EUROPE

FRANCE

The legislation voted in France in July, 1901, regarding associations, is well known. The application of the portion of this law concerning Religious Congregations is under consideration by the government for communities not authorized: then will follow an examination for communities that are authorized;—among these the Congregation of the Mission, or Lazarists, and the Community of the Daughters of Charity are included; an examination relative to their establishments for which authorization has been solicited.—Already a large number of primary schools has been closed.

We shall, doubtless, afford pleasure to our readers by reproducing one of the conferences given at Paris, according to our ordinary method, on the subject indicated; namely: On the conduct to be observed under the difficulties of the present time. 1. Motives to conduct ourselves with prudence. 2. Faults against which we should be on our guard. 3. The dispositions that should animate us. After one of our young clerics and a priest had expressed their thoughts, the Superior General addressed the assembly. We reproduce to the best of our ability, and we believe almost literally, the first two points of this instruction: the third point is but an epitome.

CONFERENCE

OF VERY REV. A. FIAT, SUPERIOR GENERAL, AT THE MOTHER-HOUSE, PARIS, FRIDAY, JANUARY 9, 1903.
ON THE CONDUCT TO BE OBSERVED UNDER THE TRIALS OF THE PRESENT TIME.

GENTLEMEN AND MY DEAR BROTHERS:

The conduct to be observed under present trials is this: Vigilance over ourselves that we may profit by them; then, to guard against falling into any sin on this occasion; finally, to practise virtue and to enter into the dispositions requisite for this.
First, then, we must be vigilant over ourselves in order to make a good use of the present trials. Why so?

In the first place, because God permits them for our sanctification. All events are ordained for the good of the elect, either for their perfection, or to increase their number: Omnia propter electos. Therefore, it is not by human views and interests that these events are governed; men often act without knowing why they do so. When they persecute religious and close schools, although God condemns these unlawful proceedings, His justice makes use of them to attain His ends—ends worthy of His wisdom. Thus, for three hundred years, God permitted His Church to be abandoned to the rage of pagans; and precisely at this period the Church peopled heaven with admirable martyrs of both sexes, as St. Sebastian, St. Agnes, St. Blandina, St. Maurice, and legions of others; these legions of martyrs are as constellations adorning heaven. What our Lord permitted during the first three ages of the Church, He allows to-day for a similar end: He seeks to fill heaven, to multiply saints and to render us more worthy of what He has in reserve for us. To this end should the present tempest, this cyclone, conduct us:

A second motive which should urge us to be vigilant over ourselves that we may make a good use of these trials, is that they fortify and sanctify the soul: Sicut aurum in fornace probatur... This is indeed a furnace for religious communities. What anguish! What apprehensions! What solicitude! What sacrifices imposed upon them! God alone knows the martyrdom endured by these religious men and women, buffeted by this tempest. All our little sacrifices, all our little voluntary mortifications, could never compare with
these severe trials overwhelming us,—trials which we did not expect, and which from morning till night elicit from us sublime acts of virtue: acts of confidence in God, acts of abandonment to His Divine Providence; and all this in the secret of our heart.—We must watch over ourselves to profit by these occasions so advantageous to our souls.

A third reason to watch over ourselves, is, that the demon who excites these trials, as he aroused persecution against Job, instigates also tempters. He excited the wife and friends of Job against this servant of God; he excited the wife of Tobias against this poor blind man who was insulted, while God was blasphemed in his presence. The demon seeks thus to stir up a persecution against those who suffer, exciting tempters from within and without, by whom Satan suggests sentiments of revolt against the trials God permits; and we must acknowledge that he has a wide scope. When we see the wicked triumph, when we behold so many innocent persons maltreated, we are naturally indignant and the demon can readily excite in the heart a feeling of revolt. The devil will tempt us to make a bad use of these trials by censuring persecutors; now, this is all loss of time; we must suppress all such inclinations and stifle these sentiments should they arise, for they are the work of Satan. The demon seeks to induce us to blaspheme God, as he sought to make Job and Tobias do; he would wish to be master of our tongue, of our heart, of our mind; let us resist him. This is not the first time that iniquity has triumphed; in the early days of the Church iniquity and horrors abounded. What barbarity persecutors exercised, seizing poor Christians, covering them with pitch and making them serve as torches during the night! It is frightful to see to what lengths the malice of man can be carried. We do not yet realize this excess of wickedness; we must restrain our indignation and our
imprecations. God sees all this, and He suffers it to go on until He shall be pleased to put an end to it.

Under trials, we must be like the three children in the furnace: in the midst of the flames they were untouched; therefore, we must endure trials without detriment to our souls; if we have to suffer loss of property, let it be so; but let our soul emerge from the furnace pure and spotless.

II.—FAULTS TO BE AVOIDED.

It would be a fault to consider only those who cause our suffering. On the contrary, without fixing our gaze upon them, let us mount higher and see God in all that happens; the persons of whom He makes use are only instruments of His justice; His hand employs these instruments to punish us; we must adore His justice, His wisdom, His mercy, and not consider persons; we must rise higher, to act otherwise would be a fault.

It would be wrong also to conceive or foster sentiments or desires of revenge against our enemies. St. Vincent says expressly that we should not yield to such dispositions: Ab omni vindicatio aut maledictio aut etiam querela ulla in ipsos persecutores cavebimus;¹ we must stifle these sentiments. Our Lord wishes us to pray for those who persecute us, it is His commandment: Orate pro consequentibus vos,—instead of cursing, criticising, and censuring them; they certainly give cause for this, but it is not our affair; when God pleases, He will repay, this is His right; we have only to bear the trouble as coming from God and pray for those who injure us.

In the third place, we must avoid all restless agitation.—God who permits this tempest, watches over us, why then should we be troubled and anxious? Let God do as He wills and let us confide in His paternal providence. Let

¹. Common Rules, Ch., II, No. 13.
there be no agitation, no inquietude; if we have faith in the providence of God; if we bear in mind that we are the children of God, we shall not be disturbed about the future which belongs to God. Let us be concerned only for the present, which alone is ours, and let us rely upon God to provide for the future.

Fourthly, we must in our conversations, avoid yielding to discouragement; this would be wrong; let us desist from anything that would be calculated to dishearten those with whom we live.—As I remarked in my circular of the new year, the Holy Ghost in the Sacred Scripture, always inspires confidence, even when He announces misfortunes: it would then be in opposition to the Spirit of God to speak in such a manner as to excite fear and discouragement in the hearts of others.

III.—DISPOSITIONS THAT SHOULD ANIMATE US.

First.—A sentiment of compassion, of tender sympathy for communities that are in the greatest dread, some having already left their country to seek elsewhere a hospitable asylum. Truly, they cause me deep sorrow. Alas! how great is their number! It is but just for us to weep with those who weep, and to pray for these communities.

Second disposition.—A sentiment of confidence, because the Spirit of God inspires it, as I have already said.

Third disposition.—We must pray much. I limit myself to this recommendation: above all, pray to the Immaculate Virgin and to St. Vincent, our Blessed Father. Let us repeat to our Lord the prayer we say in the prose of St. Vincent:

TOT PIETATIS OPERA
FAC, CHRISTE, SEMPER VIGEANT:
QUIBUS HAEC CRERIS MUNERA,
ARDORC PARI COMPLEANT.

Published by Via Sapientiae, 1903
Notices.—We continue, in a supplement, the Notices which we interrupted while giving in the Annals the History of the Congregation, by Rev. Joseph Lacour.

This series of Notices is a continuation of those dating from the time of St. Vincent de Paul and Father Alméras, and which we have recently published: it will extend to the end of the eighteenth century. In the choice of biographies, it is our intention to select some from each Province, and, as far as possible, from each house. It is an historical souvenir which every establishment should be happy to preserve.

GERMANY

ORIGIN AND DEVELOPMENT OF THE WORKS OF THE DAUGHTERS OF CHARITY IN THE PROVINCE OF COLOGNE.

(Continued1)

Hardt.—Before closing the narration relative to the house of Hardt, some omissions must be supplied. In 1870, an asylum for infants was opened, but in 1875, in consequence of the May Laws,2 the Sisters were obliged to relinquish it.

1 See Vol. IX, p. 468.

2 The May Laws date from 1873.—As a prelude in July of 1871, the suppression of the ‘Catholic Section in the Ministry of Worship,’ was decreed under the administration of Muller. The Ministers, de Lutz, in Bavaria, then Falk in Prussia, were tools of Bismarck. June 19, 1872, the law against the Jesuits was passed by a majority of one hundred and eighty-one votes against ninety-three; and on the fourteenth of July, William I. signed it. On March 15, 1873, the function of military chaplain was abolished.

In the years 1873 and '74 the famous May Laws were erected —The priests of parishes and seminaries, were placed in May 1873 by the laws under the absolute control of the state. May 20, 1873, the Lazarists, Redemptorists, Fathers of the Holy Ghost, and the Ladies of the Sacred
In 1871, the zeal of Father Richen prevailing over the resistance of the good pastor who, nevertheless, had invited the sisters to his parish, and who always highly esteemed them,—the Association of the Children of Mary was erected; hitherto there had been only a Sunday school for general admission. The Association prospered marvelously despite the want of permanent direction: neither the aged pastor nor his successor wished to charge himself with it, and thus the Association had only the occasional visit of the sisters’ Director. Ere long, the number of Children of Mary reached two hundred, and the society became a subject of great edification to the parish, and at the same time a nursery of good mothers of families, and devout spouses of our Lord; for, from amongst them, up to the present time, fifteen have become Daughters of Charity.

In 1876, in consequence of the May Laws, the sister of the second class was discharged, because she had not Heart, were considered as affiliated to the Jesuits. Convents were suppressed and refractory bishops were liable to fines or imprisonment. To become a bishop it was obligatory to take the oath to observe the new laws. The Archbishop of Cologne, Mgr. Melchers, was actually condemned to imprisonment for one year; the Archbishop of Gnesen—Posen, Mgr. Ledochowski, to a fortress, and their sees were declared vacant by the tribunal.

May 4, 1874, the laws of proscription were voted at the Reichstag. By these laws, every dissenting priest could be exiled, or confined in a fortress.

As a consequence of this legislation, a law was passed in 1875, suppressing the salaries of priests, and in 1876, the law concerning the schools, and that which permitted the government to deprive a parish of all religious administration. The convents and seminaries were closed, and the old Catholicity, tolerated by the government, was confined to the universities.

In 1877, when Pius IX celebrated the fiftieth anniversary of his episcopacy, Bismarck said that the persecution had not obtained the result he anticipated. In 1878, Pope Leo XIII ascended the throne and Bismarck and Cardinal Masella had an interview at Kissengen. Falk gave in his resignation, and relations with Rome were opened. In 1890, Bismarck, in his turn, was forced to retire.—Kulturkampf, by H. G. Paris, Pochy, 1902.
been definitely appointed; she was substituted by a lay teacher who labored conjointly with the sister of the first class until the latter was pensioned, as before stated.

After our Lord took up His permanent abode in our little chapel January 30, 1885, we have only to register new works, and to state that with the new buildings, the establishment is now in a most flourishing condition.

As the persecution gradually subsided, the Guardian School was reopened, and without opposition intern children were received. The provincial government of Düsseldorf even intrusted to the sisters' care a certain number of the idiot children with whom it was charged; then by degrees the number amounted to eighty.

Recently, the Sunday paper, or *Semaine religieuse* of Cologne, published the following account from a pious priest and distinguished writer. In a little excursion, he passed by the house of Hardt on the very day that the chapel and a new pavilion were blessed:

"We went to Hardt near Gladbach," said he, "to visit an old friend. A little feast was being celebrated. The new domestic chapel of the Sisters of Saint Vincent de Paul, had been blessed in the morning and the Holy Sacrifice was offered there for the first time. The house was in great joy, although, for us, the feast was terminated by a sorrowful sight.

"The sisters have in their house, and under their care, sixty or seventy idiots. We have witnessed many miseries and various maladies in private houses and in hospitals; but the sight of so many children and youths deprived of the light of reason, or upon whom it shines but feebly, plunges the soul into inexpressible sadness,—a sadness so much the greater, as we learned that the majority of these poor creatures are children of inebriates. At that moment I would have desired to invite all drunkards to spend a half hour in this yard and in these wards! It would be a
most eloquent sermon for them; a silent sermon, it is true, but which, at the sight of each of these children, would have repeated this severe admonition:  

_Ah! Fathers of families, who are so unwilling to refrain from ardent spirits, have pity on your children!_ Some were crouching stupidly in a corner, others were in bed, pale and miserable, whose frightened look betokened their mental idiocy; others were grouped around a performer on the accordion singing with discordant voices, common patriotic songs.

"However, we left the house of the Daughters of Saint Vincent with great consolation and gratitude to God. We were convinced that in this blessed house the religious life had produced a new flower of Christian charity. The sisters exercise here, in this life of sacrifice and of a painful vocation, a charity so tender, a care over these poor children so maternal, that it is truly affecting. With all this, the countenances of the sisters were so peaceful and happy, that I could not refrain from saying to the Sister Assistant of the Central-House,—an acquaintance of my childhood, who had come for the feast:—"I believe, Sister, that if you should change these sisters from this house, you would deeply grieve them."—"You are right," she replied, "it would certainly be a great sacrifice for them."

Successive additions were made to the house of Hardt, until at present the imposing structure is the ornament of the place and the pride of the inhabitants.

Fourteen sisters are there engaged in the following works: visiting the sick and poor in their homes; an orphanage; an industrial school; an infant asylum; a hospital for idiots and for the sick.

Two beautiful statues placed at the principal entrance inform the passer-by that the house is under the protection of Saint Joseph and Saint Vincent de Paul.

_Foundation of the house of Xhoffraix._—On August 18, 1869, a new house was commenced at Xhoffraix, a small
village three miles from Malmedy, in German Wallonie, on the summit of Haute Fenche. This is the most destitute section of the hilly Eifel, a country near Ardennes (between Eupen and Malmedy). It was one of the numerous wealthy families of Malmedy, Mr. Godfrey Villers and his wife, distinguished both for their piety and their charity towards the poor, who founded this house and placed at the disposal of the Sisters of Charity a capital of ten thousand dollars for the support of the sisters who were to attend to the poor and sick of this district. Sr. Augustine Vogels, Superioress of the first sisters who were sent there, gives the following account:

"The house of Xhoffraix was opened August 18, 1869, with three sisters; the dwelling was small, but clean and cheerful; the furniture supplied only strict necessities. But if the house and installation were poor, the reception was most cordial. The venerable pastor Father Heinen, came to meet us accompanied by all his parishioners, as if it were a great feast. Trees were planted in front of the house which was decorated with garlands and banners of every color, and flowers were scattered along the pathway. At the church and at the school, whither we were conducted, there were speeches, of which, however, we understood not a word, being ignorant both of French and of Wallonish but we were impressed by the joyful manifestation of these good people.

"The school for girls was intrusted to us. As no sister among us had a diploma, a young lady who was furnished with one, taught in the school for the first two years until a sister had completed her studies and secured her diploma. The good pastor himself wished to initiate us in the visitation of the sick. The sisters not having the requisite conveniences, this good priest had prunes stewed at his own house, and brought them to the sister in a small white metal saucepan, that she might distribute them during her
journeys, to the sick. He himself carried in his pocket a bottle of wine and sweetened water, also a loaf of white bread, walking on before, up hill and down, followed by the sister. In these journeys we learned the poverty of these destitute people and admired their virtue in bearing it without repining; they loved the sisters and quickly gave them their confidence."

Although the house has been enlarged to receive intern children, to open an infant asylum and an industrial school for young girls, yet, the works have had no great development, because the population is small, and the poverty of the country extreme. However, since the arrival of the new pastor, Father Beckmann, who belongs to one of the first families of Malmedy, remarkable progress has been made; the zeal and generosity of this excellent priest promise to this foundation, established on so restricted a basis, an important future.

