BELGIUM.

History.—The present kingdom of Belgium has an area of about thirty thousand square kilometres, and its population is nearly six millions of souls. Belgic Gaul strongly resisted Cæsar at the time of his conquests. After numerous vicissitudes under Spanish rule, and afterwards, under the Austrian dominion, the Council of Vienna in 1814, formed the Belgic and Dutch provinces conquered by France under Napoleon into the kingdom of the Low Countries. A separation was effected in 1830, and the Belgic provinces were declared an independent kingdom.

Divisions.—The kingdom of Belgium is divided into nine provinces. In a religious point of view, there are six dioceses: the archbishopric of Mechlin, and the bishoprics of Bruges, Ghent, Liège, Namur, and Tournai.

THE LOW COUNTRIES, OR HOLLAND.

History.—The Low Countries are so termed because they are, in a great measure, below the level of the sea, from the inundations of which they are protected by strong dikes. The present territory of the Low Countries was occupied in the time of the Romans, by the Batavi. After being subject to Spain, seven of the provinces of the Low Countries at the close of the sixteenth century proclaimed their independence; hence, the name of United Provinces. Since 1830, when Belgium separated, the Low Countries, Holland, or the Netherlands, constitute a kingdom having an area of thirty-three thousand square kilometres—equivalent to five medium departments of France,—with a dense population of about five millions of inhabitants. Holland possesses important colonies.

Divisions.—The kingdom of the Low Countries of which The Hague is the capital and Amsterdam the chief city, is divided into eleven provinces. In a religious point of view, there were in 1879, about two millions and a half of Protestants and one million and a half of Catholics. Catholic Holland is divided into five dioceses: the archbishopric of Utrecht, and the bishoprics of Harlem, Bois-le-Duc, Brabant, and Ruemonde. Coin: the florin, two francs, ten centimes.

The Establishments of the Mission still existing in these two countries, or which formerly existed there, are underlined on our chart. For the Establishments of the Sisters of Charity, see les Annales des Dames de la Charité.
MAP OF BELGIUM AND HOLLAND (1904)

Published by Via Sapientiae, 1904
INDULT

FACULTY OF CELEBRATING MASS ON SEA GRANTED TO THE PRIESTS OF THE MISSION.— S. C. OF THE PROPAGANDA, FEBRUARY 3, 1904; FOR FIVE YEARS.

The Indult granting authorization to the Priests of the Mission to celebrate Mass on shipboard during their sea voyages, has been renewed. It is accorded for a period of five years. We give the text below.¹

The Superior General authorizes all the Priests sent out by him or by the Visitors, to profit by this faculty,—the case occurring.

OUR GEOGRAPHICAL CHARTS

In this number of the Annals several geographical charts or maps will be found.—Some of our readers, perchance, may object that many of these have already appeared in our collection,—this is true. But our intention in presenting them anew, is to have these various maps, as far as possible, in the same volume of the Annals; they will serve as a sort of Atlas of our missions. In this number only two of the maps are new—that of Belgium and Holland and that of Central America. In the numbers of

¹ Ex Audientia SSmi, habita die 3 februarii 1904.
S Sumus Dominus Noster Pius Divina Providentia PP. X, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, RR. Presbyteris e Congregacione Missionis S. Vincentii a Paulo, de Superioris Generalis consensu ad S. Missionis prefecturis, facultatem concessit, perdurante itinere, celebrandi per mare Missam cum adsistentia, quatenus fieri possit, alterius presbyteri vel diaconi superpelliceo induti, dummodo mare sit tranquillum et nullum adsit periculum irreverentiae; ad quinquennium.
Datum Romæ ex aedibus Sacræ Congregationis de Propaganda Fide die et anno ut supra.

1*
July and October next, if we can give one or two others, we shall already have an interesting collection. By degrees, we hope to obtain a number of these maps specially designed for the Annals, which, with a little addition on our part, will furnish a complete Atlas.

The following observations introduce the collection and the list of charts destined to compose this Atlas.

**PREFACE**

The Congregation of the Mission was founded in France by St. Vincent de Paul in the first half of the seventeenth century (1625). It is often designated as the Congregation of Lazarists, because the house of St. Lazare in Paris was the residence of St. Vincent de Paul, and the principal seat of the Community until the close of the eighteenth century.

The new Congregation, even in the time of St. Vincent de Paul, spread from France into Italy and Poland, and the Saint even sent a colony of his disciples to evangelize the Island of Madagascar; and he dreamed of seeing them "pass into China", as he said himself, there to plant the Christian faith.

Since then, the religious Family of St. Vincent de Paul has extended throughout Europe. It also sends evangelical laborers to the East, even to the Extreme East, to America and to Oceanica.—In almost all the localities where the Sons of St. Vincent de Paul are established, will be found the other Community founded by him—the Daughters of Charity.

It is to trace out more easily our place in this religious geography that we have, as far as circumstances permitted, drawn up these maps. They accompany the narrations of the Missionaries in the *Annals of the Congregation of the Mission*.—Hence, this collection.
We give the list of charts prepared, or which are yet to be published. The establishments of the Congregation of the Mission are underscored; for the more numerous ones of the Sisters of Charity, the *Annals des Dames de la Charité*, may be consulted.

**TABLE OF GEOGRAPHICAL CHARTS.**


I. **EUROPE**

2. Germany; Southern Portion of Denmark; Russian Poland.
3. Austria; Austrian Poland.
4. Belgium and Holland.
5. Spain and Portugal.
6. France at the End of the Eighteenth Century.
7. — at the End of the Nineteenth Century.
8. Great Britain.
9. Italy and Switzerland.
10. Turkey in Europe.

II. **ASIA**

11. Turkey in Asia; Egypt (Africa).
15. — Kiang-si.
16. — Tché-Kiang.

III. **AFRICA**

17. Abyssinia.
18. Madagascar.

IV. **AMERICA**

19. United States.
20. Mexico.
21. Central America; Antilles.
22. Brazil.
23. Colombia, Ecuador.
24. Peru, Bolivia and Chili.
25. Argentine, Paraguay, Uruguay.

