Online**

The Vincentian Studies Institute of DePaul University has launched a new online research archive that will provide access to an array of historical documents on the Catholic Reformation, with special focus on Vincentian history. The website, which was created by Dr. Alison Forrestal of the National University of Ireland, Galway, and Dr. Felicia Roşu of Leiden University, Netherlands, can be found at: [earlymoderndocs.omeka.net/](http://earlymoderndocs.omeka.net/).

The first materials posted to the site are a collection of sources relating to Vincent de Paul and the Congregation of the Mission from the 1620s to the 1670s. These are drawn from the archives of the Holy See, especially from the archives of the Congregation of Propaganda Fide in Rome.
The material will be invaluable to specialist researchers. It also contains information that will be of interest to the general public on topics such as the Vincentian missions in North Africa and Madagascar, jurisdictional disputes, political relationships and popular devotions. The collection includes summaries of individual documents, and will eventually house transcriptions of particularly valuable correspondence, reports and minutes. More documents will be added soon.

The creation of the website and the publication of the collection are the fruits of a project first funded by the Irish Research Council, but now supported by DePaul University, Leiden University, and the National University of Ireland, Galway.

“DePaul University’s collaborative support of this research highlights its role as the premier international center for Vincentian studies,” said the Rev. Edward R. Udovic, C.M., DePaul’s senior executive for university mission. “We believe it will be a valuable resource for both historians and others interested in the history of the Church and the Vincentians.”

DePaul University Libraries Presents: The Vincentian Holy Card Digital Collection

DePaul University Libraries, in cooperation with DePaul’s Vincentian Studies Institute, is proud to announce a new digital collection of devotional cards featuring St. Vincent de Paul, St. Louise de Marillac, the Congregation of the Mission, and the Daughters of Charity. These cards span several centuries and many languages, and reveal the trends and shifts in the iconography of St. Vincent through the 19th and 20th centuries. Objects such as holy cards also give a fascinating glimpse into the history, and distribution, of Catholic material culture.

This collection represents a small portion of DePaul University’s Vincentian Studies Collection, which includes books, journals and serials, newspapers, catalogs and bibliographies, maps, archival material, illustrations and art objects, as well as a large collection of ephemera.

The Vincentian Holy Cards digital collection can be viewed at: digicol.lib.depaul.edu/cdm/landingpage/collection/p15448coll4
PUBLICATIONS

Notable Books


An important contextual study given the importance of Baltimore and New York as early centers of the Vincentian experience in the United States. From the jacket: “Distinguished historian Robert Emmett Curran presents an informed and balanced study of the American Catholic Church’s experience in its two most important regions in the nineteenth and twentieth centuries. Spanning the years 1805 to 1915, Curran highlights the rivalry and tension between the northeast and southeast, specifically New York and Maryland, in assuming leadership of the church in America and the Society of Jesus. Slavery, polity, religious culture, education, the intellectual life, and social justice — all were integral to the American Church’s formation and development, and each is explored in this book. The essays provide a unique vantage point to the American Catholic experience by their focus on two communities that played such an incomparable role in shaping the character of the church in America. Based on exemplary archival research and scholarship, the book offers an engaging history of the northward shift in power and influence in the nineteenth century.” Available here


This volume explores the evolving jurisprudence and social customs in Early Modern France with respect to illegitimacy and the political history of the family. The first two chapters in particular provide fascinating insights into Louise de Marillac’s conflicted status as the acknowledged “natural daughter” of Louis de Marillac, born out of wedlock. Chapter 1: “Bastardy in Sixteenth-Century French Legal Doctrine and Practice.” Chapter 2: “Jurisprudential Reform of Illegitimacy in Seventeenth-Century France.” Available here


The first women to incorporate a business in Los Angeles, the Daughters of Charity played a pivotal role in shaping the quality of health services for the county’s indigent sick. As hospitals transformed from social welfare institutions to medically oriented businesses in the late nineteenth century, these Roman Catholic sisters developed innovative business strategies to retain their historic leadership position in the city’s hospital industry without relinquishing their religious commitment to care for the poor. This work provides new insights into women’s entrepreneurial activities and social advocacy work in the West,
while documenting the rich heritage of a religious community and its impact on nursing history.