_Houses of Hoeningen, Frauenthal, and Norff._—Two new houses were opened in 1869. At Hoeningen, a small district not far from Neuss, the parochial school was offered to the sisters, but in 1871 they were obliged to relinquish this work on account of difficulties that seemed insurmountable.

The second foundation was that of Frauenthal, where a small hospital or hospice was intrusted to the sisters; it still exists and is in a prosperous condition. Seven sisters are engaged in it, and recently an industrial school has been added to this establishment.

The following year, the sisters accepted at Norff, near Neuss, the parish school for girls and the duty of visiting the sick; this work continued to flourish until 1877, when the sisters were obliged to abandon it on account of the May Laws "which forbid religious congregations to teach."

_Tavel._—The same year, 1870, the house of Tavel, near Fribourg, in Switzerland, which for some years had been
governed by the French sisters, was assigned to the province of Cologne, because the German language being that of the country, sisters of this nationality were required for the success of the work. The lady foundresses, Mesdemoiselles de Surbeck, had principally in view the girls' school to which a small school for boys was soon added, also an orphanage with an industrial school. Finally, the city built, upon an adjacent lot, a hospital which was also intrusted to the sisters. The work has marvelously prospered, and under the patronage of the new pastor it gives promise of a future still more flourishing. Among others, young girls of good families dwelling in the Protestant Cantons, attend the school; with an education at the boarding school of Tavel, they are strengthened in the Catholic Faith and in the virtues it inculcates.

Houses of Deutz and St. Géréon of Cologne.—In 1871, the sisters accepted a small orphanage at Deutz, but it was suppressed in 1877 in consequence of the May Laws.

The asylum of St. Géréon at Cologne met with a similar fate. This work was the continuation of the house of St. Andrew, heretofore mentioned, situated opposite the Missionaries' house at Stolkgsasse, and under the charge of Sr. Richen. It was first removed to Rue Klingelputz, the buildings being demolished, then to St. Géréon; it fell into the hands of lay persons, in consequence of the disastrous laws.

Sad Consequences of the May Laws.—These persecuting laws soon brought about the suppression of all educational establishments. In 1876 and '77 those of Norff and of Deutz, and at Cologne, those of St. Severin, St. Géréon, and St. Ursula; this last, however, with the house of Hardt, as already mentioned, was spared on condition of being transformed into an hospital.

In consequence of the suppression of these houses, many of the sisters went to foreign countries, the majority to
Austria; the whole of the rising Province was crippled in its prosperity and in its very life, by the Laws of May.

In 1873 the Missionaries were banished, and Father Kelz who had succeeded Father Marcus in the government of the Province, could but rarely, and disguised as a merchant, visit the Central-House of Nippes, to preside at the Council, hear the sisters' confessions, and give a conference. The sisters' Seminary declined as early as 1875, and from this date postulants were sent to Gratz in Austria. The property of the Central-House itself was threatened; it was only through the able and devoted efforts of Mr. Villers, at Malmedy, founder of the house of Xhoffraix and a true friend of the Children of St. Vincent, that the establishment was saved.

But I perceive that I am anticipating the course of events. J. Schreiber.

(To be continued).

AUSTRIA

VIENNA

HOSPITAL OF THE EMPEROR FRANCIS JOSEPH.

An Austrian journal (Extrablatt Wiener) of June 26, 1902 gives some information which we epitomise:

We have already mentioned, it states, the solemn opening of the children's hospital founded by the Emperor Francis Joseph at Vienna. In this hospital there will be henceforth three hundred eighty-one beds, of which one hundred eighty-eight will be allotted to children with contagious diseases. Vienna may well be proud to see within her walls so vast a hospital erected at the cost of great sacrifices. The city of Vienna itself donated two millions
francs, and a legacy of six hundred thousand francs was bequeathed for this purpose. But we are deeply indebted to the governor who found in the engineer, Mr. Berger, a co-operator of unbounded devotedness.

His Majesty, the Emperor has visited the establishment. He was received by the President of the Ministry, Mr. Koebe; by the Chamberlain, Prince Rodolph of Leich-tenstein, and other notables, whom he graciously saluted. An address was delivered by the Mayor of the city of Vienna (the celebrated and estimable Dr. Lueger). The Emperor replied: "It is a real pleasure for me to have assisted at this ceremony; this is another step forward. I have remarked in these latter times, that Vienna is making great progress."

His Majesty went through the building, approved of the arrangements, and expressed pleasure at the comforts provided. Strict separation of infectious diseases is of rigor and the manner in which it is effected is admirable. The monarch was perfectly satisfied. There are parlors near each pavilion; the spacious apartments and the furniture, would almost make one forget that one is in a hospital. His majesty expressed particular satisfaction regarding the chapel destined for religious service; the altar was richly ornamented.

This establishment is under the charge of the Sisters of Charity.

Sr. Mary Immaculata Brandis, Visitatrix of the Sisters of Charity, wrote from Gratz to the Superior General, December 8, 1902:

..."We have one hundred and fifty-two sisters in our Seminary; one hundred and sixty-five have received the holy habit during the year. This number is far from being sufficient to supply our needs.

"The vast hospital of Vienna, Ottakring (that mentioned
above), is served by one hundred and two sisters; it is truly a small village. I send you, Most Honored Father, a photograph of the pavilions of the hospital numbering in all thirty-two.

"This work which is ever on the increase, causes us much anxiety on account of the number of sisters it requires; but we could not refuse to accept it for it is connected with the Hospital Wilhelmina, in which our sisters have been employed for many years and where, with the help of God, they do immense good. The greater portion of the establishment is an epidemic hospital, and as the sisters engaged in this portion cannot be associated with the others, a sister servant has to be appointed for them.

SPAIN

The Houses of the Congregation in Spain have been divided into two Provinces: the Province of Madrid and the new Province of Barcelona.

The Province of Barcelona comprises the Houses of Barcelona, Bellpuig, and de Figueras, situated in Catalonia, and the House of Palma at Majorca in the Balearic Isles. Father Jean Jaume is Visitor.

The subjoined chart indicates the situation of the Houses in these two Provinces.

MADRID

CONTINUATION OF THE HISTORICAL NOTES ON THE HOUSE OF THE MISSION IN MADRID. 1

V. — God continuing to bless in a wonderful manner the Province of Spain, and vocations from all parts in-

1 Vol. viii. p. 497
creasing, the House "Los Cipreses," became insufficient; it was therefore determined to erect one corresponding to the new requirements. The corner-stone was laid March 19, 1883, almost immediately after Father Mailer’s return from South America, whither he had been sent in quality of Extraordinary Visitor. The edifice was completed within two years and was solemnly blessed and opened February 8, 1885. It was at first designated under the title of House of "Garcia Paredes,"¹ from the name of the street in which was the principal entrance; but by a happy inspiration it was changed, May 18, 1901, to that of "The Mission."

The new building is a perfect rectangle, two-hundred-thirty metres in extent, in the centre of which there is a fine court with beautiful gardens tastefully designed. The building consists of a ground floor and three stories, surmounted at the four corners and in the middle of the two principal façades, by small towers. The style is simple and grave. All requisite conditions for hygiene, light, and conveniences, have been duly considered.

The whole, including the chapel and gardens, forms an islet inclosed within four streets.

At first, the chapel of the establishment was the modest sanctuary of the old house "Los Cipreses." It was therefore necessary to erect a temple in harmony with the new edifice. Father Mailer proposed the undertaking, but the honor of putting the first hand to it was reserved to his immediate successor, Father Hellade Arnaiz.

This monument, Gothic in style, measures forty-six metres in length by twenty-four in breadth; there are three naves.

To "The Mission" is annexed a country house, situated at Hortaleza, seven kilometres from Madrid. Here during

¹ Garcia Paredes (Diego) is a Spanish hero, born at Estremadura. He was one of the soldier guards of Pope Alexander VI.
Principal Establishment of the Vincentians in the Province of Madrid.
two consecutive years several of the students reside permanently; other students, as well as the seminarians, spend the vacation and holidays there.

The House of Madrid with its works is on a good footing both from a material and a spiritual point of view.

It is at the same time, the residence of the Visitor, a house of training, a mission house, and a house of retreat.

Not in vain does the present Central-House bear the name of “The Mission”. Like the house of Barcelona, like that of “Barquillo”, of “Osuna”, of Los Cipreses”, it numbers among its personnel, priests, and brother-coadjutors, who, divided into several bands, labor constantly at our principal work—the missions. Every year our Missionaries traverse the country zealously instructing the poor people.

At “The Mission”, are held spiritual retreats, retreats for ordinands, and above all, for the clergy; works so dear to the heart of Saint Vincent de Paul. To these works are added, as a natural complement, the direction of the Sisters of Charity.

Such in outline is the present condition of the Central-House of the Province of Madrid.

From the rapid sketch we have made of the various phases through which the Province of Spain has passed during the one hundred and twenty-five years of its existence, it is easy to perceive that the blessing of God has attended it from its foundation. In the beginning it was the little grain of mustard seed, which despite all obstacles and persecutions, has gradually developed. At certain periods it was almost annihilated, but regaining strength and vigor, it has become a large tree under whose branches the birds of heaven come in crowds to repose.

May the Lord continue to watch over it, and long preserve the prosperity it enjoys at the present day!
ITALY


Naples, via Vergini, December 16, 1902.

Most Honored Father,

Your blessing, if you please!

...The missions here produce salutary results. But I believe that the greatest good is effected by the spiritual exercises for the clergy. During this year, besides the spiritual conferences given every Sunday to the extern clerics of the city of Naples, more than one hundred of whom attend, we have also, by the grace of God, had twenty-five series of spiritual exercises, comprising the retreats given to ordinands and to priests, either in our house or in different neighboring dioceses. In November we gave three retreats to priests who came from the dioceses of St. Agatha of the Goths, Sora, Aquino, Pontecorvo, Ariano, Nola, and Acerra. More than a hundred priests came at once, accompanied by their bishops who made the retreat with them. These bishops and priests have expressed the most lively gratitude to the Sons of St. Vincent de Paul.

On the feast of the Miraculous Medal, November twenty-seventh, we had the celebration, not in the private chapel of the house, but in our spacious and beautiful church, the whole community being present: priests, students, novices, the apostolic school, and a large number of brothers and domestics. In front of the altar of the Miraculous Medal was a large and handsome painting representing Our Lady of the Miraculous Medal. The altar was so tastefully adorned and illuminated, that it was truly a marvel of beauty. All present said the chaplet which was followed by a discourse on the feast: this from the
subject and attending circumstances, was most touching. Then succeeded the ceremony of blessing the medals with ribbons attached; these were distributed, to all present, commencing with the Bishops of Nola and Acerra. It was affecting to see all these priests presenting themselves and kneeling devoutly at the altar of the Blessed Virgin, each inclining his head, venerable by dignity or whitened by age, that the Superior might place the holy medal around his neck. During the ceremony, our students sang hymns in honor of the Blessed Virgin with organ accompaniment. They afterwards intoned in a devout and solemn strain the Litany of the Blessed Virgin and the *Tantum ergo*; all was terminated by Benediction of the Blessed Sacrament given by the Bishop of Nola.

After the office we made the examen of conscience together and then went to supper. Truly a curious and delightful spectacle was presented in this vast refectory: nearly one hundred and eighty guests wearing the medal. One of these smiling said afterwards in recreation: “This evening it seemed as if there were only bishops in the refectory.” The ribbon and the beautiful medal glittering under a brilliant illumination suggested the pectoral cross and chain worn by bishops. All the priests were enchanted with the pious ceremony and many said that at times they thought they were no longer in the church but in heaven. May God be praised and blessed! The Blessed Virgin in her heavenly abode must have been pleased.

Jean Morino,
*Missionary Priest.*
POLAND

THE SISTERS OF CHARITY DURING THE FIRST EIGHT YEARS IN THE PROVINCE OF WARSAW.

(Continued) ¹

We shall now say a few words on each of the three Sisters of Charity chosen by St. Vincent de Paul and Louise de Marillac for the mission of Poland.

At Warsaw, where they dwelt and labored in the sweat of their brow, where they had so much to suffer, and where they died in the peace of the Lord, their memory is in profound veneration. The sisters, regarding them as their mothers in Jesus Christ, speak of them with sentiments of lively gratitude, and the remembrance of their unbounded devotedness in the service of the poor, of their virtues, and of their edifying example still lives.

1. Sister Margaret Moreau, a native of Lorraine, was, according to tradition, the personification of meekness, benevolence, humility, and generosity in the service of the poor. There is, in the Institute of St. Casimir at Warsaw, an oil painting of her made during her life, which gives an impression of modesty, mortification, and union with God. In considering her emaciated hands, resting upon a death's head, we imagine her bending to the earth, digging there a pit to bury the plague-stricken, that dead bodies might not be left in the street beside the unfortunate victims still breathing, who so anxiously sought to escape death.

Her love for her vocation and her resolute character, are clearly depicted in her reply to the Queen who desired to retain her at court. Saint Vincent de Paul speaks of it in one of his conferences and in some of his letters: "I

¹ See Vol. X. p. 41.
came here to serve the poor, not the rich and noble who have many servants. Permit me, Madam, to do what my vocation demands of me,” said she, bursting into tears. Sometimes she was called upon to exercise this firmness in order to preserve fidelity to the Rule and Customs of the Community. The sisters were entirely dependent on the Queen who sincerely loved them and who, in the kindness of her heart, proposed many changes in their mode of living, in their dress, and their private administration.

Sister Moreau, as humble as she was capable and courageous, proved equal to the difficulties she had to encounter, and applied to Mademoiselle Le Gras for counsel. The following letter is a proof of her spirit of obedience, as well as of her detachment from the world: “I was much astonished,” she wrote, “when the Queen told me it was her wish for me to accompany her in the journeys she intended to make: I knew not what to answer, for I had never thought of a long journey, and I understood that the Queen intended to go a hundred leagues from here! ...She wishes me to wear a veil and a kerchief around the neck. All this disturbs me very much; I dread any change of costume, and I fear living at court with the Queen, lest I endanger my vocation, and I am not sure that God would give me the grace He bestowed upon me when I left the world. If the choice depended on me, I certainly would prefer a serious illness rather than expose myself to such danger. I beg you Mademoiselle, to speak to Father Vincent, about it, for I believe that obedience will give me the necessary strength. I inclose two samples of camlet of which the Queen desired us last year to make habits for the warm weather.” The matter was discussed in the Council of March 23, 1657. It was decided that the sisters should wear the cornette and not the veil; they were told to use warm underclothing in winter, but to make no change in the costume nor in the material used; the cus-
toms of the Community must be observed on these points. St. Vincent decided also that the sister should comply with the request of the Queen and accompany her in her journey. Sister Margaret doing so through obedience was tranquil. However, this journey was solely in the interests of the poor: the Queen having great confidence in her and knowing she would act according to her intentions employed Sister Margaret in distributing her alms; she also established little "Charities" wherever this was possible.