V. OCEANICA

26. Australia.
27. Philippine Isles.
28. General Chart of Establishments.
FRANCE

MONTPELLIER

On the death of Sister Baron, Superioress of the Sisters of Charity at the Miséricorde of Montpellier, Mgr. de Cabrières, Bishop of Montpellier, addressed to the sisters of that house the following letter of condolence. It is an eloquent and touching eulogium of the worthy deceased sister. It is also, in the person of her who shared so largely in the trials of the present time, an honorable testimony rendered to the sisters in general.

BISHOPRIC OF MONTPELLIER

Montpellier, January 17, 1904.

To the Sisters of Charity of the Miséricorde.

My dear Sisters:

From the moment the tidings reached me of the serious illness of your venerated Superioress, Sister Eulalia, my heart was in sympathy with you. I united my prayers with yours, rendered so efficacious by your fervor and affection, and I was happy in the thought that you would gain the victory over the malady which threatened the life of this valiant and holy sister.

God did not grant our petition, and now I have only the consolation of mingling my regrets with your sorrow, by gathering from my memory, and from yours, the recollections of the rare merits and estimable qualities of Sister Baron.

Catherine Baron, born in Germany of parents whose name is certainly of French origin, was brought up at Liège in the purest principles of piety.

Hence, when scarcely nineteen years of age, she presented herself in 1857 as a postulant, at the Seminary of Rue

1. See l'Éclair de Montpellier, January 19, 1904.
du Bac, the Mother-House of the Daughters of St. Vincent de Paul. The same fervor that closed her eyes to the pleasures and advantages offered by the world, sustained her in the various trials of the novitiate; and at the age of twenty years she was sent to this city of Montpellier and placed at the Miséricorde in which house she died. Sister Eulalia Baron therefore, gave to our city and to our people forty-six years of the most generous and enlightened devotedness.

Was there not something providential in the mission entrusted to her, in her coming to consume her life in the country that gave birth to St. Benedict of Aniane? A native of the little German town of Burtscheid, near Aix-la-Chapelle, she had often heard of Cornelimunster—the Monastery of St. Cornelius,—formerly built by St. Benedict; and the name of our illustrious and holy compatriot was doubtless familiar to her in youth.

When, after spending many years at Montpellier, she learned that I was going to Cornelimunster to obtain permission to make some excavations and to endeavor to find some vestiges of the Convent of St. Benedict, she offered me papers, carefully enveloped, certifying at the present day, both the foundation of the monastery and the numerous relics with which the piety of the faithful towards the two martyrs, Cornelius and Cyprian, had enriched it.

She thus in thought, reverted to the country of her forefathers, rejoicing to know that for so long a time it was connected with her adopted land, with this city of Mague-lone, in the diocese of Montpellier, once under the dominion of St. Benedict’s ancestors.

And the name of Eulalia which she caused to be so well known and venerated, by multiplying benefits around her, was it not given her by a happy inspiration, associating her as it did with the memories of Christian Spain, while assigning to her the place in which she was to devote herself volun-
tarily to the service of God and of souls? Where in the land of France could she have found the glorious traditions we possess, of the heroic virtues of the young martyr of Barcelona?

From 1858 to 1887, during twenty-nine years, Sister Eulalia had charge of the orphan boys of the Miséricorde; and you know, my dear Sisters, with what zeal, intelligence, and faith she devoted herself to the training of these children so worthy of interest. Hence, it was requisite to appeal to her spirit of obedience when, at the death of Sister Casaubon, she was appointed by her Superiors to take the vacant post.

It was then from 1887 that Sister Baron manifested the gifts with which she was endowed for the exercise of authority and for the responsibility she had assumed. Cherished by her companions, respected and beloved by the young girls to whom she was at the same time a mother and a Superioress;—the confidant of the sorrows and joys of many families that held no secrets from her;—winning alms from the rich to relieve the wants of the poor;—chosen as a counsellor and a guide by persons of the world whose respect and friendship she so well merited,—Sister Eulalia, in a great measure, was the soul and the inspirer of the good wrought in our city during nearly half a century.

It was her delight to minister to the suffering, to console the afflicted; and the work of the Ladies of Charity, or of the Miséricorde, to which she devoted her zeal and solicitude, afforded her the means of extending the influence of her counsels as well as of her alms.

When the school of the Miséricorde must have succumbed, like so many others placed in the like unfavorable conditions, there arose by a sort of prodigy in Rue de la Vieille-Intendance and Rue d’Aigrefeuille, a magnificent edifice prepared by Sister Eulalia, capable of sheltering comfort-
ably more than three hundred children. This success, hailed with joy by our Catholic population, dissipated for the moment the mortal sadness which by degrees overshadowed the soul of this noble Daughter of St. Vincent.

By her prudence, as well as by the influence she exerted over those who had dealings with her, Sister Baron preserved the most friendly relations with the civil administrators appointed to guard the temporal interests of the Miséricorde. If any one revealed to her the prejudices of others against her, or even of certain measures taken by them, she was not alarmed, relying justly on the Christian sentiments which slumber in so many consciences, but which, when brought in contact with devotedness and self-abnegation, are almost always aroused. For a time, there was question of obtaining for Sister Eulalia the decoration of the Legion of Honor, but as soon as she had intimation of this she refused to accept the distinction, wishing the honor to be accorded to Doctor Eustache, the house physician.

In the course of time, the Miséricorde was disturbed by measures that gradually paralyzed and destroyed the greater portion of our Christian works: the instruction of the orphan boys was withdrawn from the sisters; after this, they were not allowed to distribute to the needy, remedies from the pharmacy; then,—and this was the severest blow of all— the flourishing school of Rue d'Aigrefeuille was closed; and finally, a few days later, the ouvroir of the Miséricorde was forbidden to receive young girls who were accustomed to continue here with special advantage and profit, their professional education.

It was from her bed where death was awaiting her, that Sister Eulalia was obliged to give her affidavit that she had been notified of this new law.

But if human events caused her so much sorrow, God shed in the soul of His faithful servant wonderful graces
of strength, consolation, and hope which transfigured the “terrors” of death.

You could not but admire, my dear Sisters, the patience, meekness, and resignation of your “Sister Servant.” I myself was deeply affected to see her at the very threshold of eternity, attentive to my voice, happy to receive my blessing, assured of my sincere and profound regret, but confiding only in the goodness and mercy of Him who is by excellence Mercy and Peace.