Kristine Ashton Gunnell is a Research Scholar at UCLA’s Center for the Study of Women. Title available here: http://tinyurl.com/GunnellBook


From the publisher: “For many Americans, nuns and sisters are the face of the Catholic Church. Far more visible than priests, Catholic women religious teach at schools, found hospitals, offer food to the poor, and minister to those in need. Their work has shaped the American Catholic Church throughout its history. Yet despite their high profile, a concise history of American Catholic sisters and nuns has yet to be published. In Called to Serve, Margaret M. McGuinness provides the reader with an overview of the history of Catholic women religious in American life, from the colonial period to the present. ...Rigorously researched and engagingly written, Called to Serve offers a compelling portrait of Catholic women religious throughout American history.” Of note, the volume makes mention of the contributions of the Daughters of Charity and the Sisters of Charity of St. Joseph. Available here


From the jacket: “Pour une population qui était environ un cinquième de l’Europe, la France a été au XVIIe siècle le théâtre des efforts gigantesques de deux acteurs collectifs: effort durable d’action cohérent et rationnelle de la monarchie, effort massif de conversion et de contrôle des populations par l’Église catholique. Face à une diversité foisonnante, l’histoire sociale est ici un observatoire privilégié dans une perspective du synthèse: les rapports de production et d’échange sont étudiés en liaison avec la conjoncture économique; les relations inter-personnelles et les aspects de société d’ordres sont observés en liaison avec l’activité monarchique, et des niveaux sont distingués pour analyser les processus culturels.” Available here


From the cover: “2013 marks the two hundredth anniversary of the birth of Blessed Antoine-Frederic Ozanam. The worldwide Society of Saint Vincent de Paul has planned celebrations for his birthday and feast day. This new biography, the first in English in many years, is dedicated to this remarkable Catholic layman.” Fr. Ramson has been speaking on the life and spirituality of Blessed Frederic Ozanam for a good number of years throughout the United States, Canada, Haiti, and during his time as a missionary in Kenya. He is the author of Praying with Frederic Ozanam. Available here

Of particular interest, chapter 4: “The Age of Confessionalism in which Rapley describes the role of religious orders in the Catholic regions of Europe, focusing primarily on France. The attempt of religious women to move beyond the requirement of cloister imposed by the Council of Trent is portrayed with the story of Ss. Jeanne de Chantal and Frances de Sales and the foundation of the Visitation. St. Vincent de Paul and the Congregation of the Mission, St. Louise de Marillac and the Daughters of Charity, and St. Jean-Baptiste de la Salle and the teaching brothers demonstrate the importance of the social ministries of charity and teaching. The reform of Armand-Jean to Rancé and the origins of the Trappists conclude the chapter.” Available here


“St. Vincent de Paul was very faithful to meditation, which sets a good example for us in our busy world. Advent and Christmas Wisdom from St. Vincent de Paul endeavors to present his thoughts in a way that can help us spend some quiet time meditating. His thoughtful words will lead to a deeper relationship with God, a better appreciation of our own Christian life, and greater love for all, especially the poor. The writings of St. Vincent are mainly meditative in style, keeping with the peace-filled and prayerful season. Vincent de Paul was keenly aware of the greater issues of our life in Christ, whose Incarnation is celebrated during this season. This book of seasonal meditations uses selections from his writings, along with scriptural reflections to encourage us in our Advent journey.” Available here


“A collection of original essays by leading scholars in the field. It examines the complex ways in which the spread of Christianity by French men and women shaped local communities, French national prowess, and global politics in the two centuries following the French Revolution. More than a story of religious proselytism, missionary activity was an essential feature of French contact and interaction with local populations. In many parts of the world, missionaries were the first French men and women to work and live among indigenous societies. For all the celebration of France’s secular “civilizing mission,” it was more often than not religious workers who actually fulfilled the daily tasks of running schools, hospitals, and orphanages. ...This book explores how France used missionaries’ long connections with local communities as a means of political influence for colonial expansion.” Of particular note, and of great interest to Vincentian historians, is the chapter
“Charity Begins Abroad: The Filles de la Charité in the Ottoman Empire,” authored by Sarah A. Curis, professor of history at San Francisco State University. Available here


“For much of the sixteenth century, France was wracked with religious strife, as the Wars of Religion pitted Catholic against Protestant. Whilst the conversion of Henri IV to Catholicism ended much of the conflict, the ensuing peace highlighted the fractious nature of French Catholicism and the many competing threads that ran through it. This book investigates the gradual division of the French Catholic reform movement, often associated with those known as the ‘devots’ during the first half of the seventeenth century. Such division, it is argued, was emerging before the publication in France (1641) of the posthumous “Augustinus” of Jansenius, not simply as a sequel to that. Those who were already distinguishing themselves from other ‘devots’ before that date were thus not yet identifiable as ‘Jansenists.’ Rather, the initial defining sentiment was increasing French hostility towards Jesuit involvement in Catholic Reform, both at home and abroad.