Good Sister Margaret died September 17, 1660, a victim of her devotedness to the pestiferous; for at this period the epidemic had broken out anew. God who had so wonderfully protected her in years gone by, now found her ripe for heaven. Her death was a great affliction for the whole country. These details handed down by tradition, are confirmed by the conference of Father d'Horgny given at the Mother-House, February 17, 1661, on the virtues of this dear deceased sister. This conference in French, the writing of which is very old, is preserved at the Central-House of Warsaw: the Polish translation is of the same date. One of the last sisters who spoke in the most edifying manner of the virtues of Sister Margaret, says: "I have heard persons from Poland say that this dear sister never spared herself in the service of the poor; that after having nursed and buried many victims of the plague, she herself contracted the disease of which she died. These persons told me how deeply she was regretted; that in all the country, but especially at Warsaw, they grieved for her as orphans for their mother. During her life they regarded her as a saint; in the time consecrated to prayer, they saw her kneeling with hands joined, praying with great fervor. I also heard that even in the world she was accustomed to make meditation."—Another sister added: "Sister Margaret faithfully employed her time; she applied herself with diligence to her own share of work that she
might help the sisters who were overtaxed; and she was always ready to comply with the wishes of Superiors.”—The Director closed the conference thus: “Ah! my dear Sisters, the virtues of this dear deceased are inscribed in the Book of Life! For my part, I admire the courage and holy zeal with which she set out for a distant land to serve the poor for the love of God. True, all of you are disposed to go wherever obedience may send you, but Sister Margaret went to a foreign country, ravaged by war. What admirable generosity in serving the plague-stricken, forgetful of self, and dying in caring for them! O my God, this is indeed a martyrdom! She did not shed her blood, but she exposed her life for the love of our Lord, and met her death in the service of victims whose lives she would gladly have saved. Therefore, this is a true martyrdom which conducts the soul directly to heaven! Still so young—for she was only thirty-seven years of age—and already so perfect, so holy! God has called her to Himself; He does not count the years she spent on earth, but He regards her fidelity to her vocation as a Daughter of Charity: this He has judged worthy of recompense. What a beautiful soul! She commenced well while living here, and ended her life so far from us in the midst of many hardships! Let us imitate her; and after laboring in the vineyard of the Lord, we shall reap consoling fruits in eternity. Good souls after toiling on earth, rejoice in the glory of heaven!”

2. Sister Magdalen Drugeon was the daughter of a merchant of Paris who loved her devotedly. Although a good Christian, he employed every possible means to deter her from following her vocation to the service of the poor, promising to leave her free to enter any other community: he preferred seeing her in a cloister, rather than in the Company of the Daughters of Charity, but all his efforts were useless. Being chosen for the mission of Poland, she joyfully set
out, happy to escape the entreaties of her family. Loving her vocation she possessed the spirit of it; the Rule was her life. Pious and laborious, she never lost a moment of time; although of a frail constitution, she worked constantly; she was an earnest soul, never deterred by obstacles. As she was both capable and virtuous, she took the place of Sister Moreau when the latter was obliged to be absent; hence the little community was never neglected, nor were the regularity and the good spirit that actuated it, exposed to any relaxation; neither did the service of the poor suffer detriment. This good sister devoted herself especially to the education and instruction of poor little girls. When Sister Moreau died, it was feared that Sister Magdalen would be overwhelmed by the affliction, and the Superior of the Mission asked her if she would wish to return to France: "Oh, no," she answered, "we must die wherever obedience sends us; I wish to remain here among strangers and the poor." This dear Sister was ill but one week, and joyfully welcomed death; her companions were moved to tears on hearing her speak so cheerfully even to her last sigh. She slept in the Lord, February 3, 1671. The conference on her virtues delivered at the Mother-House by Father Gicquel, May 25, 1671, is preserved at the Central-House of Warsaw. One of the sisters who was well acquainted with the deceased in Paris, relates the following incident: "Sister Magdalen’s brother, by his entreaties with Superiors, obtained permission for his sister to visit her father whom he reported as being ill. When quite near the house, she saw through the window, her father walking up and down his chamber; she immediately turned back, saying to her brother, that she had permission to see her father confined to his bed, as it was thought; but that since, thank God! he is well, her visit was not necessary; and she returned to her sisters thanking our Lord for having preserved her from the danger to which
she would have been exposed, for it had been arranged by her brother to prevent her return to the Community.”—Sister Barbara Bailly who had been associated with Sister Magdalen seven years in Warsaw, being interrogated by the Director, said: “My Father, while we lived together, I observed in her always an admirable patience during illness; her health was frail but she was a constant worker, it was necessary to watch her that she might not overburden herself; at such times she would say: “a good soldier should die at his post!” It was her happiness to follow the beaten track and to be treated in all things like the other sisters. She delighted in her office: instructing young girls, and preparing them for Holy Communion. She employed profitably all her time, observed the Rule most faithfully, and carefully followed all that is prescribed in the order of the day. She had no relish for the conversations of externs; ever recollected, she cheerfully entertained her sisters while working together, having always something edifying to relate; this was a source of pleasure for the sisters of Poland. When her advice was asked, she gave it with much simplicity.”—Father Gicquel then continued the conference in these terms: “O my dear sisters, what a consolation to lead this common life! This dear deceased had every mark of a true vocation to the Company of the Daughters of Charity. See what her father did to prevent her from entering it, preferring her to go elsewhere! She showed great contempt for the world, for riches, for honors; she preferred the coarse habit of the Daughters of Charity because our Lord had made known to her His predilection for those who imitate His life on earth by devoting themselves to the salvation of souls, and having once entered the lists she advanced with a firm step in the path of virtue, so that her example strengthened in their vocation those who were tempted to abandon it. God selected her with two others for a new foundation in Po-
...
Queen who employed her in visiting them. Having sacrificed everything to follow Jesus Crucified and to attain the perfection He demands of a Sister of Charity, she was faithful to the Rule, to the pious exercises and customs of the Company. She survived her two companions many years; acquired a perfect knowledge of the Polish tongue; was most energetic, and later, in quality of treasurer, rendered important services to the rising Province. When the Queen endowed the Institute of St. Casimir, assigning to it the property of Pechevy and Runow, this dear sister transacted the business.

What is known by tradition is confirmed by official acts,—her signature appearing therein. On the original deed for the erection of the hospital of the Holy Ghost in 1684, we find her name: Sr. Frances Douelle, Treasurer.

She had adapted herself so completely to the manners of the country, that she was considered by many as being of Polish origin; they even changed her name to be conformed to the language, and commonly designated her Sister Frances Duelska.

This cursory view of traditions preserved at Warsaw, proves clearly that our Sisters Margaret Moreau, Magdalen Drugeon, and Frances Douelle, chosen by our wise Founders for the first foreign mission, fully justified their confidence: they are incontestably the “three foundation stones” of the Province of Poland, laid by Saint Vincent and Venerable Louise de Marillac. If they were not exempt from defects inseparable from the frailty of human nature, they had the requisite humility to receive paternal admonitions, evincing thereby the true wisdom of the children of God who know how to profit by their very faults to advance in holiness. They have also drawn the benediction of heaven upon the work confided to them by Providence, by assuring to it endurance and fruitfulness.
To complete the brief historical notice on the first years of the Province of Poland, let us add that one of the last blessings which Saint Vincent gave on earth to his Children was for this branch of his Family: ten days before his death, September 16, 1660, he blessed three of his daughters destined for Warsaw, who set out that same day. We cannot but admire the designs of Providence in the choice of her who was to take the place of Sister Margaret Moreau who slept in the peace of the just at the very moment when the little band was on the point of leaving France. This was Sister Barbara Bailly who had spent many years with the Venerable Foundress, who had nursed her in her last illness, and who had received from the lips of Saint Vincent and Mademoiselle Le Gras, their instructions; who, according to her contemporary sisters, "would not open her mouth but to speak of what she had heard our venerated Founders say, or had seen them do." Who could have been better chosen to govern the seminary or training house commenced in this distant country, and to impart to the first foreign province the true spirit of the Community? Hence, the details given by her of the life, virtues, teachings, and last moments of the Venerable Mother Louise de Marillac, transmitted from generation to generation, have left an indelible impress upon the province.

The two traveling companions of Sister Barbara Bailly were Sister Catherine Boueher and Sister Catherine Gouy.—In the passport which Saint Vincent sent them it is expressly stated: "To satisfy the desires of the Queen, we have sent and do send you at present to said city of Warsaw, that you may live there according to the Rules of your Institute as they are observed in France; you will be under the government and direction of Rev. William Desdames, Superior of the Priests of our Congregation in Poland..."
Father Desdaines has always been regarded as the first Director of the Province of Warsaw; it was therefore, Saint Vincent, who in appointing a Director, placed the seal upon the organization of this Province.

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**TURKEY IN EUROPE**

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**CONSTANTINOPLE**

Under the title "Aux rives de Bosphore," *les Etudes* (January 1903), gives in detail the statistics of educational establishments at Constantinople. After enumerating the native schools and those founded by various European nations, the author continues:

It now remains for us to speak of French influence in this country. We have assigned to this the last place, but France excels; and this superiority is due to French religious congregations.

Having received directly from the French embassy, the names of educational establishments in Constantinople, we drew up the following account a few weeks since. First of all a lay-school for boys—the Faure School. We give this the first place, not on account of its importance, but because it is the only one of its kind. This lay-school for boys has a corresponding lay-school for girls, equally unique.

The college of the Lazarists stands first among the French educational establishments. It has two sections: St. Benedict at Galata for youths, and St. Pulcharia at Pera, for small children; the number in the two sections united, amounts to three hundred. The classes are organized on the plan of a good college in France. This is the
only establishment in Constantinople that has not completely dismissed the classic muses: St. Benedict is almost their last refuge in this capital, where education is generally confined to immediate preparation for business, particularly commerce. Other branches, however, are not neglected on this account: we have seen collections of natural history and cabinets of physics and chemistry that first class establishments might well envy, and which the most distinguished professors of the Imperial Lyceum might covet.

The Brothers of the Christian Doctrine alone direct seven educational establishments...There is no exaggeration in stating that the schools for boys directed by French religious in the Ottoman capital number at least two thousand students.

In the school for girls under the care of religious women, the number is still greater. There are boarding schools conducted by the Ladies of Sion, and schools of every grade, by the Dominicans, etc.; in fine, in the midst of a vast multitude of children we see the white cornette of the Daughters of Saint Vincent de Paul, so popular in Constantinople. Six, at least, of their establishments merit a place in the list of French schools.

When the Turks, nearly seventy years ago, found it expedient to hold intercourse with Europe, it understood at the same time the necessity of becoming acquainted with a European language: French was chosen. French religious therefore became familiar with the situation. About the year 1840, the Lazarists called to their aid the Brothers of the Christian Doctrine, and founded in their residence of St. Benedict the first French school. Thus we took the initiative. The military alliance of France and Turkey and the Crimean expedition combined to strengthen the advantages we enjoyed. French was the fashionable tongue on the shores of the Bosphorus. At present, with
the Turkish, Grecian, and Armenian, it is one of the four official languages of the Ottoman capital.

The author of the article adds:

We do not hesitate to acknowledge that the religious congregations in these establishments devoted to the laborious task of teaching, have another object in view besides the extension of the French language and French influence; yet it cannot be denied that they marvelously contribute by their zealous labors to the advancement of the interests of their country—J. BURNICHON.
Letter from Rev. L. Boscat, Visitor of the Province, to Rev. A. Milon, Secretary General.

Shang-Hai, December 24, 1902.

Rev. and dear Confrere,

The grace of our Lord be ever with us!

Here are a few items relative to our first attempts to organize an Intern Seminary and House of Studies in China.

On their arrival, our students and seminarians were temporarily provided for at Tchou-san (Tche-Kiang) in the buildings of the Preparatory Seminary of the Vicariate, which Mgr. Reynaud had kindly placed at their disposal. There are sixteen or seventeen of them, and they have almost all needful accommodations: chapel, refectory, an apartment for meditation and other exercises, a hall for seminary, rooms for students, yards for recreation, etc.

So far, only the beginning. However, they have already their own director, Father Dutilleul; a professor, Father Salavert, a quasi-procurator, Father Barberet, who, although much occupied with his preparatory seminary, renders many services to our young men, and who, from the first day of their arrival in China, has been their visible Providence.

These youthful recruits cannot remain long at Tchou-san. Their prolonged occupation of the buildings of the Preparatory Seminary would embarrass the Vicar Apostolic. We are getting a less primitive abode ready for them, at Kia-shing, a few hours by steamer from Shang-hai. To accomplish our purpose we shall have need of help. But more than all, have we need of the blessing of Almighty God. Ask this favor for us, if you please.

L. Boscat, C. M.
SOUTH KIANG-SI


Ning-tou, November 14, 1902.

REV. AND VERY DEAR CONFRERE,

The grace of our Lord be ever with us!

I deeply regret the loss of your devoted co-laborer Father Léonce Marion, whose death must have affected you most painfully. Father Pères informs me that Father Maurice Bouvier succeeds the confrère whose death we mourn.

Do you wish to hear a few words about Ning-tou? It appears to me that you do. The Ning-tou-tchou comprises two sub-prefectures: Chouy-kin and Cheu-tcheng, without including the tcheou known as the Mei-kiang. It is four hundred lis by land from Kan-tcheou, and four hundred forty from Ki-ngan. The route to Ki-ngan is very mountainous, that to Kan-tcheou, mostly level. From here to Kan-tcheou, during eight months in the year, the river is navigable for boats of light tonnage. The tcheou contains two walled cities, one inclosed within the other; the civil mandarins reside in the inner city, the military in the outer one. I have bought a house in the inner city, not far from the tribunal. Whilst waiting to conclude arrangements, I remained at the tribunal, from December 18, 1901, until March 25, 1902.

In exchange for the property occupied by the ancient chapel which had been destroyed by order of Iamg-tcheng, successor of Kan-shi, I have obtained quite a large lot in the inner city. The outer city is subject to periodic inundations, the inner one is less so.
Thank God, I have been able to collect a few catechumens who assemble here at our residence for instruction, and with resources, I hope to complete the chapel which will conveniently accommodate fifty persons. Monseigneur has given me Father Lieou as co-laborer.

We have many obstacles to contend with. The two cities boast at least four hundred ancestral pagodas. The language resembles the Foukiennois, and the only means of learning it, is to make a note of every phrase that I hear. I am trying to do this.

I spent three months at Kan-tcheou and returned here on September second, called hither by the civil authority, and by a letter of invitation from the lettered-men, signed by forty of their number. It must be admitted that the lettered-men are more powerful here than the mandarins.

Be pleased to accept, etc.

TH. FESTA.

TCHE-KIANG

Letter from Rev. P. Favezau, Priest of the Mission, to Father N...

Tchu-tchi, November 27, 1902.

REV. AND VERY DEAR CONFRERE,

The grace of our Lord be ever with us!

I am celebrating the feast of the Miraculous Medal today in a Christian settlement, whose birth I recorded seven years ago, and which already counts more than three hundred baptized, and five or six hundred catechumens. The feast was the subject of my discourse this morning. I dwelt upon the origin of the Miraculous Medal and the prodigies that have been wrought through its instrumen-
tality. Although the majority of our neophytes wear the Medal, they were ignorant of its history. I assisted, in spirit, at the festivities of the Community, and I begged the Blessed Virgin to protect the two Families. Remember me and my Christians when you pray in this sanctuary. We have need of the protection of Mary Immaculate, amid the countless difficulties which paralyze the zeal of the Missionary, and severely try the faith of our Christians. The section in which I am at present is one of those that suffered most from the revolt of the Boxers. The chapels, seven in number, have all been demolished or burned, and most of the Christians have sustained serious losses; some of them were even cruelly beaten. The central church within the city was entirely destroyed by fire; it has not as yet been rebuilt. Here, beside the ruins, a temporary chapel serves our present purpose. None of the guilty of that epoch have been either arrested or punished. In China, justice seems to be specially crippled in its movements; it comes long after time, if it comes at all. Happily, the blessing of our good God is proportioned to the trials endured for His holy name. Indeed, I can bear witness that persecution is a good school, which causes the faith to become more deeply rooted and teaches, better than books or any words, the true road to Heaven. Our Christians grow more numerous. They know well, however, that the rage of the persecutors but seems to sleep, and that from day to day the excesses committed two or three years ago may be repeated. At this very moment, they have before their eyes the example of a neighboring Christian settlement, one day’s journey from here, which for a whole month has been subjected to the most violent attacks of a band of rebels.