I am convinced that Sister Eulalia is already in possession of this Mercy and Peace, and that your prayers, my dear Sisters, will be but an act of thanksgiving for the happiness that God has bestowed upon her.

Accept, I pray you, the assurance of my paternal affection, respect, and gratitude.

† Fr. M.-A. de Cabrières,
Bishop of Montpellier.

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GERMANY

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

(Continued) ¹.

Central House of Nippes (1871).—It is necessary to revert for a moment to the year 1871 at which date the history of the Central-House of Nippes was interrupted.

On December seventeenth of this year a Council was held under Father Kelz, who that same year, as already stated, succeeded Father Marcus. The other members of the Council were Sister Swieteczky, Visitatrix; Sister

¹ (See vol. X. p. 130).
Pomp, Assistant; Sister Schild, Treasurer: the latter also directed the Seminary.

September 26, 1872 plunged the entire Province into mourning by the premature death of the first Visitatrix. She had gone to Verviers to meet the Superior General, and on returning to Cologne, she accompanied Sister Richen to the house of Xhoffraix which had been confided to her care after the removal of her children from Rue Klingelpütz to St. Géron. Alas! good Sister Visitatrix was never more to see her beloved Central-House. After prolonged sufferings borne with patience and an admirable spirit of faith, she gave back her soul into the hands of her Creator: her mortal remains await the resurrection in the humble cemetery of Xhoffraix, on the rugged steeps of Upper Fenche.

To take the place of Sister Swieteczky, Sister Stieber was sent from Paris where she had been previously engaged, in the Secretariat of the Mother-House, with the business of the Austrian Province to which she belonged. We find her at the Council held the same year, December 2, 1872. Sister Stieber in taking charge of the works of the Province, was soon to be immersed in a sea of bitterness and sorrow, resulting directly and indirectly from the religious persecution to which Catholic Germany was subjected shortly after the victorious war of 1870, '71. The law protected apostates giving them the significant title of Old Catholics; the pulpit was interdicted; many religious orders were banished, and such as remained were doomed to see their schools closed. In order to sanction all these measures, the Constitution was changed. Thus, Priests of the Mission were exiled, many houses of the sisters were transformed, and others suppressed, consequently many sisters were forced to seek occupation out of the country.

However, the Seminary of the sisters continued to exist until 1875; the indefatigable Director, Father Kelz,
visited the Central-House and even the private houses, as often as possible. But in this year, 1875, the government prohibited the admission of persons into the Seminary; and from that time to 1883 postulants were sent to Gratz in Austria. It is easy to conclude that during this unfortunate period there was no question of opening new houses.

It was only through the special protection of divine Providence that the Central-House of Nippes escaped confiscation by the state; Mr. Villers of Malmedy contributed generously to its safety. We may note in passing, that during this epoch of forced sterility, a house was offered to the Province of Cologne for the Sisters of Charity, at Reichenberg, in Bohemia. But this offer, under consideration even during the life of Sister Swieteczky, bore no results.

It was only in 1882, that the tree of the works of St. Vincent put forth new branches. A house of St. Ursula was opened in place of that which Sister Swieteczky had transferred to the new building of Eintrachtstrasse under the name of Vincenzhaus, at Cologne. Sister Alphonsa Reis, first Superioress of this house, gives an account of its foundation and development.

Saint Ursula.—In 1881, Mr. Francis Rody, a generous Christian of St. Ursula’s parish, resolved to found an association of working girls for the northern quarter of Cologne, similar to that which already existed in the south. He spoke of his design to the administrator of the parish, Mr. Brant; and these two gentlemen full of zeal for the cause of religion, with one accord undertook the work. This was not only to be an association for the purpose above-mentioned, but an infant asylum was to be added, and later on, an industrial school. The zealous administrator succeeded in forming a committee of ladies, at the head of whom, during many years, was Madam Guillaume,
wife of the Counsellor of Trade. They rented a small dwelling with a courtyard, situated quite near the parish church; this was truly a second edition of the first foundation in the time of Sister Swieteczky, and the humble work was intrusted to the Daughters of Saint Vincent.

While awaiting permission from the government, the sisters used only the apartments on the ground floor of the building, leaving the upper story for boarders. On Sunday February 26, 1882 the first assembly was held and the association placed under the protection of Our Lady of Good Counsel, the popular devotion of Cologne.

Finally, having obtained the approbation of ecclesiastical authority and the permission of the government, the second house of St. Ursula received the blessing of the Church, July fifteenth, Feast of St. Henry, and on the twenty-eighth of the same month, admitted the first thirty children into the asylum; to this number twenty were added weekly, until the figures reached one hundred and forty, which number could not be exceeded for want of space. The case was similar in regard to the young girls, and during five years the sisters had the grief to refuse both young girls and little children.

In 1886, Providence came to the aid of so useful an institution. A charitable lady presented to the Administrator, Mr. Brant, the sum of fifteen thousand marks (three thousand, seven hundred and fifty dollars) to make additions to the institution, and in January, 1887, land was purchased within the limits of St. Ursula’s parish, in Rue Gereonswall, where it was resolved to erect a building corresponding to present needs. On May first of the same year, the corner-stone was laid and on April 1, 1888, the new house under the title of Marienheim (House of Mary) was ready for occupation. In this house young working girls were to find a home and a shelter from the dangers of isolation, and at the same time, learn to become good housekeepers;
the infant asylum was enlarged and prosperous. Six sisters divided these charitable labors among them.

I may add to this account of the first Superioress, that a large house in the neighborhood has been purchased in which new works have been established: a crèche, and a small orphanage; the house thus organized, requires at present fifteen sisters.

Let us now return to the birthday of this flourishing institution.

Rev. Henry Richen, Director. — The year of 1882 was one of mourning for the Province already so afflicted: it pleased God to crown in heaven the pious and zealous Father Kelz who, after a short illness died suddenly in the month of May, at the Mother-House of the Missionaries, Paris. The Province was two years without a Director, that is, until 1884.