Drawing on sources from the Jesuit archives in Rome and on Port-Royal material in Paris, the book begins with an investigation into the development of Catholic Reform in France showing the problems that emerged before 1629 and the degree to which these were or were not resolved. The second half of the book contrasts the fragmentation of the movement in the years beyond 1629, and the context of Richelieu’s new directions in French foreign policy.

Covering a crucial period in the lead up to the establishment of an absolute monarchy in France, this book provides a rich new explanation of the development of French political and ecclesiastical history. It will be of interest not only to those studying the early modern period, but to anyone wishing to understand the roots of French secular society.” Available here


From the Publisher: “The French Religious Protectorate was an institutionalized and enduring policy of the French government, based on a claim by the French state to be guardian of all Catholics in China. The expansive nature of the Protectorate’s claim across nationalities elicited opposition from official and ordinary Chinese, other foreign countries, and even the pope. Yet French authorities believed their Protectorate was essential to their political prominence in the country. This book examines the dynamics of the French policy, the supporting role played in it by ecclesiastical authority, and its function in embittering Sino-foreign relations.

In the 1910s, the dissidence of some missionaries and Chinese Catholics introduced turmoil inside the church itself. The rebels viewed the link between French power and the
foreign-run church as prejudicial to the evangelistic project. The issue came into the open in 1916, when French authorities seized territory in the city of Tianjin on the grounds of protecting Catholics. In response, many Catholics joined in a campaign of patriotic protest, which became linked to a movement to end the subordination of the Chinese Catholic clergy to foreign missionaries and to appoint Chinese bishops.

With new leadership in the Vatican sympathetic to reforms, serious steps were taken from the late 1910s to establish a Chinese-led church, but foreign bishops, their missionary societies, and the French government fought back. During the 1930s, the effort to create an indigenous church stalled. It was less than halfway to realization when the Chinese Communist Party took power in 1949. *Ecclesiastical Colony* reveals the powerful personalities, major debates, and complex series of events behind the turmoil that characterized the nineteenth- and early twentieth-century experience of the Catholic church in China.”

Available here
**Journals**

*Anales de la Congregación de la Misión y de las Hijas de la Caridad.*
Septembre-Octubre, Volume 120:5 (2012), contains:
- Corpus Juan Delgado Rubio, C.M., “Correspondencia inédita de San Vicente de Paul”
- Fernando Quintano, C.M., “La vida fraternal para la Mision”
- Maria A. Infante, D.C., “Hijas de la Caridad, mártires en Madrid (II)”

May-Junio, Volume 121:3 (2013), includes:
- Jose Luis Cortazar, C.M., “Federico Ozanam, una gran figura del siglo XIX en Francia-
  200 Aniversario de su nacimiento (1813-2013)”
- Teodoro Barquin, C.M., “Federico Ozanam, apologist de la fe en el siglo XIX”
- Santiago Azcarate Gorri, C.M., “Federico Ozanam, hombre de fe, comprometido con la
  Iglesia al servicio de la sociedad”

*Compostellanum: revista de la Archidiócesis de Santiago de Compostela.*
Volume 57:1-2 (January-June 2012), contains:
- José Ramón Hernández Figueiredo, “Solución des Papa Pio IX a la ‘cuestión de las Hijas
  de la Caridad españolas,’ célebres por su aportación benéfico-asistencial,” pp. 351-383

*Echos de la Compagnie:* The monthly international magazine of the Company of the Daughters of Charity.
Issue Number 6, Novembre-Décembre 2012, includes:
- Jean Morin, C.M., “Vers ques pauvres saint Vincent est-il allé? Vers quells pauvres nous
  envoie-t-il?”

*Echoes of the Company (English edition):* The monthly international magazine of the Company of the Daughters of Charity.
Issue Number 6, November-December 2011, features:
- Bernard Koch, C.M., “The Incarnation and Christmas, According to the Mind of Saint
  Vincent,” pp. 587-593
  594-602

*French History,* Published on behalf of The Society for the Study of French History.
Volume 26 (June 2012), includes:
- Katharine J. Lualdi, “Catholic liturgy and the making of early modern French identity,”
  pp. 164-181
Volume 31, Number 1 (2013), contains:
• Betty Ann McNeil, D.C., “The Daughters of Charity: Courageous and Compassionate Civil War Nurses,” pp. 51-72

Vincentiana: This magazine of the Congregation of the Mission is published every two months by the General Curia in Rome.
Volume 56, No. 3, July-September 2012, themed upon, “Ministry to the Daughters of Charity,” features:
• John P. Prager, C.M., “Vincent de Paul. Co-Founder of the Daughters of Charity”
• Antoinette Marie Hance, D.C., “Louise de Marillac and the Spirituality of the Daughters of Charity”