The authorities being summoned to repress these disorders, seemed to set about the work with commendable
zeal; it took them three or four weeks to muster in the two or three hundred soldiers that were sent to these parts. The latter, on their arrival estimated the amount of damage, drew up lengthy reports, but could not reach the guilty; therefore, no arrests were made. The villains who commit these depredations, being notified of the approach of the soldiers, take their departure, form elsewhere new bands, and thus at a safe distance continue their exploits. One of their chiefs is a famous brigand who arrested and robbed me, three years ago. He could not be captured then, will his pursuers be more successful this time?

You perceive that on the whole our prospects are not very brilliant, and that the catechumens who might seek us with any human view, would find out that they had made a great mistake. There are some of this description, but, with the disciples of our Lord, they soon realize that the kingdom of God is not of this world. Then they draw back, or grace changes their dispositions; these are the elect and their number is not small. I hope that this year, in this Christian settlement of Tchu-tchi, we shall baptize more than one hundred adults; and, should the Christian woman whom we have placed here for the instruction and training of female catechumens, succeed in her apostolate, the number of baptisms may easily reach two hundred.

This new Christian settlement is one of the most fervent and most generous; each separate group has its chapel erected at its own expense, without any cost to the Missionary. For the central church, they will contribute also, according to their means, but their subscriptions will cover only one fourth of the outlay. Be so good as to help me, if you please, to find the amount still to be raised.

Accept, etc.

P. FAVEAU.
Most Honored Father,

Your blessing, if you please!

Here, at Tai-tchou, the ruins accumulated by the Protestants and the pirates in all the Christian settlements are being repaired. We are no longer molested by the pirates, but the Protestants do not lay down their arms. We must still endure many vexations: the good God tries this settlement for its merit, in this way. May His holy name be blessed, for persecution, in purifying, multiplies neophytes.

Quite recently, I made my annual visit to the Isle of Bon-Dieu. No doubt you remember that thirteen years ago Mgr. Reynaud thought of establishing a Christian settlement on the holy Isle of the Bonzes (Pou-tou). To erect in front of the magnificent temples of this place of pilgrimage for the Buddhists of all China, a temple to the Lord of Heaven—such was his idea.

In this section of the archipelago of Tchou-san (or Chusan), six islands have been given by the Emperor Kang-hi to the Bonzes, who are placed there to pray for the dynasty. Their former fervor, if it exist at all, has grown cold: nothing is more ordinary, as the Chinese themselves admit.

Monseigneur wished to place an example of Christian virtue before this citadel of paganism. In an island side by side with Pou-tou a nucleus of about one hundred Christians was found. This island belongs to the Bonzes, and in order to secure a quiet place, the Christians were obliged to take refuge along the seashore upon a tract of land which they had obtained from them. At this point the sea deposits quantities of alluvial land; thousands of hectares revealed by the low tide, are again submerged by the high tides.
In 1889, Monseigneur determined to carry out on a larger scale what the Christians had begun on a small scale: this is what the Hollanders do and what the Chinese for centuries have done. They form earthen dikes covered with large rough rocks from the seaside; in order not to go beyond depth they make a network of the branches of trees: these are the foundations. The dike is three metres high and unless borne away by a typhoon, the strongest waves cannot affect it. All the coasts of Tchekiang are protected by dikes made by the Chinese. Those of Kia-shing and of Chao-shing, for example, are six metres high; they are constructed of huge rocks, and sometimes of marble joined together for perhaps more than a thousand years. The dikes on both sides of the bay of Hang-teheou, protect three or four prefectures from the influx of the tides: they furnish millions of laborers with the means of earning a livelihood.

Such solidity was not needed in the isle of Bon-Dieu. Upon, from four to five thousand hectares of alluvial land, the dike protects only the most elevated tracts. Two hundred hectares have been prepared for cultivation; the dikes have withstood the typhoons for ten years, not being in the slightest degree affected by them. Forty hectares are already planted in the very section where formerly the Christians evaporated sea-water, to obtain salt. The labor of providing a supply of fresh water goes on gradually. This being a necessity, deep pits are dug; these hold the rain-water that descends from the mountains of the Isle of the Bonzes. In this way, they have been able to plant bulrushes and reeds which grow in salt tracts of land, but the plant must be rooted in fresh water. The water drained from these ditches by the Chinese *noria* freshens the surface of the soil, and the rushes extract, through their roots, the salt remaining at the bottom. Usually, during the first years, the reed is green, healthy, and pli-
ant; it grows to a height of four metres. When all the salt has been extracted from the soil the reed becomes dwarfed and sickly in appearance; this indicates that its roots no longer find their aliment in the soil, and that it is time to plant wheat, cotton, potatoes, and even rice, if there is sufficient water. The sale of these bulrushes being renewed annually, the Christians who drain the water with the noria are supported from the proceeds. The dried reeds furnish fuel for poor families. Forty hectares have already been unsalted; in a few years, two hundred families can be provided for by the two hundred hectares. Besides the ancient Christians of the island, there are also fifty Christians or catechumens of this district, who were driven from their own village in 1899, by the persecution of Ing-wan-té; they are content to remain in exile, as they intend to settle in this island.

Mgr. Reynaud has realized his idea. Later on, if families multiply, we will extend "our tents" by stretching them further towards the boundary lines; it will suffice to protect the land deposited by the sea against its fury, for those beyond the dike have an elevation of two feet above the parts now under cultivation. About fifteen years hence, in the midst of these six islands which the Bonzes possess by imperial donation, there will be found a Christian islet, the gift of the sea. The present chapel of the Christians bears the title of the Most Holy Rosary. The Virgin Immaculate is placed there as an advance-guard. May she vanquish this infernal serpent and destroy, to her own profit, this Buddhist pilgrimage so venerated throughout China! This underlies the thought of our bishop: he has begun the work; I dare hope that others will see the work completed.

In conclusion, I shall mention a fact which for eleven years has come under my notice. Less, perhaps, than a thousand years ago two of the six prefectures of this dis-
strict did not exist. Not far from the eastern gate of Ouang-ngain, there is a pier which served as a port for vessels going to sea. Now, the city of Ouang-ngain is distant from the sea about thirty or forty kilometres, as the bird flies. The other city did not exist at all. It was built less than three hundred years ago. In traversing this immense plain, I counted twenty-five Christian settlements. The dams of the ancient dikes may still be seen; the land has been levelled. There are, however, six dikes still existing, each inclosing about two thousand hectares, and extending from twelve to fifteen kilometres from north to south; along the seashore, there is a distance of four kilometres between them. The natives tell me that at intervals, of from thirty to forty years, the alluvial land is sufficiently elevated and hardened to form new dikes. Five years ago I saw one of these dikes, formed of earth only, a parapet four metres high and six long. I was informed that the old dike had been made forty years previous to the time at which my attention was directed to it. The excavations which result from the digging become like canals, these are the best routes along the plain.

J. B. Lepers.

PERSIA

Les Missions Catholiques (Feb. 20, 1903) publishes a letter from Mgr. Lesné, Apostolic Delegate, presenting a summary of the works of Ourmiah.

To-day, having returned to my residence after an absence of nearly eight months, I must give you some information concerning our works.

Three years ago, realizing the development of these works, we determined to enlarge our old residence. Considering our meagre resources, this was a very rash enterprise. Nevertheless, relying upon Providence we commenced.
By dint of economy, of privations, and of sacrifices, thanks, also to the help extended by some generous benefactors, we accomplished our purpose without an overwhelming debt. Our schools are now provided with spacious classrooms and large play-grounds; our interns and orphans have a very convenient dormitory and refectory. The printing-office, which renders so great service, has not been forgotten; large rooms both for type-setting and binding, as well as for storage, have been fitted up.

As yet, however, we have not been able to build an industrial school. During my voyage to Europe I strove to collect for this work, but the sum which I obtained is very far from reaching the required amount; we must then await the hour marked out by divine Providence.

These material labors have not interfered with our spiritual duties. An annual mission has been given in fifteen villages, without including regular visits to the Christian settlements, and the fatigues of our evangelical laborers have been crowned by numerous conversions. Our fifty schools are in regular working order.

Since the visit of the prince-heir to our residence at Ourmiah, last year, the movement towards Catholicity seems to have received a strong impulse. The aghas (lords of the villages), as well as Mussulmans have favored the Catholics ever since. Weary of their popes, the orthodox Russians turn their faces to us; they ask us for schools and for priests to instruct them. They have pleaded so earnestly, that we were obliged to yield in this matter; schools are already in progress and appear destined to prosper; the outcome is that villages where we had no Catholics, now count, each a certain number of converts. Other villages make earnest appeal, but we do not wish to do anything precipitately.

Several aghas have besought us to find for them rayats (Catholic subjects), to cultivate their lands. They are de-
sirens that Catholics should substitute their Mussulman, or heretical subjects. They engage themselves to donate the land for schools and churches, leaving to us the care of building; but it is a great deal that they furnish the land: formerly, besides being obliged to pay a high price for the permission to build, the site was very expensive. To favor this movement towards the Catholic Church, we should be able to proportion our constructions of schools and churches, to the increase of converts, at least in the principal centres. Alas! after defraying so many expenses we find our purse almost empty.


Ourmiah, January 26, 1903.

Rev. and very dear Confrere,
The grace of our Lord be ever with us!

Our Confrères of Ourmiah are now going through the villages, multiplying missions, and conversions as well; for, according to the reports that reach us, many conversions are being wrought among all the sects.

Our Armenian seminary at Tauris and the college-school adjoining continue to prosper; the want of a suitable location and lack of resources hinder us from increasing the number of students; for despite the entreaties of parents for their admission, we must refuse many children. This is not all. You are aware that the Sacred Congregation of the Propaganda has confided to us the mission of Djoulfa-Ispahan to establish there Missionaries and sisters; I must shortly send Missionaries to open schools for Catholic boys and girls who, at present unfortunately, attend Schismatic or Protestant schools; for there, as elsewhere, the Protestants have the advantage over us, and according to reliable statements, they expend annually over twenty
thousand dollars: they have opened schools for boys and for girls; even the Schismatics have two schools for the former and one for the latter, all three well provided with locations, resources and professors. It is not difficult to understand that to compete with so powerful an adversary, we have need of considerable resources, with an increase of co-laborers. Alas! I must acknowledge that we cannot do otherwise than establish our Missionaries and Sisters there, relying solely on the treasure of poverty, adding as we are taught, the maxim of confidence in God: Every extension of the apostolate divides our resources. Far from yielding to despair, however, my confidence in God is only strengthened, for we are devoting ourselves to the salvation of souls and the greater glory of God. As our field of labor widens, the more firmly do we hope that the Lord will raise up charitable persons animated with zeal for His glory, who by their abundant alms will aid us to extend His reign.

At Khosrova and Teheran our confrères evince an admirable zeal in regard to the works confided to them; the provincial ministry, the schools, orphanages, the preparatory and ecclesiastical Chaldean seminaries are in the best condition—a proof that the benevolence of benefactors and benefactresses is worthily bestowed. Here at Ourmiah, besides the missions, always in honor, our school-college, our orphanage, and our printing office recently installed in the newly constructed buildings, all well adapted to their divers works, procure us the sweetest consolations, and had we yet a desire to express, it is that we might be able to give a much greater extension to these works, but for the present, our limited resources, restrict our efforts. God grant that in a not distant future an industrial school may be added to our list.

† F. LESNE, C. M.

Apostolic Delegate of Persia.

1 Tauris, December 6, 1902

Rev. and dear Confrere,

The grace of our Lord be ever with us!

Fully convinced that you could not remain indifferent where the glory of God and the salvation of souls are at stake, I come to entertain you briefly on the subject of the works of our dear mission of Persia, that of the house of Tauris especially.

Tauris, the residence of the heir-presumptive to the kingdom of Persia, has a population of, at least, two hundred thousand inhabitants. Like all other Oriental cities, Tauris bears no resemblance to our beautiful European cities: constructed without order or regularity it presents the appearance of a number of wretched houses, rather than that of a city ranking second among the Persian cities in importance.

The population, for the most part Mussulman, is quite commercial; trading chiefly with Russia,—a neighbor that is ever on the alert to profit by a favorable occasion for devouring its prey. Tauris now counts several thousand Armenians who, unfortunately, have broken with the Catholic Church, and who evince scarcely any disposition to return to the fold which they have abandoned; it is for these poor schismatics that our Congregation has founded a house in this city.

How shall we ever succeed in doing even a little good to these people who dream only of asserting their independence? We realize, indeed, that the task is not an easy one, but with perseverance, resources, and the grace of God, a result far exceeding our hopes may be attained.

With this object in view, we have already a prosperous school; opened only two years ago it registers already six-
ty students who from the age of ten to twenty years come for lessons in French. These students have made very satisfactory progress and they speak our beautiful language pretty well; they study very diligently, not only French, but also Armenian, Russian, and Persian. The most interesting feature of our school, however, we recognize in the nine little seminarians, whose minds we are trying to turn towards the priesthood. With Catholic Armenian priests, it will be less difficult to bring about the conversion of the poor Armenian schismatics; it is then the work of the seminary that is most essential here. As matters are just now, it is impossible to give due attention to this, much as we would wish to do so, for our duties are pressing and confrères too few. We need another Missionary who could look after the young seminarians, who are well disposed; they could begin the study of Latin under him. We had been expecting an Armenian priest from Constantinople, but he did not come.

As I am on the subject of the seminary, allow me to mention some improvements that we shall be obliged to make: we must so manage that we may have a dormitory a little more convenient for our seminarians, and rooms large enough for our extern classes. Heretofore, we have done the best we could, but not without serious inconveniences. Now these changes are becoming more and more necessary, nay, urgent. Help us to pray for this intention,—that a kind Providence may send us the resources which are indispensable for our undertaking.

The Missionaries are at Tauris, behold one point gained; but in order that they may the more readily reach hearts there, they must have co-laborers and most devoted ones. You understand my meaning, Rev. and dear Confrère: we must have the sisters, and that as soon as possible! You can scarcey conceive an idea of the good they are called upon to do here; all the people are most desirous to have
them,—even clamor for them. They would begin by a school which, from all I have heard, would from the beginning be very prosperous. What a mortification to these poor parents to see themselves compelled to entrust their daughters to young men who conduct the classes here! It is really a pity! If we had the sisters, this evil could no longer embarrass us. After the school, would come a dispensary; next, a hospital, and we might, in this way reach the soul after ministering to the body.

Here you have in a few words the situation of our little mission of Tauris. We feel confident that you will be interested in it. You will with us, entreat Jesus and Mary to furnish the needful resources, that the result so much desired may soon be attained.

I beg you to believe me yours etc.

BERTHOUNESQUE C. M.

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SYRIA

TRIPOLI

Syrian Tripoli (in Turkish Tarabolos) is a maritime city, about forty miles north of Beyrout, in Syria. It is situated at the base of the Djebel-Tourbouk, on a small river almost two miles from the place where it empties into the Mediterranean.—The population consists of about fifteen thousand Mussulmans, five thousand orthodox Greeks, fourteen hundred Maronites, the rest being Greek and Latin Catholics.

The Lazarists have a residence for the missions, and the Sisters of Saint Vincent de Paul have a school and a dispensary there.

The subjoined historical notes have been selected from a letter of Rev. Rachid Coury, C. M., which limited space prevents our giving entire. The happy fruits yielded by the mission of Tripoli will hereafter be seen.

DESCRIPTION OF SYRIAN TRIPOLI.