Father Richen, Senior, one of the four earliest Missionaries of Cologne, was then named Director; we meet him for the first time at the Council held April 30, 1884. Times were improving: the government recognizing that the violent laws against the Catholic Church failed to obtain the desired result, gradually relaxed their rigor.

During this interval, besides the foundation of St. Ursula, we have two other establishments to note which attained a degree of prosperity equally consoling.

Zülpich. (1883).—May 22, 1883, the Sisters of Charity were called to Zülpich, the ancient Tolbiac so famous for the victory of Clovis, king of the Franks, over the Alemanni, a confederacy of German tribes inhabiting the Grand Duchy of the present Baden and Alsace. The city coun-

1. His younger brother Rudolph, also a Missionary, had been dead some time.
2
cil confided to the sisters a small hospital with the obligation of domiciliary visits; and the charge of it was assigned to the estimable Sister Elizabeth Reiffert. With remarkable prudence and energy she overcame the peculiar difficulties of the beginning, and the establishment wonderfully progressed. Soon after the opening of the new house, a property at Hoven, a short distance from Zülpich, was offered to the sisters on the most favorable conditions, but from want of funds and subjects, it was deemed advisable to decline the foundation: the Augustinian nuns have there a large establishment for the insane.

Commern (1883).—In this same year, 1883, negotiations commenced with a wealthy and Christian family of Commern, a locality two leagues distant from Zülpich. In December, 1882, Madam Joseph Abels had already inquired if the Sisters of Charity of Cologne-Nippes were disposed to accept a house of charity at Commern, for the accommodation of the sick, for visiting the poor and sick in their own homes, and for an infant asylum. The affair was under consideration during the following year, and after obtaining the approbation of ecclesiastical authority, and of the civil powers, an agreement was concluded with the founder, Mr. Joseph Abels, on the usual conditions. On January twenty-ninth, feast of St. Francis de Sales, three sisters with Sister Dominica Fuchs, Superioress, took possession of the provisory house, formerly the dwelling of the pastor,—furnished by the pious founders according to the needs of the work.

It was not long before the project was carried out of building a new and spacious house in which, in 1887, orphans of both sexes from the district were received. Besides the generous founders, especially the pious lady, true mother of the poor, the sisters had a devoted and generous friend in the person of Father Kreutzwald, then assistant
at Commern, and soon after, secretary to the archbishop; later, professor of canon law at the ecclesiastical seminary; and finally, vicar general; which post he occupies at the present day. In all these different capacities he was faithful to the house of Commern both by his protection and by material succor when this was necessary.

Mr. Abels after the death of his pious wife which occurred in 1891, continued during six years the work commenced. He then offered to the Community his house and the lands belonging to it on condition that the sisters would carry on the works on their own responsibility. As these works gave promise of prompt development and success, and as their generous friend, Father Kreutzwald, engaged to furnish a considerable sum annually, the offer of the benefactor was accepted. On August 1, 1896, the contract of transfer, and acceptance by the sisters was signed, under the form of a deed of purchase, by which the Community came into possession of a vast establishment.

_Bütgenbach (1887)._—In this year the House of Bütgenbach was commenced in a state of poverty far from promising present results.

In a letter from the good pastor of Bütgenbach to his sister Mechtilda Kratz, a Daughter of Charity, we make the acquaintance of the future patron and protector of this work. Four years later, we find him treating with our sisters of Xhoffraix, two leagues from Bütgenbach, asking their services in an epidemic of typhus fever by which these unfortunate districts are frequently ravaged. Two sisters from Xhoffraix undertake the care of the patients, and the pastor beholding their devotedness and their other virtues, desired to have the Daughters of St. Vincent permanently established in his parish. This pious project seemed about to be realized in 1884: a young woman of his parish named Ann Eliza Lamby, communicated to him
her desire of giving herself to God in the Family of Saint Vincent, and moreover, of employing about twenty thousand francs which she possessed, in founding at Bütgenbach a small establishment of the Sisters of Charity, in which establishment she wished to live and labor with the sisters in case she would not be received as a Daughter of Charity. The first desire of the aspirant was realized that same year. Notwithstanding her age, a little beyond the limit, and her delicate constitution, she was received on Christmas day 1884 into the Family of St. Vincent which she greatly edified by her exemplary life until called to her reward in 1896. The zealous pastor would gladly have carried out his project of a foundation this year, 1884, but many difficulties delayed the execution of it. First, the Community had not subjects to give to the work; then the fortune of the pious donor was insufficient to insure to the sisters a support even with the strictest economy. However, the zealous priest, arousing the interest of his parishioners in the good work, was enabled in 1886 to rent for ten years a small dwelling for two hundred twenty-five marks a year, which he would give from his own salary. Henceforth, nothing was wanting but the authorization of the archbishop and that of the government for the establishment of the Sisters of Charity at Bütgenbach for the following works: 1. Domiciliary visits; 2. an Infant Asylum; 3. an Industrial School for Girls.

Still, on account of formalities to be complied with in regard to the government, the affair progressed slowly until the summer of 1887; and in the meantime, the good pastor was transferred to the parish of Eschweiler yielding his place to Father Goerdten who, however, entered heartily into the ideas and desires of his predecessor, and became a zealous and intelligent promoter of the work. Finally, on the second of June, the Mayor of Bütgenbach was able to send to the Visitatrix, Sister Stiebor, the docu-
MAP OF GERMANY, SOUTHERN PART OF DENMARK AND RUSSIAN POLAND

—162-163—
GERMANY

Germany, the Germania of the ancients, and Deutschland of the Germans, has an area of about five hundred forty thousand square kilometres; its population is nearly fifty-six millions.— Coin: the mark; 1 franc, 25 centimes.

The ecclesiastical divisions in the German empire are as follows: Archbishoprics of Cologne with its suffragan Bishoprics; of Friburg (Baden) with its suffragan Bishoprics; of Gnesen and Posen (Poland) with the suffragan Bishopric of Culm, residence at Pelplin.— Divers sees are subject immediately to the Pope.— In northern Germany there are two Vicariates and Apostolic Prefectures.

In fine, Bavaria comprises the Archbishopric of Bamberg, that of Munich and of Freisingen with their suffragan Bishoprics.

The establishments of the Missionaries in Germany were suppressed by the legislation of the Kulturkampf in 1872: they are underlined on the chart.— The schools of the Sisters of Charity were also closed in consequence of the same laws. They have establishments, however, at Cologne-Nippes, etc. (See Annates des Dames de la Charité).

DENMARK

History.—Denmark, in Danish Danmark, in Latin Dania, the smallest of the three Scandinavian kingdoms of northern Europe (Norway, Sweden and Denmark), is surrounded by the sea except in the south west where it is limited by the province of Schleswig-Holstein, which, since the war of 1864 has been in the possession of Prussia.

The total area of the kingdom is thirty-eight thousand square kilometres, equivalent to six departments of France; the population is about two millions.—The continental portion comprises Jutland and the islands, the largest of which are Seeland and Fionia. Copenhagen, the capital of the kingdom, is in the Island of Seeland.— Coin: the crown; 1 franc, 33.

Divisions.—Seven provinces form eighteen districts; the Island is the eighth province.—Protestantism is the prevailing religion, but other religions are tolerated. The Catholics have an Apostolic Vicar who resides at Copenhagen.

A dispensary served by the Sisters of Charity, is established at Elsinore (in Danish Helsingoer), in the island of Seeland; a Lazarist Missionary resides here.

RUSSIAN POLAND

Poland, formerly a part of Europe, capital Warsaw, has been divided among Prussia, Austria, and Russia.

The Congregation of the Mission had several establishments in Russian Poland; but these ceased to exist after the political events of 1863-1865. Measures: la verste, 1,007 metres; Coin: the rouble; 3 francs, 45.
ment containing the authorization of the government; and immediately after the feast of Saint Vincent, the Visitatrix and good Father Kratz, invited for the occasion, conducted the first sisters to Bütgenbach: these were Sisters Crecenia Sahm, Xaveria Lentzen, and Alexia Schaaf. The sisters went courageously to work: the Children of Mary were assembled on the first Sunday, and the asylum was opened on the third of August.

One difficulty, however, had not been foreseen: with whom would the sisters make their contract? Good Father Kratz declined the honor; he was willing to pay the rent for ten years, but he wished to recognize as foundress, the young woman who entered the Family of St. Vincent and known as Sister Dorothea; for she had placed in the hands of the sisters all her fortune, about 14,000 marks, to purchase or build a new house. If in the course of ten years, said Father Kratz, you will not be able to raise a sufficient amount to build, it will prove that the work is not advisable— but this is not to be feared.

It was not necessary to wait ten years to verify the prediction of this excellent friend of the sisters. The new and energetic pastor interested the inhabitants of Bütgenbach in the good work and as early as March, 1890, he had collected the necessary sum, and three months later he purchased a lot quite near the parish church on which the house was soon to stand.

Assisted by the good counsels of Father Kremer, the Rector, a priest of great experience in matters of this kind, the pastor commenced the building, and in September 1892, after the blessing and a solemn Mass with a sermon delivered by Father Mons, Dean of Malmedy, the sisters took possession of the new edifice.

The house continued to prosper. Invalids and orphan children were installed and some years after poor idiots were admitted.
This last work so increased that a new building became indispensable.

As the government paid liberally for the idiots, the maintenance of the house was assured. Additions were then made for the accommodation of the sisters and the idiots, while the sick and orphans remained in the former house. But the pious foundress did not live to see this development of her work; she died June 28, 1896, bequeathing by her holograph will all her property to the Sister Superior of the house of Bürgenbach. Some time after this, another benefactor of the sisters, a Mr. Halmes, left them at his death a portion of his property. Thus did divine Providence guard the Children of St. Vincent, and full of confidence they undertook the building in question which was opened in May of 1900.

An article in the journal of Malmedy manifests the sentiments of esteem entertained by the people of these regions, and the flourishing condition of the house of Bürgenbach.

_Sainte-Marie-au-Capitole at Cologne_ (1887).—Three years after the foundation of Bürgenbach, the house of Sainte-Marie-au-Capitole was opened. The parish priest, Father Strom, offered the sisters a dwelling in the cloister of this most ancient basilica whose origin dates back to the time of the Romans, as the name indicates. A sewing school was commenced, and shortly after, January second, an infant asylum. Later, young girls were received either as seamstresses, or to be prepared for school teachers; the sisters also took charge of children after school hours, to prevent them from running the streets and to prepare them for their class duties. In fine, they have an interesting Association of Children of Mary. Five sisters are engaged in these works. Schreiber.

_(To be continued)._
SPAIN

SANCTUARY OF OUR LADY OF MIRACLES

_Nostra Signora de los Milagros (Orense)_.

NOVENA AND FEASTS OF OUR LADY OF MIRACLES.


I send you some details of our Apostolic labors in this remote quarter of picturesque Galicia.

To give you an exact idea of the functions we perform in this renowned Sanctuary of Our Lady of Miracles, some knowledge of its topographical situation is essential. It stands alone on a slight elevation of Mount Medo, among other similar hills, all somewhat arid and desolate, which produce but scanty harvests. In many places no other signs of human life are perceived than the tortuous paths through which pilgrims wend their way. The Sanctuary is about fifteen miles from Orense, and a mile and a half from the nearest village. On one side the pathways are difficult, with the exception of the broad road, which, by Maceda, five kilometres from the pilgrimage, leads to the capital. On the opposite side flows the River Arnoya which takes its rise in the mountain chains of Saint Mamed and, divided into two branches, completely encircles Mount Medo. On the declivity of the mountains that reduce our horizon to narrow limits, we see a number of villages, the simple and fervent inhabitants of which afford edification to a numerous crowd of pilgrims who on certain feasts assemble around the altar of Mary.

Among the solemn festivals celebrated in this Sanctu-
ary, the most remarkable both for its duration and for the number of pilgrims not only from the four provinces of Galicia, but also those of Léon and Portugal, is the special feast of Our Lady of Miracles. It commences by a novena, a sort of mission, which with some little change, particularly in the subjects of the sermons, is annually repeated.

Every morning at eight o’clock, the people assemble at the ringing of bells; at nine o’clock High Mass with organ accompaniment, followed by an instruction on the chief articles of the Creed; a few words at the close in honor of Our Lady of Miracles.