This is a fine city remarkable from whichever of these points it is viewed: the historical, religious, or topographical.
I.—The history of Tripoli is lost as it were in the night of the ages. It is certain, however, that it is one of the most ancient maritime cities of Syria, according to Arabian historians. Tripoli was named by the Greeks (Tris-polis) "the Three Cities", or the "Triple City", from the circumstance of its being founded by the cities of Tyre, Sidon, and Aradus: each of which established within the same inclosure a colony bearing the name of its mother city and entirely separated, one from the other. To distinguish it from African Tripoli, the Arabs called it Atripoli or Syrian Tripoli.

There were three principal commercial centres in Syria: Tyre, Sidon and Ruad (ancient name of Aradus). Tripoli was what might be termed an agency, a central bureau representing these three important commercial cities, where all the importations of central Asia were landed. Aradus, about six miles from Tripoli, has dwindled into insignificance there being scarcely any trace of all its ancient grandeur left. It was situated on the island of Aradus, which still bears its name, and contains about two thousand inhabitants, Christians, Mohammedans, and Circassians; it was joined to the continent by a strong pier, which has long since been demolished.

II.—The crusaders dwelt at Tripoli which they embellished, fortified, and enlarged during one hundred and eighty years. After the taking of Antioch, in 1098, they laid siege to Tripoli, under the leadership of Raymond IV. of Toulouse, who had not the glory of conquering; this good fortune was reserved for his son Bertrand, in 1109. Tripoli remained under the dominion of the crusaders until the death of Boëmond, Prince of Antioch, and successor at Tripoli, to Count Raymond V., in 1287. The traveler may still find in this city many well preserved traces of the former greatness of the crusaders: among these are the...
castle of the Count of Tripoli, Raymond V., of St. Giles, Count of Toulouse; the convent of Bellamonte, beyond the city limits, besides two or three other convents.

On an isolated eminence to the southeast, overlooking the city is the colossal citadel of Count Raymond of St. Giles. It is still in a state of perfect preservation, as regards its architecture, only the battlements having been carried off. Vainly did the English with their bullets attempt its destruction, that they might reduce the city and compel Ibrahim-pacha, Viceroy of Egypt, to evacuate Libanus.

It is well known that the Egyptian army under its celebrated chief, Ibrahim-pacha, son of Mahomet-Ali, Khedive of Egypt, had possession of Syria for nearly ten years, from 1831—1840. It was at the close of the year 1840 that Ibrahim-pacha—betrayed by the Libans, who had revolted against his government, although so wise and enlightened—strived, but in vain, to resist the revolutionary torrent and to reconquer Libanus, to oppose it to the army of the sultan, Abdul-Medjid; the latter had concerted with England, Germany, Austria, and Russia, to dispossess Ibrahim-pacha and oblige him to restore Libanus to his sovereignty. Ibrahim having valiantly defended it, was forced to yield and return to Egypt about the middle of the year 1841.

The citadel of Tripoli was then converted into a State-prison. Thither the criminals from all points of the Ottoman empire come to undergo the penalties to which they are sentenced.

A few paces from the house of the Missionaries is the largest and finest mosque of the city: this is the basilica of St. John, the steeple of which now serves the purpose of a minaret. The edifice is uninhabited; the hospital of the Knights of St. John is adjoining; unfortunately, entrance to the basilica, as well as to the hospital is denied to Chris-
tians. In the central sections of the bazaars, lost in the
different quarters of the city, are two or three large monu­
ments which must formerly have belonged to the Templars.

To the south of the city and of the Moslem cemetery,
still perfectly preserved, is the ancient convent of the Car­
melites, dating from St. Albert, Patriarch of Jerusalem
and Superior at Mt. Carmel. The seven cupolas, the choir,
the square in front of the church, with all its dependencies,
are in good condition. This is now used as a school for
Moslem neophytes.

Not far from the city, on the southwest side, upon the
brow of a hill overlooking the plain of Tripoli one may
still admire the Convent of Belmont which belonged to
the Cistercians; it dates from the Crusades. Prince Her­
nond had it constructed on this solitary and barren spot.
The country people have mutilated the name by calling
it Balamand or Balinond. From an early date it has be­
longed to the Greek schismatics.

These religious have there a rich library, the value of
which they are not capable of estimating, and to which
access is not allowed.

III—As its Greek etymology indicates, this “triple city”
well justifies its name. There is the upper city to the east,
the lower city to the north, and the marine city to the
northwest. The first is built upon an elevation command­
ing a view of the other two and of the surrounding coun­
try: its Arabian name is Al-Ebbeh “the steeple;” the sec­
ond is opposite and below: this is the city proper, Al­
Medinat; the third is situated on the seashore, on a prom­
ontory which projects into the waves: this is the marine
El-Mina. This last is separated from the first two by im­
mense groves of lemon and orange trees. A fine drive,
bordered on each side with Persian lilacs connects this city
with the other two, and a good tramway does regular ser­
vice between the Marina and her older sisters. The fare
has been reduced: about three cents; it is true that the route is not long. This is one step towards modern progress; but how many are yet to be made before effecting any resemblance to our European cities! In their flowery language and imaginative style the Arabs call this city the “Queen of the Desert,” the “Rose in the midst of thorns,” the “Jasmin of the Valley.” There is some truth in all these epithets, concerning a city hidden and, so to speak, buried in verdure, whilst by contrast, its environs are dry and arid. As a matter of fact, it is very cheery and attractive, with its white houses, its spacious, beautiful flower gardens, its vegetable gardens, and orchards. All tropical fruit trees, vegetables, native and exotic, flourish there, bringing wealth to their proprietors. In the suburbs, one comes upon whole fields of olive trees, which yield an excellent quality of sweet oil. To enjoy a general view of the city, and to be able to form an exact idea of its topography, one should climb a little hill to the northwest, above the line which marks the route from Homs and the more recent one from Sgorta. From this point, the limit of the latest plan of the city, besides the magnificent view, one may behold in the evening one of these sunsets so exceptionally grand in the Orient. Hence, as far as the eye can reach, the panorama is superb: to the west, one perceives the blue waters of the sea: there, at the base of Mt. Lebanon, the admiring spectator recognizes Tripoli, seated with careless grace upon a carpet of verdure. In all the east, excepting perhaps Damascus which, however, now holds only second rank as a city, there is not a city so smiling amid its surroundings of velvety verdure, as Tripoli, with its ancient white houses, its green terraces, and new buildings constructed after the European fashion, painted on the outside with varied colors which set them off to such advantage in their contrast with the old buildings. The whole, clearly outlined upon the
sombre tints of the rich vegetation of the gardens which, even in winter, and notably in spring, display, pushing their way between the walls and hedges, clusters of roses, acacias, orange and lemon blossoms, which embalm the air with their sweet fragrance...

Tripoli has a large port which must formerly have been in good condition, but is now filled up; at the entrance the ancient pier of the crusaders may still be seen. Vessels of heavy tonnage can no longer enter this port; these must cast anchor at a considerable distance from the city; this is very inconvenient to travelers especially when the sea is rough. This port needs a complete renovation, which will never be undertaken by the indolent and apathetic Turks. How often I have heard the Christians, and above all the Maronites, say, “What will become of Syria?” They turn their eyes towards France...

Such is Tripoli. Arabian writers compare it to a sultan lazily reclining upon cushions of verdure, and contemplating the immensity of the waves. It is perpetual spring here: This fertility is maintained by the holy river Cadicha, which divides the land into two sections, and waters all the gardens. This river rises below the famous cedars of Libanus, flows through the valley, holy by excellence, Cadicha whence it derives its name (and which owes its origin to the fact that this valley had formerly been sanctified by the anchorites); in its capricious meanderings it receives the waters of several tributaries which give it great increase, finally, it irrigates the plains of Tripoli, and, after winding its course through nearly sixteen miles, empties into the sea.

The Maronite patriarchs now have made choice of Dimane in this valley for their summer residence, and Békerké for their winter residence; the latter is a veritable patriarchal palace. Built upon the slope of a lofty emi-
nence, amid verdure and forest trees, isolated from any other habitation and commanding a view of the surrounding country, the site and prospect are magnificent.

It has been constructed in the European style from the plan and under the superintendence of the Lazarist brother, Leonard Delanuit. He is also the architect of Dimane which is built on a new plan and will surpass Békerké. Not far from this palace and separated from it by the valley of Harache and a round eminence, solitary and barren, which conceals Békerké from view, is the Lazarist college of Antoura, one of the most flourishing, and most celebrated in Syria.

RACHID COURY, C. M.


Syrian Tripoli, November 20, 1902.

MOST HONORED FATHER,

Your blessing, if you please!

Since March of this year, the Missionaries of Tripoli have given seven missions, three ecclesiastical retreats to one hundred and forty priests, and six retreats to laymen, at Tripoli and at Eden.

In the first mission we met with deplorable ignorance among the people. This mission was given to the inhabitants of the scattered hamlets peopled by Moslems, Greek schismatics and Ansariés. The Mussulmans here—the most fanatical of this sect—exercise a downright tyranny over the Catholics who are for the most part their farmers. Besides their ignorance, the Greeks have many superstitious practices, and the Ansariés, as a matter of fact, have no religion. The Catholics, therefore, whose lot is cast among
them are deprived of necessary religious instruction whilst they are, moreover, exposed to become addicted to superstitious practices because they neglect to seek in the neighboring villages, the means of being instructed. Nevertheless, at the sight of the Missionaries who, going in search of their souls, journey over the hills and the mountains, faith is aroused, grace triumphs, and all hasten to gather from our lips the words of instruction, to cleanse their consciences in the salutary waters of penance, and to fortify their souls with the Bread of Angels. Among the tardy, was a man who at the age of twenty-six made his first Communion. Formerly, he fled from the priest and from the Church, but now he is like a lamb with the Missionaries.

At the close of this mission we passed on to other villages more populous; one of them having three thousand inhabitants, all Catholics or Maronites. These villages are situated along the Valley of the Saints, about two hours’ travel from the cedars of Lebanon. This section is called the “Valley of the Saints,” because in times of persecution from the infidels, and to preserve their faith, Christians were wont to abandon the cities, the plains, their own homes, and their possessions, and come hither to seek refuge in caves or grottoes among these mountains, where they sanctified their souls. On both sides of the valley may still be seen cells hollowed in the rock, and churches erected on the different degrees of elevation, or ascent. Until the present epoch, the people of these villages were remarkable for their lively faith and their tender piety. What has now come over these worthy Christians, whose forefathers sacrificed everything rather than endanger their faith? This nation, whose faith remained unshaken amid the persecution of the Moslem; that withstood the suggestions of heresiarchs, is now strongly tempted by the fascination of the wealth of America. Hundreds of persons of every age and condition, yielding to this attraction, are
seen periodically quitting their native villages for distant lands to seek their fortune, giving scant thought or attention, perhaps, to their souls, and to their eternal felicity. Hence, in the villages where we have just given a mission, there is not a family that has not one or two members either in America or in Africa. Among those who have not emigrated some have spent three, others ten, and many even fifteen, or twenty years of estrangement, wandering from one country to another, too often laying aside their former religious practices, and returning home, with a little money, and more frequently still, with diseases and errors. We strive—and we are rarely unsuccessful—to reclaim them to their too-long-forgotten religious duties; their mothers and sisters entreat us to do this.

In one village counting more than three thousand souls, there were three concubinaries, several inebriates, some gamblers; moved by the grace of God all have renounced these evil habits and presented themselves for the sacraments. It is true the Missionaries sought them out in their own homes, in the saloons, or at their work. On the Communion day all wept for joy, some for having recovered their peace of conscience, others, for the return of their relatives or their friends to God.

Unable longer to resist grace, two Greek schismatics came to us seeking the salutary remedy for the maladies of their souls. During the mission, one of them fell sick; he made his abjuration in our presence and died a fervent Catholic. The second made his abjuration in presence of His Beatitude, the Maronite Patriarch, whose residence is a mile and a half from the mission.

What joy and what consolation for the paternal heart of His Beatitude when I went to report to him the result of our missions, given in his diocese! “Go, Father,” said he to me, “go through all the villages,—preach, teach, pray, and urge the people to pray that a merciful God may
avert from us his anger, and preserve the good Christians of Lebanon from the contagion of evil morals, and from the error of unbelievers.” He graciously added: “Yes, I love the Lazarists and their Superior General, Father Fiat. May Almighty God multiply them and preserve them, with their sisters, the good Sisters of Charity!

I conclude, Most Honored Father, by asking, once more, your blessing for the mission, for our auxiliaries, for our confrères, and for

Your devoted son
Jeremiah Aoun.


Jerusalem, December 15, 1902.

Most Honored Mother,

The grace of our Lord be ever with us!

Sr. Sion wished to write you a detailed account of recent events in Palestine; I shall endeavor to supply her place, as it would be impossible for her to write just now.

At the beginning of October, the cholera broke out first at Gaza, then at Lydda, with fearful violence; its victims were carried off in a few hours. At Gaza, the deaths averaged daily, over sixty; at Lydda, a much smaller village, situated between Jaffa and Jerusalem, the mortality reached thirty a day. The panic became universal.

The Moslem authorities established sanitary cordons all around the “Holy City”, to preserve it from contagion; but the terrible scourge spread to Jaffa, to Coubab, to Leffta, to Jericho, to the Lake of Genesareth and surrounding villages, to Nazareth, where the poor Arabs were dying like flies. Filled with anxious solicitude, the Pacha and the President of the district redoubled their zeal, taking all
precautions necessary in such cases. All communication between Jaffa and Jerusalem was cut off, the use of the railroad was interdicted, and no merchandise could be brought to Jerusalem.

All the adjacent villages were included in the same measures, so that people began to wonder whether famine, even more to be dreaded than the epidemic, might not deal a yet more wholesale destruction.

These gentlemen were not yet satisfied. One morning the president called on Sr. Sion, begging her to interest herself in organizing, at the expense of the government, at some distance from Jerusalem, on the route to Jericho, a lazaretto where the few cases who might present themselves could be cared for, and thus contagion need not reach the city; he added that, as they had not sufficient means to provide for two hospitals, the municipal hospital would be closed during the prevalence of the cholera, and those who had been employed there, were to be transferred to the lazaretto. The president in making this request to Sr. Sion desired her to take upon herself the entire responsibility of the arrangements. A conveyance was placed at her disposal and full authorization was granted her to use her own judgment in the whole matter.

Sr. Sion accepted the terms, and eight days later the lazaretto was ready for the accommodation of fifteen cholera patients; three large tents were spread, in perfect order on a tract of land belonging to the Rev. Benedictine Fathers who cheerfully lent the ground for the occasion; they had, moreover, given up, for the use of the sisters, four small cabins which had been filled with clay, stones, and lime. Under the wise direction of our good Sr. Sion, so entire was the transformation effected that on their return-visit these gentlemen could not recognize the place; in thanking Sister for what she had done, they strove to express their gratitude and their entire satisfaction. The
lazaretto has not yet been called into service, as, thanks to fervent prayers, Jerusalem has so far been spared.

Some days after the termination of our preparations, the news from Gaza and Lydda became more and more alarming, His Excellency, the Pacha sent a message to inquire of Sr. Sion whether she could provide sisters for both places, if she did not fear to expose her life in taking care of this terrible malady; Sister replied that with the grace of God, neither she nor her sisters feared death, and that she was ready to set out, with two sisters. This answer was returned to the Pacha and the President, who seemed much affected by it. The French Consul, moreover, advised our good Sister Sion not to refuse to go to Gaza and Lydda. As a matter of course, all expenses for traveling, provisions, and medicine, would be borne by the government, which would besides furnish the sisters with an escort to Gaza, a most fanatical city. For several days preparations were being made for our departure, but, satisfied with our good-will, Almighty God seemed to suspend the scourge for a brief interval; more encouraging reports caused the Pacha to decide that our departure might be postponed since the trouble appeared to have subsided.

On the following Sunday, however, about ten o'clock, an employee of the government came in search of our sisters of the hospital, informing them confidentially, in order not to create a panic, that an unfortunate Circassian, who had made his escape from Jericho was stricken down with cholera, and that he had been brought to the hospital prison, (private apartments outside of the hospital, where prisoners were cared for), and he had come to request that two sisters be sent to take care of the victim. Srs. Soto and Chaloub started at once. We were not to see them for a week, as their patient proved to be a case of cholera; he died the next morning, at four o'clock. Our sisters were alone with him during the night, as the companion of the
unfortunate man, who had been shut up in the same room with him, that he might attend to him, was so frightened that he looked more like an Egyptian mummy, than a human being. Seeing this, our sisters made him withdraw into an adjoining room, that he might not be a hindrance to them. On Monday the local authorities and the doctors arrived to identify the deceased, each one holding the nose to escape contamination, and all washing their hands in a chemical solution. These authorities decided that everything that had been used for the patient should be burned, furthermore signifying to our sisters that they were to be held in quarantine for eight days, during which interval they would be allowed no communication with our house, that their clothing must be fumigated for twenty four hours, etc. Then these gentlemen withdrew and the burial of the deceased took place, in the following manner:

A thick layer of quicklime had been spread upon a long, narrow chariot, and the corpse, wrapped in sheets, was deposited upon this couch of spotless white; another layer of quicklime covered the body, whilst from the minaret above, (spot whence the Turks announce the hour of prayer) two pharmaceutists fumigated the chariot and the corpse with an instrument (pulverizer) thirty-nine inches long, and the imam or Mohammedan priest and several other Turks performed the funeral rites, stopping their ears and blowing right and left to drive away the evil spirit. At the conclusion of these ceremonies, they set out altogether to inter the poor victim in a pit, ten feet under ground, filled with lime.

But our sisters' trials were not yet ended; remaining in the hospital, they were obliged to proceed to carry out the prescribed orders. As, through dread of any contagion, no one would venture to go near the place, they, themselves, must needs drag away all the litter, straw mattress, etc. to be burned; this operation over, they must next
prepare to fumigate their clothing; not having brought any change with them, they resolved to retire at six in the evening and not rise until six the next morning. Meanwhile, their wardrobe was being fumigated in another apartment.

Their quarantine was lifted only on the following Sunday. At a quarter past five they were once more at home; we all, with Sr. Sion at our head, went to meet them at the front entrance to the Hospice, they were received with open arms, but it being a solemn moment, we embraced them in silence. But there must be a celebration; at dinner we chanted a musical welcome to destroy the microbes, and we made them a little address suited to the occasion. They were charmed, Most Honored Mother, and our festivities made them forget their dreary eight days' exile.

The scourge has not entirely disappeared, and yet it seems still to respect the "Holy City" and Bethlehem. From the first rumor of the cholera, nearly three months ago, we have had a procession every day; the statue and the relics of St. Roch are carried by our children; we recite the rosary and the litany of the great Saint, to obtain our preservation; for it would be lamentable, indeed, were the epidemic to break out in Jerusalem. We trust in the mercy of our Lord that He will not abandon us. He will hear our prayers.

Well may we thank the Master for His tender and loving care of us; this grateful appreciation fills our hearts with joy and consolation, even in the midst of the greatest trials. Our worthy Sr. Sion begs me to offer her filial remembrance. Believe me, Most Honored Mother, in the love of Jesus and Mary Immaculate,

Your very humble and obedient child.

Sr. Rebondin.
AFRICA

VICARIATE APOSTOLIC

OF SOUTH MADAGASCAR

Letter from REV. F. BERTRAND, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Ambohepono, January 14, 1902.

MOST HONORED FATHER,

Your blessing if you please!

The good God seems to bless our efforts: the children are much interested in their catechism; we may expect a rich harvest of souls in this valley of the Matatane, so dear to the heart of our ancient confrère, Father Nacquart, and which, about the same epoch, Father Manié had already begun to evangelize.

According to Vol. IX., of the Mémoires of the Congregation, and notably from the traditions preserved among the people of the country—traditions written in the Malgash, with Arabic characters—Father Manié left Fort-Dauphin after the massacre of Father Etienne, and came to the valley of Matatane, at Ivato. He remained there only from August, 1666, to February, 1667; fevers and hardships carried him off in a very short time. The inhabitants still exhibit some glassware which their ancestors received from him in exchange for chickens or rice which they sold him; they have also pointed out to me his hut, and the stone under which—according to the Malgash custom—he was interred. I have caused the place to be dug in the hope of finding the remains of this venerated confrère, but the research, so far, has been fruitless.

Meanwhile, Father Manié must rejoice in seeing from his abode of bliss, that we have regained possession of the post that he had chosen. Father Brunel goes every day...
to Ivato for the children’s school: he has already one hun­
dred promising pupils. Doubtless, our venerated prede­
cessor has obtained from Almighty God a special blessing
upon these poor Malagassy in the valley of Matatane.

Recommending myself to your prayers, Most Honored
Father, I beg you to accept, etc.

F. Bertrand.

Letter from Sr. Delaperche, Daughter of Charity, to
Most Honored Mother Kieffer.

Farafangana, December 5, 1902.

Most Honored Mother,

The grace of our Lord be ever with us!

It affords me pleasure once more to thank you, with our
Most Honored Father, for having named me to be em­
ployed in the service of these poor lepers of Farangana.
Sister Martha, my companion, also thanks you for the
favor conferred upon us both. What a consolation for us
to know that in serving these helpless creatures, in dress­
ing their loathsome sores, we are really serving our Lord,
who in His Passion was pleased for our sins, to be com­
pared to a leper!

Truly have I found again, at Farafangana, the poor
lepers of Jerusalem, therefore the situation was not a new
one to me. But here, Most Honored Mother, these afflicted
ones are much more numerous. There are with us two
hundred and ninety-six. We must dress their sores every
day. We could not get around to all, but each day we
take at least one village or a village and a half (these
might rather be called a camp); so that on an average we
daily attend to fifty. I refer to the worst stages of the dis­
ease, not including those in whom it has made less pro­
gress and who only need remedies, either for the eyes, or
some other affected part of the body.
With devoted care, a sufficiency of wholesome nourishment and, above all, cleanliness which we strive to inculcate among them, their sores heal, or at least, they do not spread, as was our experience in Jerusalem. But for these frightful wounds that cover a whole arm or a leg, sometimes both together, we need old linen, cotton, or muslin, for bandages. How kind you would be, Most Honored Mother, to send us some as soon as possible! Our supply is often exhausted, as we can never use these bandages a second time; instead of washing, we must burn them. We are very much in need of lint also, to fill the large holes in their sores.

For their souls, as well as for their bodies, we solicit the help of your prayers, those of our sisters, and of the Seminary. One of our poor lepers died this morning. He had refused to receive baptism, telling Father Lasne that this would hasten his death. He changed his mind, however, and having called for Father Lasne he was baptized yesterday evening. He was just in time to win Paradise. He was thirty years of age; his whole body was affected. What an exchange! What joy he must have experienced on his entrance into Heaven! Let us hope that he will come to the aid of his unfortunate companions, and that his prayers will obtain for them grace no longer to dread baptism as a forerunner of death. All their religion consists of ridiculous superstitions!

My companion, Sr. Martha, is very courageous; she edifies me very much.

Accept, Most Honored Mother, the expression of the respectful and devoted sentiments of both.

Your very humble and obedient child.

Sr. Delaperche.
CENTRAL AMERICA

GUATEMALA

Guatemala is a state in Central America, situated between Mexico and the Republic of Honduras.

"This country, as we know, belonged to Spain for three hundred years. In 1821, following the example of other Spanish colonies, it declared itself independent: it was first united to Mexico in 1821, but seceding from it in 1823, it formed a federal republic with the neighboring states, and in 1840, resumed its independence. A concordat with Rome was signed in 1853; a similar convention with the Holy See was signed by Costa Rica in 1853; by Honduras in 1861; and by Nicaragua in 1863.

"Ecclesiastically, Guatemala, the capital of the state is the metropolis. It has as suffragans, Comayagua, of the Republic of Honduras: St. Joseph, of Costa Rica belonging to the Republic of the same name; Nicaragua, of the state of Nicaragua, and San Salvador, capital of the Republic of Salvador.

"All the suffragan sees of this metropolis are therefore, capitals of little independent States." (Dictionnaire de théologie, of Vacant; vo. Amérique espagnole.)

Quesaltenango is one of the principal cities of Guatemala; the Sisters of Charity have an establishment there; the following letter is from the Superioress of this house.
Letter from Sr. Thouluc, Sister of Charity, to Most Honored Mother Kieffer.

Quesaltenango, Nov. 22, 1902.

Most Honored Mother,

The grace of our Lord be ever with us!

The sad tidings that reach us concerning our beloved France are but the faithful echo of our local misfortunes. To the afflictions caused by men, is added the eruption of three volcanoes, our terrible neighbors.

One of these volcanoes opened on October twenty-fourth in several places, on the side opposite to Quesaltenango at the base of the mountain which was our safeguard. All the region on the other side was ruined by fire, stones, and a shower of ashes, which covered the ground in certain places to the depth of two or three metres. Houses crumbled under the weight of the sand. More than a thousand persons perished; some fugitives arrived here more dead than alive, having passed five days without food; a good lady in our neighborhood could not recognize her husband he was so changed; many have lost their reason in consequence of the terror they experienced.

On our side of the mountain, only sand and ashes fell to the depth of fifteen centimetres. On October twenty-fourth at six o’clock in the evening, there was an indication of the eruption, and by order of our Superiors of the Province, we started before light the next morning, for a village more remote from the volcano and which was not reached by the scourge. Our poor children followed us, each with her little bundle in hand: they did not wish to be separated from us, saying we were all they had in the world; they are still with us, one half here and the other at Totonicapan, whither our goods were transferred for safety.

This is our situation, Most Honored Mother. Since the
eighteenth of last April, we have been living in great anxiety; we do not wish to abandon our poor patients who are still received and assisted at the hospital. Some of us remain with them while waiting for better days, or for God to manifest His will more clearly.

Happen what may, Most Honored Mother, we think often of our venerated Superiors and pray for them. That our Lord may bless you most abundantly during the coming year, is the fervent prayer of your Daughters of Quesaltenango.

Sr. Thouluc.

SOUTH AMERICA

ECUADOR.

We have received most interesting details relative to Mgr. Schumacher, C. M., Bishop of Portoviejo who died in August of 1902. They will be inserted in the next volume of Notices on our Missionaries.


Guayaquil, December 17, 1902.

Most Honored Father,

Your blessing, if you please!

Our two dear brother students, Messrs de Léon and Azambre, arrived safely at Guayaquil, December ninth, after some days of quarantine at Panama and Paita. To avoid the yellow fever, they set out the next day by the new railroad which brings them the first day to Alausi in the Sierras or mountain lands: the second day they will go on horseback to Guamote; there they will take the
stage for Ambota, where there is a house of the Sisters of Charity; and from thence they will proceed in the same stage to Quito. If they meet with no detention they will thus reach the capital on the evening of the thirteenth or fourteenth.

At Guayaquil, this closing year has been a series of trials for the Daughters of Charity of the Civil Hospital and of the College of Providence conducted by them, as well as for us, Priests of the Mission, their chaplains. First, the great fire of July sixteenth and seventeenth which consumed one third of the city. The Hospital and College were destroyed, the sisters finding shelter at the Calderon Asylum, founded a few years ago by a good lady who, at her death, left twenty-five thousand sucrés to the Benevolent Societies for a house to shelter a certain number of young girls. As the administrators of the Board did not know where to erect such a building, a gentleman offered them ten thousand sucrés if they would construct it in his section of the city and open an extern school for young girls, none being in the locality. The gentlemen of the Board, of course, accepted the offer and an asylum was opened at the west end of Guayaquil half a league from our house.

This establishment for which Superiors designated four sisters, was of great service at the time of the fire; but, we must acknowledge that it is too small for twenty five or thirty sisters, and the sisters of the house have been much inconvenienced. For this reason the sisters of the hospital continue their works scattered here and there, at some distance from their house. The same difficulty exists with regard to the Civil Hospital now conducted in a hippodrome which at most can accommodate from one hundred and fifty to two hundred patients. As the hospital is not large enough for men and women, the latter have been sent to the

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1 A sucre is equal to one franc.
Hospice of the Sacred Heart of Jesus, under the care of the Daughters of Charity, about a league from Calderon, on the other side of the city. The sisters have rented a house for their school in the environs.

All this shows how great a trial the fire has been for the sisters of the Hospital and of the Providence; or rather, it has afforded them a favorable occasion for the practice of patience, of conformity to the will of God, and of meriting for heaven. In these trying circumstances, God has been very good. It happened that in the hospital there was an inspector most devoted to the sisters who, immediately after the fire, procured a house for the patients, rooms for the sisters, apartments for medical students, and wards for the different diseases, etc. He could not have exercised greater generosity; he even placed a carriage at the disposition of the sisters to enable them more easily to go from one house to another, paying two hundred sucrés a month for the same. This gentleman, Mr. Mass, an Englishman, has been in Guayaquil several years; lately he became a member of our Church on the occasion of his marriage with a Catholic of this country.

The Benevolent Society resolved after the fire to build a new civil hospital outside of the city for the construction of which the government was to give two hundred fifty thousand sucrés, and in the locality of the ruined hospital, to erect a small building dependent on the great hospital: Mr. Mass, to hasten the reconstruction of said edifice, to be named “Maternity Hospital”, deposited shortly after the fire, twenty-five thousand sucrés in the hands of the President of the Board. It is estimated that this asylum will cost nearly sixty thousand sucrés. Mr. Mass promised that it would be ready to be blessed and to have the first Mass celebrated in the little chapel December twenty-fifth, feast of the Nativity of our Lord. I know not if this will be re-
alized. All the Daughters of Charity will soon be able to return to the centre of the city, and with the help of God, to recover gradually from their losses. Father Ortiz who is quite well, although he is obliged daily to hear the confessions of yellow fever patients, unites with me in wishing you a most happy and holy new year: we shall offer our prayers to obtain for you strength under the difficulties by which Catholic France is beset at the present time.

Please accept etc.

F. BAUDELET.

P. S.—Tomorrow I shall sing a Requiem Mass for the repose of the soul of Sr. Dardignac, Visitatrix of the Province of Ecuador, who died yesterday.

BRAZIL

Letter from REV. P. ZINGERLE, Priest of the Mission, to REV. A. MILON, Secretary General.

Petropolis, January 12, 1903.

REV. AND DEAR CONFRERE,

The grace of our Lord be ever with us!

You desire some particulars of our works and of our house of Petropolis. I shall try to satisfy you. Placing yourself in front of the buildings, you will see them arranged on the side of the mountain in the form of an amphitheatre: but the view will be incomplete, because the ground floor and the first story of the college, are concealed by the building of the training house standing in front. You will perceive that the bell-turret is not in the centre of the pile; the reason is, that the building is not finished; the portion still to be erected will be a gem. This edifice dates from 1897: the principal departments—
study hall, dormitories, and refectory—leave nothing to be desired.

This fine material organization, joined to the esteem which the professors have acquired, has merited for the establishment the favor of the government. Since 1900, it enjoys all the privileges accorded to secondary schools of the state. Our Brazilian confrères of Petropolis, are empowered to confer degrees in examinations at which a representative of the Ministry of Public Instruction is present. The program of the state is of course followed, but this is copied from European programs.

To enter upon the official course, a student must have passed an examination of capability; the college prepares for this examination by a primary course corresponding to the program of our parochial schools in France. The official course requires six years, and is completed by philosophy, limited however, to the study of logic.