In the afternoon at half-past three, the pilgrims again assemble at the sound of the bell, as in the morning. The chaplet is recited with other prayers; the sermon follows, and the exercise terminates with a hymn to Our Lady of Miracles. The sermons of the morning and evening are divided among the priests of the community.

This is the external and most brilliant part of the novena, but our principal work is in the confessional. During the last novena we were occupied in it daily from six o’clock in the morning till mid-day, and from half-past three in the afternoon until seven o’clock, with the exception of the necessary time for Mass, preaching, or some other church office. During the first days the crowd was not so great, because the labor in the fields was retarded by the frosts. For this reason the exercises finished an hour earlier; but in the last days this was impossible.

From the fifth day of the novena, we had in our company the distinguished Canon of Orense, Dom Claude Carballido, who is much attached to the two Families of St. Vincent, and of whom we can truly say that he serves as a model to the most zealous Missionaries, by his spirit of self-denial, his assiduity and patience. We were also assisted by twelve or fifteen priests from the neighboring
parishes. It is truly affecting to see with what eagerness these people mostly from the country, but also of every condition, approach the tribunal of Penance; everywhere their number is so great that it is difficult to make your way among them coming in or going out, and after giving absolution for three or four hours, there are as many waiting for confession as at the beginning. We must acknowledge that in this country and especially in the environs, although there are many miseries—and where are these not to be found—faith and the frequentation of the Sacraments afford great consolation to the Missionary. In this last novena there were five or six hundred communicants; many of the faithful were deprived of this heavenly Bread because they had not the opportunity of making their confession.

The marks of penance and devotion with which the people visit this Sanctuary are worthy of note. A large number come, fasting on bread and water; many walk barefoot for two or three days; some make the last part of the journey on their knees; others in this humble and painful manner make the round of the Sanctuary. Returning home, for we must be candid, it happens at times that some of the people yield to dissipation, but this is of little account and not worth mentioning.

As the novena advances, we observe an increase of numbers chiefly from the distant villages; those in the vicinity are prompt in attending, regardless of the temperature or changes of the weather. If it rains in torrents, with thunder and lightning, as was the case on the fourth day; or if from a cloudless sky the sun darts rays of fire, as in the last three days, it is all the same to the pilgrims. What can retain these Galicians when there is question of feasts or pilgrimages in which they delight! We behold them under their huge umbrellas on their way to assist at religious rites, such as those celebrated in our
Sanctuary. But the crowd is most dense on the eve of the closing; for many this is the most important moment of the feast; it is spent in the following manner:

After assisting at solemn Vespers at seven o'clock p. m., preparations are made for the traditional Folion, as we term it here. This takes place in the field surrounding the Sanctuary. It commences about nine o'clock with a brilliant display of rockets of various colors; artificial fireworks of different styles excite the admiration and shouts of the multitude. Then from time to time skilful musicians charm the crowd with choice morsels, or gay marches; the traditional bag-pipe cannot be dispensed with in accompanying the Muinera and other amusements of the country. The Folion closes about midnight when the people, fatigued and oppressed by sleep repair to the inns—for the house of the pilgrimage cannot receive every one; some sing, some pray during the rest of the night, awaiting the dawn of the new day so ardently desired.

The eighth day is the feast of Our Lady of Miracles. This year the day was perfect: calm, quiet, not a cloud in the heavens. Day breaks and with it joy and happiness fill all hearts notwithstanding the fatigue of the previous evening. At half-past five in the morning the church doors according to custom were opened, and in a few moments after there was not a vacant seat. The first Mass was celebrated, and at the time of Communion two priests distributed to the faithful the Blessed Sacrament. Other Masses followed without interruption until nine o'clock, Holy Communion being given at every Mass by two priests.

But as great numbers of persons could neither receive Holy Communion nor assist at Mass in the chapel, the Holy Sacrifice was offered outside the church. Over the principal entrance to the temple is a large stone statue of Mary Immaculate, beneath which is an elegant iron balcony; this
was adorned with hangings, banners, and streamers, and an altar was raised upon it, as in other years, for the celebration of Holy Mass. The effect was entrancing:—the spectacle presented by the immense multitude kneeling on the greensward, their eyes and hearts lifted to the Almighty in union with the prayers of the celebrant was an imposing one. Earth gave flowers and sweet perfumes; music, its harmonious strains while the scene was illuminated by the brilliant rays of a resplendent sun.

At nine o'clock commenced the religious ceremony destined to crown worthily the devout homages rendered to the Mother of God during the past ten days. The procession which had been forming for a half hour moved out at the salute of artillery and wound around the precincts of the Sanctuary. In the midst of the standards, banners, and lights, the crosses of fifteen or eighteen of the nearest parishes advanced and the statue of Mary, beautifully adorned, was carried in triumph by the faithful while the Litany was chanted and rich strains of music filled the air.

After the procession, Solemn Mass was celebrated by the Reverend Canon, Claude Carballido, two pastors from neighboring parishes assisting as deacon and subdeacon. After the Gospel, Father Mesquida, Priest of the Mission from the House of Orense, ascended the pulpit. In simple but eloquent language, he riveted the attention of the audience, recounting the marvelous glories of the Mother of God, exhorting all the faithful to imitate her virtues if they wished her to intercede for them with her divine Son; at the close, he saluted in touching terms the venerated image of Our Lady of Miracles: Our Lady of Miracles who, prompted by love for the people of the country, for the province of Orense, and for the entire kingdom of Galicia, has erected her throne on Mount Medo and who is ready to succor her devout clients in all their temporal and spiritual needs. These words uttered with unction and fervor drew tears
from almost all present. Everything was conducted with decorum and edification.

Towards mid-day the festival terminated in the midst of an immense concourse of the faithful.

In the afternoon we were again in the desert. The numerous tents that had been set up around the Sanctuary, during the feast, in order to minister to the wants of the pilgrims, successively disappeared. The pilgrims of the Virgin of Miracles returned to their homes filled with joy and consolation, relating with enthusiasm what they had seen and heard, thereby exciting in others the desire to accompany them in following years.