Besides college duties, our confrères give their services to twenty or thirty young students aspiring to the priesthood. These form a separate division having no connection with the college except in class; nor do they follow the language course, devoting this time to extra lessons in Latin.

From our apostolic school we proceed to our intern seminary, the subjects of which are supplied by the apostolic school or by ecclesiastical seminaries.

Last Christmas the eldest seminarians made their vows and inaugurated the category of students. The house of Petropolis, therefore, has become a complete training house. May God vouchsafe to bless it, for subjects are much needed in this interesting Province, particularly for the missions.

Our confrères after nine months of laborious teaching, go, if their health permits, to the country to exercise their ministry, returning happy at the good effected in souls.
naturally religious, but often ignorant and much neglected. The city bears a pleasing stamp of originality. Petropolis is a young bishopric of but seven years existence, governed by its second shepherd, Mgr. D. Joao Braga, formerly secretary of Mgr. Conçalves; he completed his humanities, commenced in Germany, at the ecclesiastical seminary at Marianna. He is young and very energetic; his relations with our confrères are most benevolent.

Petropolis, formerly the capital of the state of Rio de Janeiro, and on the point of becoming such anew, is situated at the north of the federal capital, distant from it sixty kilometres. The journey is made partly by steamer on the famous bay of St. Sebastian as far as Rio de Janeiro, and partly by rail; this latter as well as the line of steamers, is under English control. After picking you up in the plain the iron horse conducts you through a chain of mountains called Estrella, (Star) and deposits you in a region eight hundred metres high. This train makes but two trips a day; in the morning it brings the business men, and in the evening, takes them back. This ride through forests of giant trees and tropical plants is charming; at a certain point of the road you behold at your feet the sea and the capital: it is fairylike!

Besides this train, the Leopoldine, there is a railway from the interior which passes by Petropolis and terminates at Rio: there is talk of uniting these two cities by an electric tramway.

The population is estimated to be about eight thousand; this ancient German colony is the Versailles of the Brazilian emperors.

If you agree, we will take a walk through the city and make acquaintance with these good Petropolitans. First, the clergy: with the zealous pastor of the diocese, we see the parish priest, assisted in his laborious ministry by his curate, a venerable priest, the former proprietor of our
training house; and by the chaplain of a large and flourishing boarding school directed by the Ladies of Sion. These priests so few in number, find valuable assistance in the Rev. German Franciscans who have here a large establishment, and who devote themselves to the instruction of youth; their chapel or church is spacious and the people flock to it even from the country; sermons there are in Portuguese and in German. These Sons of St. Francis serve the German Sisters of St. Catherine, who instruct young girls and attend the sick in the city hospital. The country places also enjoy the presence of these good religious, who go some distance from home to exercise charity.

Besides the labors to which these holy men and women, servants of God, devote themselves, the Daughters of St. Vincent have an ample field for the exercise of their zeal. In a large establishment the buildings of which extend to the hills, they have a boarding school, with a dormitory containing one hundred and ten beds; an orphan asylum for girls and for boys; an extern school for poor children: this is their vast field of labor.

Among these charitable works opened by zeal and faith to all ranks of society, we behold an immense building, a monument of the liberality of the Christian empire of Brazil. Within this vast inclosure, pious Brazilians, free from all engagements, devote themselves to the education of numerous orphan girls; but the precarious state of resources limits their work. There are also other colleges in the city but they are of minor importance. The monuments of the city are few: the Palace of Finances is a magnificent edifice. A monument sadly eloquent, is the Gothic Cathedral which for want of means has never been completed: it is in the attitude of prayer, lifting to heaven its unfinished suppliant spires. Alas! at the side of this, the Protestants have adorned their temple with a lofty
spire rising triumphant to heaven. We might also mention the emperor’s palace at present occupied by the household of the Ladies of Sion, and the palace of the empress, now the residence of the German Minister.

But the true beauty of Petropolis is not the result of human art. Nature and its divine Architect have accomplished the work. In selecting this locality for a residence, Don Pedro evinced his exquisite taste, and the crowd hastened hither: diplomats, wealthy tradesmen, stock-holders, doctors in letters and in medicine,—a motley crowd.

Five principal streets run through the city, three of which are parallel, the other two transverse. The names of these streets recall historical facts that thrill the hearts of the Brazilians: September 7, 1821, Independence; April 7, 1822, Abdication of Pedro I; March 1, 1870, Conclusion of the War of Paraguay; May 13, 1888, Abolition of Slavery; November 15, 1889, Proclamation of the Republic. The streets leading to the mountains, and separated from one another by these same rocks, are truly picturesque, and form distinct sections. The principal of these, the Avenue Koeller, thus named in memory of the first German colony, is crossed by a canal which while diffusing freshness, maintains cleanliness in the city. This broad avenue affords a delightful promenade. This is the city of the wealthy. The villas are more or less screened by lovely gardens in which European flora mingle with tropical plants; the gardens and parks lose themselves in the mountain. This avenue, at least one thousand five hundred metres in length, is adorned at one extremity by the Palace of Finances, and at the other by the Cathedral, which monuments have been mentioned. The other streets of less importance, constitute the commercial city; dwellings are more crowded together; these are generally of
one story and perforated with numerous and very high ventilators, the climate requiring this.

In retracing our steps we follow the river converted into a canal which, beyond the city assumes with its natural condition, the name of Pianbanha. This river is of great utility; after having refreshed and embellished the city, it offers its waters to human industry that derives profit therefrom for the lighting of the city and environs, and for the manufacture of fabrics called “national,” which equal those of Europe. In following the course of this benevolent stream for a quarter of an hour, we return to our house, St. Vincent’s College, at the north of the city. It is here, dear Confrère, and Secretary General, that I return you my thanks and bid you farewell, for I have a long way yet to travel. Next week I shall leave for Fortaleza.

Recommending myself to your good prayers,

I beg you to accept, etc.

P. Zingerle,
Missionary Priest.

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SALVADOR

ACCOUNT OF THE MISSIONS OF SALVADOR
(October 20, 1901—October 6, 1902).
San Salvador, Oct. 20, 1902.

After the great mission of Suchitoto, Fathers Vayasse and Potier left, to give their services to the Seminary. During this time Father Lafay repaired to Saint Michel (Salvador) and to Léon (Nicaragua) to direct spiritual retreats for the Daughters of Charity.

The mission of Suchitoto was truly remarkable, both in point of duration and in its results. It opened on October
twentieth, and closed December fourth, 1901. What conso- 
ing fruits! four thousand nine hundred, eighty three 
consciences purified; two hundred forty marriages vali-
dated; three hundred twenty children prepared for First 
Communion. Even the prisoners profited by the mission; 
at the request of the pastor and with the gracious permis-
sion of the mayor, one of the Missionaries instructed them 
during three days. One of these prisoners condemned to 
death for murder, resigned himself, not without effort, to 
the cruel sentence, made his confession, and spent in his 
narrow cell, transformed into a chapel, the furniture of 
which consisted of a table on which stood a Crucifix and 
two candles constantly burning, the few hours of life re-
mainling to him—God knows in what anguish! In such 
cases, a draught is given to the condemned to strengthen 
them against fear; but this man positively refused it even 
to the moment of leading him out to execution. Imagine 
the criminal clothed in white trousers and a large black 
blouse, mounted upon a mule between two files of soldiers 
with their guns pointing constantly to him, and thus very slowly passing through the streets of the city. From time 
to time the mournful procession halted, that the herald 
might proclaim aloud the sentence of condemnation. But 
the poor man listened only to the invocations suggested by 
the Missionary who walked at his side. In this manner he 
arrived at the cemetery followed by a multitude of curious 
spectators. Here, six soldiers at the distance of five or 
six feet fired at his bared breast; he died instantly, thus expiating his weakness and his wanderings.

In March 1902, Father Lafay and your servant under-
took a journey to the suburbs of Suchitoto. This region, 
comprising immense farms, isolated from the city, and em-
ploying a great number of men who, consequently, are 
deprived of all spiritual succor, shared in the benefits of the 
mission. St. Christopher and Bermuda detained us from
March ninth, to April twenty-first. There was no church, no oratory. We erected an altar in one of the farm houses which, by this means was converted into a church whither all hastened to hear the word of God and to purify their conscience.

On our return, retreats for First Communion children and for the poor people under the care of the Ladies of Charity, occupied us for a considerable time.

On July sixth we started for Santiago, a small village near San Salvador; the pure and simple manners of the inhabitants charmed us; they bestowed upon us the most delicate attentions and were respectfully submissive. The mission was about closing when Father Daydi arrived. We had need of a strong laborer; August seventeenth we set out for Cojutepeque, a large city forty kilometres from San Salvador. The mission was a heavy battle with sin; it lasted fifty days; but how great was the booty we secured!

We were among Indians, doubtless good of heart, but in whom ignorance had engendered many vices. Zealous missionaries visited them more than forty years ago. An excellent Spanish missionary, named Manuel Subirana, whose memory is in great veneration among them, instructed them in 1860. It is said that this venerable priest was killed by savage Indians among whom he wished to dwell. The Jesuit Fathers visited these same people in 1864. Four Capuchin Fathers spent two months with them in 1871. What apostles they were, never daunted by the rains of winter, nor the scorching summer sun, nor by the long and difficult roads they had to travel and always on foot!

During our stay at Cojutepeque, as an anti-religious journal says, we riveted the attention of the people. The church was insufficient to accommodate all who wished to attend the exercises of the mission.
The Catechism class furnished us with an opportunity of explaining to these Christians the truths of our holy Religion, and of preparing children for the important act of First Communion. Two hundred and fifty children received the Bread of Angels on the beautiful feast of the Nativity of the Blessed Virgin. This was a great event and one of the most affecting ceremonies of the mission. But the number of young men eighteen, twenty, twenty-five and even thirty years of age, surpassed that of the children of the First Communion band; and whence is this?... Alas! there was no one to instruct them; in the schools religious instruction is proscribed; at home parents think not of the necessity of this, nor would they be capable of teaching their children.

At least two thirds of the five thousand, eight hundred ninety nine confessions we heard, were of persons returning to the faith. Numerous marriages were rectified; the missions at all times have the power to force those plunged in vice, to rise generously from it, and to change a dishonorable union into a legitimate and Christian marriage.

The Indians of Cojutepeque have the reputation of being valiant soldiers: at the first signal for battle, they are on foot; armed only with a large cutlass they rush to the attack, and with an aim equal to their bravery, they decide the victory. The annals of Central America extol their feats.

These lions in battle are as mild and docile as lambs before the ministers of the Lord. Delighting in ceremonies which, in their eyes, constitute religion, they neglect nothing to enhance their splendor. On the day of their consecration to the Blessed Virgin, a magnificent throne was erected to the Queen of Heaven surrounded by brilliant angels; a variety of sweet flowers presented a pleasing picture, and the burning candles reminded all of the great love of Mary for her children.
To the Sacred Heart of Jesus, an object of fervent devotion to these people, a public act of reparation and expiation was made, joined to a general and solemn consecration.

The dead were not forgotten; the number assisting at the funeral services proved that their hearts compassionated the sufferings of the souls in purgatory for whose repose it was celebrated.

But nothing could equal the solemnity of carrying the Cross preceded by a long procession; a sermon was preached in the open air on the august sign of our redemption; after this, a commemorative slab of the mission was placed at the foot of the cross erected at the close of the century. Hence, two centuries, so to speak, the end of the nineteenth and the beginning of the twentieth, unite to attest to future generations the faith and love of the inhabitants of Cojutepeque for Jesus our Redeemer.

The "rosary preached" attracted no less attention. This ceremony so beautiful and so appreciated, consists in this: A Missionary in the pulpit commences by speaking of the excellence of the holy rosary. After this preamble, one or two stanzas of a canticle in honor of the Blessed Virgin are sung. The priest then announces the mystery, briefly explaining it, and as the fruit of it he mentions the particular intention for which the decade is to be said. This intention is directed towards certain classes of sinners to obtain their conversion. The first decade being finished, the priest passes on to the explanation of the second mystery which he applies to another class of sinners, and so on to the end of the chaplet. This exercise, intermingled with instruction and canticles, affords the Missionary an opportunity of speaking of the spiritual maladies that destroy souls, pointing out their gravity and indicating the remedy.

All this makes a deep impression upon the people;
hence, at our departure three thousand persons accompanied us, testifying their regret by tears.

Including Suchitoto, the two little missions given, and the last memorable one, the number of confessions amounted to thirteen thousand six hundred forty-three. What a defeat for the enemy of the human race!

You perceive, Most Honored Father, that in America an immense good is to be done; the harvest is abundant, and liberty is untrammeled. What then could check the Sons of the great Saint who has been termed “the valiant hunter of souls?”

CH. HETUIN, MISSIONARY PRIEST.

OCEANICA

PHILIPPINE ISLES.

The infirmity which detained on the way our most esteemed Father Emmanuel Orriols, Visitor of our houses in the Philippines, and prevented him from assisting at the General Assembly, continuing, this venerable Missionary requested the Superior General to free him from his office.

Rev. Father Raphael de la Iglesia, of the house of St. Marcellin at Manila, has been appointed Superior of this house and Visitor of the Province.
ANSWERS AND INFORMATION.

22. The Sabbatine Privilege.—Priests of the Mission are authorized, for the Sisters of Charity and for persons dwelling in their houses, to commute into other works the recitation of the little office of the Blessed Virgin, and the fast and abstinence required to profit by the Sabbatine Privilege, even in places where the Carmelites reside.—
S. C. of Indulgences, January 28, 1903.1

23. For places where it is customary to say several prayers at the Benediction of the Blessed Sacrament, and especially those of the feast of the day, leaflets have just been printed containing the ordinary prayers and those proper to our special feasts: the Miraculous Medal, Feasts of Blessed John Gabriel Perboyre, of Blessed Francis Clet, etc. Three sheets in 4; these can be procured at the Economat of the Sisters of Charity, 140 Rue du Bac; price ten cents.

1 Beatissimo Padre, Agostino Veneziani, Pro-Procuratore generale della Missione, prostrato al bacio del S. Piede, supplica umilmente la S. V. a voler accordare ai Preti della Missione la facoltà di poter commutare alle Figlie della Carità ed alle persone dimoranti negli stabilimenti diretti da dette Suore il piccolo Ufficio della B. V. i digiuni e la astinenze, che si richiedono per conseguire il privilegio sabbatino, dagli ascritti allo Scapolare del Carmine anche nei luoghi dovo esistono Conventi o Case dell’Ordine Carmelitano, essendo molto difficile alle persone suddette recarsi per tal commutazione dai Padri Carmelitani. Che, etc.


Locusf•sigilli

A. Card. TRIPPE, Pref
† Franciscus Sogaro, Archiepus Amiden, Secretarius.
OUR DEAR DEPARTED

OUR MISSIONARIES:

Brother Démétrius Fernandez, Madrid, Spain, December 6, 1902; 23 years of age, 6 of vocation.
Brother George Ott, Gentilly, Paris, December 17, 1902; 66 years of age, 47 of vocation.
Brother John Dowling, Blackrock, Ireland, January 13, 1903; 68 years of age, 43 of vocation.
Brother Denis MacEvoy, Phibsborough, Dublin, Ireland, January 13, 1903; 68 years of age, 43 of vocation.
Brother Cyprien Blanco, cleric, Madrid, January 7, 1903; 19 years of age, 3 of vocation.
Rev. Amédée Prum, Cali, Colombia, December 15, 1902; 34 years of age, 14 of vocation.
Rev. Augustin Sudre, Tourcoing, France, January 20, 1903; 84 years of age, 61 of vocation.
Rev. John Ferrero, Mondovi, Italy, January 22, 1903; 54 years of age, 32 of vocation.
Rev. Peter Limone, Turin, February 5, 1903; 75 years of age, 48 of vocation.
Rev. Vincent Arnaiz, Mexico, January 6, 1903; 25 years of age, 9 of vocation.
Brother Frederick Péart, Dublin, February 23, 1903; 60 years of age, 22 of vocation.
Rev. Jules Bastos, Diamantina, Brazil, February, 1903; 31 years of age, 11 of vocation.
Rev. Alphonsus Marion, Paris, March 1, 1903; 74 years of age, 54 of vocation.

OUR SISTERS:

Sr. Theresa Azcarate, Valdemoro, Spain; 81, 57.
,, Antonia Civit, Spain; 53, 31.
,, Marie Gozzini, Italy; 59, 37.
,, Marie Leclercq, Autun, France; 40, 20.
,, Marie Dubois, Rio de Janeiro; 43, 21.
,, Madeleine Chenault, France; 84, 58.
,, Anne Le Thiec, Morlaix, France; 71, 43.
Sr. Marie Denis, Constantinople; 26, 7.
,, Marie Magaud, Algeria; 48, 27.
,, Marie Dubarry, Clichy, France; 74, 49.
,, Josephine Ceresole, Italy; 67, 45.
,, Estelle Dardignac, Quito, Ecuador; 68, 45.
,, Marguerite Buchner, Austria; 53, 28.
,, Maria Enriquez, Spain; 27, 3.
,, Josephine Labruffe, France; 54, 30.
,, Marie Antoinette Bonnal, France; 30, 8.
,, Marie Schmittner, Salzburg, Austria; 32, 3.
,, Elizabeth Xhardy, Dusseldorff, Germany; 24, 3.
,, Louise Plet, Clermont-Ferrand, France; 73, 50.
,, Assunta Teverini, Italy; 58, 34.
,, Maria Eleonart, Valencia, Spain; 73, 51.
,, Rosalia Sancho, Spain; 29, 9.
,, Praxedes Escalona, Madrid; 52, 28.
,, Marie Chmura, Poland; 76, 52.
,, Felicite Ragot, Angers, France; 76, 50.
,, Marie Coutarel, France; 24, 4.
,, Elizabeth Hutin, Salerno, Italy; 67, 46.
,, Marie Villano, Naples; 27, 4.
,, Caroline Le Biez, France; 63, 42.
,, Stephanie Etchegaray, Fort-Dauphin, Madagascar; 35, 8.
,, Josephine Couderc, Constantinople; 38, 11.
,, Marie Hildebrand, Austria; 22, 2.
,, Josepha Schuster, Austria; 61, 37.
,, Marie Molinier, France; 23, 1.
,, Maria Vallania, Rome; 37, 17.
,, Marguerite Suc, France; 79, 52.
,, Marie Durand, Arles, France; 70, 37.
,, Marie Magondeaux, Algeria; 36, 14.
,, Theresa Pennetti, Italy; 45, 27.
,, Adele Bertrand, Ennebont, France; 74, 53.
,, Juliana Schlog, Austria; 63, 47.
,, Virginia Mari, Brescia, Italy; 70, 50.
,, Adele Conteri, Turin; 36, 13.
,, Anne Hois, Gratz; 31, 12.
,, Theresa Pigliapoco, Sienna; 60, 37.
,, Marie Janeau, France; 28, 6.
,, Marie Basset, Gentilly, France; 30, 8.
,, Elizabeth Lescsanyi, Grosswardein, Austria; 21, 3.
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R. I. P.

6*
FAVORS

ATTRIBUTED TO THE MIRACULOUS MEDAL.

During the vacation of 1901, a religious of St. Joseph d’Oulias went to spend a few days with her family in the department of Tarn, and distributed Miraculous Medals to the children of her native village.

Having returned to her convent, a Christian woman of her country related to her in September, 1902, the following incident: “This winter, one evening after supper, I was engaged in household duties while my little daughter, Denise, was playing at the fireside. Suddenly I heard a cry, and turning I saw that the child had fallen into the fire. I ran to her expecting to find her more or less seriously injured; but to my great surprise there was no trace of the fire on her body or on her clothing. I attributed this protection to the Miraculous Medal which you gave her last year and which she wore around her neck. My husband, who is not so devout as I would wish, was much impressed by this event, and was the first to ask for another medal for our youngest child, that the Immaculate Mary may protect the brother as she has saved the sister; my husband wears a Miraculous Medal given by you, and declares that he will never part with it.”

We add that the child could not have saved herself from the fire, for she could scarcely walk; she did not help herself, she did absolutely nothing.

So multiplied are the marks of protection, operated by the medal at the present time, that it is impossible to enumerate them. Mary continually gives to her children
evidences of her maternal affection, even before they ask it, as the poet theologian sings:

La tua benignità non pur soccorre
A chi demanda, ma molte fiate
Liberamente el dimandar precorre.

Thy goodness is not content to assist those who ask; but thou dost bountifully anticipate the request.—Dante, Paradise, XXXIII.

G. F.

WORK OF BLESSED JOHN GABRIEL PERBOYRE

IN FAVOR OF THE MOST NEEDY MISSIONS
OF THE DOUBLE FAMILY OF SAINT VINCENT DE PAUL

Thank-offerings for conversions, cures, and other precious favors, both spiritual and temporal, constantly reach us; bearing witness to the confidence everywhere reposed in our Blessed Martyrs, and to the gratitude of those who have experienced their powerful and efficacious intercession.
BOOK NOTICES

202.—THIRD LETTER FROM A LIBRARIAN.

Paris, Rue de Sevres, 95, February 15, 1902.

The special category of our books, which I have already indicated to you under the title of Library of the Congregation of the Mission, has perhaps led you to ask this question: What may a library of the Congregation mean, and of what books is it composed? This library comprises as I have said two series of books: first, those—whatsoever be the matter therein treated—whose authorship belongs to the Priests of the Congregation of the Mission; secondly, works—whatsoever be the source whence they have been drawn—that treat of our Congregation: our *Acta Sanctae Sedis* etc. *Annales de la Mission, Memoires de la Mission*, etc.

As to the books written by the Missionaries, and of these—in the opinion of some—the number seems rather small, and again exceeds the expectations of others; yet one and all may reflect that our ancestors did not possess the facilities for the publication of books, that we enjoy. This is an historical fact of which one might naturally seek an explanation.

Besides general considerations deduced from the march of progress, there is one special reason. To go through the villages to evangelize the poor country people was the object of paramount importance which St. Vincent proposed to himself; this was likewise the sole ideal which his apostolic companions sought to realize. It is easy to understand, therefore, that they must fail of success in their endeavors, did they allow themselves to become engrossed in studies, doubtless useful and honorable, but which necessitated an occupation entirely different from that which brought the first Missionaries together. And St. Vincent gave the precise motive of his appreciation on the subject of the publication of books when he wrote to a Missionary that, "whatever might be a hindrance to the exercise of our functions should be avoided".

Even in our seminaries during the early days wherein one of their duties was the training of the clergy, scarcely more than an immediate preparation could be provided for the ordinands. The sojourn at the seminary was very brief, often limited to one year, in some cases to six months, and meanwhile the directors were bound by contract to go here and there to preach missions.

This condition of affairs was in time gradually modified. The course of training for clerics in the seminaries became more complete, theology and the ecclesiastical sciences, which heretofore must be sought elsewhere than in the seminary, were now taught more in detail. It was then that Collet,
a familiar name, to supplement these systems, began to write; he treated of theology, canon-law, controversy against the Jansenists; he has left works of erudition and of piety on the Mass, on the recitation of the Divine Office, on the duties of priests, of the laity, of persons of every condition, as may be seen in the work entitled: Notices bibliographiques sur les écrivains de la Congregation de la Mission. He was allowed to utilize his ability as a writer.

The guiding rule is ever that traced by St. Vincent de Paul. In the discharge of our occupations and functions avoid whatever "might be a hindrance" thereunto. For those charged with preaching in the country places and evangelization of distant lands, it might have proved an obstacle to become absorbed in the study of scientific questions as a fixed duty; but this assiduity in study not only was no hindrance for those among our confreres who, notably during the last century, have been appointed to teach the clergy, but according to St. Vincent himself those who have applied to study "have done honor to their ministry." The list of their works bears testimony that these writers could not be accused of disinterestedness in science.

The Church eulogizes the Sons who have thus honored her, and she decrees the crown and the title of Doctor to them; and St Vincent de Paul says: "Learned and humble Missionaries are the treasure of the Company, as good and pious Doctors are the treasure of the Church."

It may be said that a librarian might make some reflections on the subjoined list. This list of works composed by Priests of the Mission has been arranged according to the traditional order of the catalogues: 1. Holy Scripture; 2. Liturgy, etc., as I have already intimated (Annals No. 2, 1902. Vol. ix., p. 419).

LIBRARY
OF THE CONGREGATION OF THE MISSION.

NOTA.—The figure that follows the mention of the work indicates the number of the volume as ranged on its shelf in our library.

Occasionally, we have not been able to procure the work, in which case to its title is added the indication: Not., page..., which signifies: See Notices sur les écrivains de la Congregation de la Mission, by M. Rosset, page..., where this book is mentioned. Again, although this happens rarely, when no mark accompanies the mention of a book, this circumstance implies that we are acquainted with its title only.

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**ST. JOSEPH.**


**ST. VINCENT DE PAUL**

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Here Rev. and dear Colleague, are the works of our Missionaries more directly treating of the ecclesiastical sciences. The knowledge of profane science may likewise contribute to the end we have in view: these are the "precious vases which the people of God carried away from the Egyptians." If you so desire, I will furnish you with the list of such works as have been written by our Missionaries.

A. M.


Of the seventy homilies published by Father Bedjan, forty-three appear for the first time. He adds: "We can assure our Readers that the work now presented—aside from its defects, which we have loyally pointed out—is a real treasure, enhanced as much by its elevation of thought as by the beauty of its style; besides valuable information, natural, historical and literary, therein will be found delightful pages on all the virtues, especially on charity." (Preface p. 17.)


We have already noted the author's important introduction to this *Histoire du diocèse de Montpellier*, which is a separate publication. The work now before us is marked with profound erudition; it furnishes at
REV. GABRIEL PERBOYRE C. M.
(1808-1880)
once the eulogium of the master and of his audience always deeply interested in so thorough a method of imparting valuable information.

205. *Sœur Marie-Anne et Sœur Odile*, Daughters of Charity, of St. John’s Hospital, Angers, shot in hatred of the faith, on the Field of Martyrs, Avrillé, February 1, 1794; by L. Brétaudeau, C. M. Abbeville, Paillart-; Paris, Amat, 11 Rue Cassette. 1903. Pamphlet in-18, illustrated.

In the history of the Revolution, at the close of the eighteenth century, one of the most thrilling episodes is that which records the death of Sisters Marie Anne Vaillot and Odile Baumgarten or Baugord—as it is pronounced at Angers. This is the subject of Father Brétaudeau’s narration. The following is the text of approbation and commendation introducing the pamphlet; it is from the Very Rev. A. Fiat, Superior General. He “willingly authorizes,” he says, “the publication of the present pamphlet which relates in a most affecting manner the heroic constancy in the faith, evinced by Sisters Marie Anne and Odile, Sisters of Charity, at Angers, and he earnestly hopes that these pages may have some share in procuring for these martyrs, so worthy of admiration, the supreme honor of being placed upon our altars.”


The object of the work is clearly set forth in the title. We shall read with pleasure the just commendations that will certainly be accorded on its perusal.

Concerning points accessory and, as it were, adjacent to the subject itself, there are facts, new and important, some dating back to the time when France a second time asserted her claim to Madagascar. As to the subject proper, indicated by the title of the work, the abundant and reliable source from which it is drawn is Vol. IX. of the *Mémoires de la Congrégation de la Mission; Madagascar* (1866). The author of these *Mémoires* is Rev. Gabriel Perboyre, Priest of the Mission, cousin to the martyr John Gabriel Perboyre, beatified by the Church a few years ago. Father Gabriel Perboyre was indefatigable in his researches regarding the historical questions in the study of which he was engaged, and he was one of those who rarely fail of success in such endeavors. The documents to which he refers may be found in the archives of the Ministry of Marine; there, notably, will be found his interesting information relative to our transmarine possessions in the seventeenth century. It is to be regretted
that references are not furnished in his work: at that epoch little attention was paid to the historical and literary methods which in our day are exerted and so fully appreciated. He has left us the volumes of the Mémoires of the Congregation of the Mission concerning Algeria and Poland; he likewise contributed to the volumes on China, which are mostly the work of Father Auguste Devin. From Father Perboyre we have also the manuscript of the Mémoires on the Isle of Bourbon, which volume is ready for press.

Intensely desirous to throw light upon historical details, Father Perboyre disdained all literary embellishment. The work edited by him is clear, always correct; the diction like the author himself might be termed impassible. Every writer on any subject that has been treated by him, may in advance be assured that he will not seek in vain in Father Perboyre's works for erudite and valuable suggestions.

Father Perboyre is referred to in these lines of Maynard in the preface of his very remarkable Histoire de Saint Vincent de Paul: 'We regret that we are not permitted to name him, who more than any other has so efficiently aided us in our researches and in making the necessary extracts, he who in his family, as well natural as religious, finds so many reasons to say: Nos filii sanctorum sumus! Never did son more deeply venerate or love his Father. Let it suffice to mention with what affection and zeal he fulfilled the mission with which the benevolence of his Superior had charged him, to aid us in the work we had undertaken, as through his agency the most precious documents were placed at our disposal.

'For, independent of the archives of St. Lazare and of those of the Empire, there were many such documents in other public places of deposit; a still greater number had been scattered by the Revolution to the four quarters of the globe; it was through him that we were enabled to recover some very important papers; and, furthermore, through him we were put in communication with the different branches of the double Family of St. Vincent de Paul, not only in France, but in England, and in Spain, in Italy and in Poland, at the Levant and in America, etc.; from every direction there flowed in notes and letters which have aided, either in the construction of this history or in throwing light upon several points.'

Having had the good fortune to be personally acquainted with the author of the Mémoires which Mr. Froidevaux mentions in his preface, we have thought that it might be well to complete his tribute by adding what had been left unsaid.

We propose, shortly to refer to the book itself which Mr. Froidevaux has just published. Just now, however, in order that in our future notice we may have only commendations to offer, we desire to say that there is one point of detail in the author's statement, that we could not endorse. This is a point relative to the massacre of the Missionary Etienne, by a Malgash chief. The author attributes it to the imprudence of the Mission-
ary; other writers are not of this opinion. For instance a recent publication *les Missions Catholiques françaises* (Paris, Colin, 1902 Vol. IV., p. 423, says:

"...This accusation is a grave one and merits a close investigation.

But as a matter of fact, was Father Etienne guilty of this indiscreet zeal? It is contrary to all that we know of his prudence and of his virtue. No proof whatever could be brought forward upon which such an accusation could be grounded; none save the unsatisfactory narration of Raynal, in his *Histoire des Indes*. This is not sufficient, especially when we consider that, besides being unreasonable where priests are in question, Raynal never went to Madagascar; let us moreover reflect that in their official correspondence neither Chamargou, nor any of his successors ever uttered a word that could be interpreted as finding fault with Father Etienne; and to this we may add that Commerson, in his *Mémoire manuscrit pour servir à l'histoire naturelle et politique de la grande île de Madagascar*, and Mr. Soucha de Reunefort, Secretary of the Council of the Colony, one year after the death of Father Etienne, and who went, in his official capacity, to Madagascar, in 1665, in no wise agree with Raynal, but on the contrary, concur exactly in our statement of the aforementioned facts."
NOTICE.—The Cause of Blessed John Gabriel Perboyre, relative to his Canonization, soon to be considered by the Sacred Congregation of Rites, is earnestly recommended to the prayers of the double Family of Saint Vincent de Paul.

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