Even when solitude and quiet prevail around the mountain, still during the course of the year pilgrims from time to time come to prostrate themselves at the feet of the Mother of God to thank her for favors received, to implore her aid in some difficulty, or to ask her protection in a long journey often undertaken to find means of support in a strange land, or resources which their own country cannot furnish. On ordinary Sundays hundreds of persons come hither to hear Mass or to receive the Sacraments of Penance and Holy Eucharist; and on these days six priests are generally occupied all the morning. On more solemn days, as Easter, Pentecost, Sacred Heart, and the Immaculate Conception, the crowd is always as great as during the novena of which we have spoken.

Finally, to complete these details, I add that here without living in the city, or even in a village; and without seeking occupation abroad, we discharge all the functions of our Institute: we hear confessions, preach, and instruct youths who at some future day will be marked with the sacerdotal character. Blessed be God! May all redound to His greater glory! Blessed be His holy Mother who, under the invocation of Our Lady of Miracles, gives us such signal marks of her tenderness and maternal love!

Faustin Arnao.
The year 1903 furnished the occasion of celebrating the twenty-fifth anniversary of our Apostolic School.

Let us first consider the beginning, the development, and the present condition of this Apostolic School.

The instrument employed by Providence to found our preparatory seminary was Father Soubieille of holy memory, who came from France and adopted Poland for a second fatherland. His memory and the record of the thirty-five years spent in the capacity of Visitor at the head of the Province, are a precious deposit in the hearts of Polish Missionaries and of the Daughters of Charity of Galicia.—Father Soubieille came to Cracow in 1866; he was named Visitor of the Province by Father Etienne, Superior General, but in truth, the Province as yet was not in existence.

In Russian Poland and in Lithuania the Congregation, like other religious bodies, was suppressed in 1863. The Missionaries were dispersed; many of them were forced to dwell in Siberia. In the Prussian portion of Poland, the House of Culm was doomed to disappear a little after the war of 1870.

In Galicia, in the city of Cracow, there was an ancient house at Stradom which had withstood many political events. But in this house the confrères few in number, had the direction of the ecclesiastical seminary.

At Kleparz, also in the city of Cracow, there existed a
small establishment from the year 1863 in which several confrères resided. Such was the condition of things when Father Soubieille entered upon his office.

This fervent Missionary commenced his work by prayer and deeds of charity. In 1867 he opened the novitiate or intern seminary at Kleparz. Years passed on without affording much consolation. During fourteen years, from 1867 to 1882, nearly forty novices left the seminary after a short stay: one only was ordained priest. The situation then seemed almost desperate.

Father Soubieille on the day of his Golden Jubilee as a priest, in 1899, reveals to us the grief and anguish of his soul: “After the disappointment of the first years, I was praying one day in the chapel”, said the venerated Jubilarian, “and reflecting on the condition of the Province. We are few in number, said I to myself, and for the most part are old and worn out from labor. When we die what will become of the Congregation? My God! what must be done? Must we fold our arms and patiently await the end? At this moment I seemed to hear an interior voice which even now resounds in my soul: Fear nothing! the Province will exist, the missions also; the Congregation will not perish!”

He lived on, therefore, in hope, expecting from divine Providence the fulfilment of these promises, which were realized a little later, in the year 1878.

The Missionaries most intimately acquainted with Father Soubieille affirm that he thought of this institution as early as 1874. This was the period in which, after the death of Father Etienne, the deputies assembled in Paris, elected Father Boré, Superior General of the Congregation. In this Assembly the project of founding apostolic schools was discussed. This thought had already occupied the mind of Father Soubieille and Father Boré encouraged him to carry it into effect.
Central House of the Congregation of the Mission (1904).
Father Boré, known throughout Europe for his high intellectual ability and for his civilizing action in the East, justly merited not only the approbation of France, his native country, but also that of the Church. Having been placed at the head of the Congregation of the Mission, he applied himself to maintain in the Company the spirit of Saint Vincent de Paul and particularly to secure in the studies that progress necessary for the continuance and development of his works.

During his visit to Cracow in 1877, he evinced deep interest in the houses of the Missionaries as well as in those of the Daughters of Charity; he even studied the history of Poland and of its ancient capital. The cathedral and the tombs of the Polish kings made a profound impression on his noble soul. In his circular of 1878 written shortly before his death, he expressed his solicitude to preserve the Polish Province. "Vocations have gradually diminished", he wrote, "and we must raise up new ones if we wish to secure the existence of the Province. Father Soubieille, the Visitor, is laboring earnestly for this end...For this purpose I urged him to undertake the foundation of an apostolate that could be recruited from the children of the catechism classes which he directs; these youths preserved from the malice of the world, may at a future time fill up the ranks of the Mission. This is the object of the apostolic schools which several religious institutes have established and continue with success."

(P. 4.)

The counsel was most excellent but the undertaking seemed to Father Soubieille far beyond his strength. There was no suitable house for this; necessary funds were wanting, and the number of Missionaries appeared insufficient for the direction of this school. Under these disadvantages the affair seemed an impossibility. Nevertheless,
Father Soubieille, placing his confidence in God, took measures for the beginning of the work so earnestly recommended by his Superior General.

On September 1, 1878, the first candidates, carefully chosen, were received. They commenced their course and the work was brought into existence. After the death of Father Bore, when the deputies met anew in Paris, Father Soubieille could say to the Assembly that in Poland an apostolic school was already established. The General Assembly of 1890 approved of the institution of these schools and recommended them.

This apostolic school assured the future of the Province of Poland. Father Soubieille writing from time to time to the French Annals, in giving an account of his popular retreats and missions, always mentions with satisfaction this apostolic school.

Father Binek, a Missionary who co-operated generously in the work, was the director of this school; and being a truly apostolic man he drew down the blessing of heaven on the establishment. He imbued the students with his spirit, and edified them by his piety. His recollection and thanksgiving after Mass are still vivid in the memory and hearts of those who were acquainted with him. The youths whom he trained, entertained for him a truly filial affection. In his direction he was equally mild and firm, requiring of these future Missionaries the habit of punctuality, of self-denial and obedience, as far as these virtues were expedient for the youthful aspirants.

A sudden death from hemorrhage of the lungs carried off this most excellent priest July 31, 1881, after exercising his functions for three years. This death was a great affliction to the establishment and filled all hearts with deep sorrow.

A special protection of divine Providence was extended over this tender vine planted by the hand of God and cul-
tured from the outset by a true servant of the Lord. Father Kiedrowski succeeded Father Binek; he is at present Visitor of our Province of Poland; his humility de­bars us from eulogizing him. He continued to conduct the apostolic school in the path of piety and he insured development and progress by the method followed and by the curriculum of studies.

At this period there was at Cracow a very learned man, Abbé Warminski, banished from Posen by the Kulturkampf. He lived with the Missionaries several years and was among them an ideal professor and at the same time an accomplished director of the mind and heart. At the present time he is about to return to Posen, having been appointed professor of the ecclesiastical seminary, and prelate.

In enumerating the benefits bestowed by Providence on the apostolic school, we must mention the presence of Father Lechevalier who arrived from France in 1881, sent by Father Fiat, Superior General. He was a man of super­ior intelligence, of refinement, and whose elegance of manner denoted French culture. He loved the land to which he was assigned and he readily acquired a knowledge, not only of the language which is very difficult, but also of its history. Moreover, he was direct from the Mother-House, the pious customs and usages of which could easily be learned from him. He was at once the bond of union between the centre of the Congregation and the Province of Poland. He labored generously in this Province, filling many important offices: that of Director of the Preparatory Seminary, Director of the Intern Seminary, and Prefect of Studies, and this for the period of ten years. Exhaustion and a dangerous heart affection caused his removal from us. Having returned to France, he died a few years later at Dax.
To give a clear idea of the situation of the Province we shall mention here the following dates and names:

In 1878, the apostolic school was commenced, Father Binek being the first director of the same.

At his death in 1881, he was succeeded by Father Kiedrowski who continued in the office until 1882. Father Wdzieczny then took up the work, but falling sick, his place was supplied by two students in theology: Brothers Boruta and Kuderman. In 1885, Father Lechavalier, assumed the direction; in 1886, Mr. Boruta was in charge until 1887, the date of his death. Finally, from 1887 to 1891, Father Rossmann was director; and from 1891 to 1896, Father Konieczny.

In the year 1896, the apostolic school was transferred from Kleparz to Nowa Wies Narodowa, another suburb of Cracow, and Superiors of the house were in general, directors of the work.

The total number of students during these twenty-five years is four hundred and eight. Of this number, sixty-six have been raised to the priesthood. The others, either from want of vocation or necessary qualifications, did not attain this honor, although they have become useful members of society. At present some of these are lawyers, others physicians, professors, editors, and, what is particularly noteworthy, they delight in styling themselves children of St. Vincent.

During these twenty-five years, seven of the students graduated in theology at Rome or at the University of Cracow.

We admit youths into our apostolic school after they have completed their primary studies. Then they follow the course of the college. After the fourth year they enter the intern seminary.

A very advantageous change was effected in 1902: now, it is only after going through the eight college classes that
SPAIN

History.—The etymology of the word Hispania or Spain, is probably Iberian or Basque. The country was also designated under the name Iberia. The area of the continental part of Spain is about five hundred thousand square kilometres; the population, eighteen millions.

The government is monarchial; for a century it has been subject to divers vicissitudes. The constitutional changes of 1832 and the dethronement of Queen Isabella (September 1868), mark in the nineteenth century two periods of religious difficulties.—Coin: the peseta (4 reals) 95 centimes.

Divisions.—In the civil administration the ancient provinces were: New Castile, Old Castile, Estramadura, Leon, Galicia, the Asturias, Basque provinces, Navarre, Aragon, Catalonia, Granada, Valencia and Murcia, Andalusia, the Balearic Islands, and the Canaries. These since 1833, have been replaced by forty-nine new provinces, almost all of which bear the name of their capital. In a religious point of view, there are nine Archbishops: Toledo, Burgos, Granada, Santiago de Compostella, Seville, Tarragona, Valencia, Valladolid, Saragossa. The Canary Islands have two Bishoprics; one at Las Palmas the other at La Laguna.

Establishments of the Congregation of the Mission are marked on the chart in large characters: these constituting the Province of Barcelona are underlined.—For the establishments of the Sisters of Charity see Annales des Dames de la Charité.

PORTUGAL

Portugal, formed in a great measure of the old Lusitania of the Romans, is a representative monarchy. The area of Portugal, not including Madeira and the Azores, is about ninety thousand square kilometres. The population is nearly four millions, five hundred thousand inhabitants. The Catholic religion is the religion of the country; but in the nineteenth century there were frequent political and religious crises. Coin: 1,000 reis; 5 fr. 50: crown; 10,000 reis.

Divisions.—Formerly there were eight provinces; but at present, twenty-one districts are substituted. There are two Archbishops; one at Braga, the other at Evora; and fourteen Bishoprics, one of which is at Funchal in the Island of Madeira.

The Establishments of the Congregation of the Mission existing, or having once existed, are marked on the subjoined chart in Roman characters.—For the establishments of the Sisters of Charity, see Annales des Dames de la Charité.
students are received into the intern seminary; the reason is this, that being older they may better understand the importance of the vows they will make.

Two years of philosophy and three of theology complete their ecclesiastical education; they are then ordained.

II

We shall state now the progress and development of the Province.

We have said that when Father Soubieille came to Poland, but two houses had been established: that of Stradom wholly occupied by the diocesan ecclesiastical seminary, and that of Kleparz, the preparatory seminary. We make no mention of that of Culm, for political events were soon to close it (1870).

In 1867 a house was founded at Leopol;
In 1890, one at Jezierzany;
In 1894, one at Sokolowka, another at Nowa Wies Narodowa;
In 1898, one at Nowy Witkow;
In 1899, a second house at Leopol;
In 1900, one at Sarnki;
In 1902, one at Kaczyka;
In 1903, one at Thomas Coelho (Brazil), and at Bialy Kamien;
In 1904, one at New Haven (United States), and one at Tarnow;

In all, fourteen houses.

The principal work of our Institute is not neglected; on the contrary, it is faithfully carried on. Almost every house participates in this good work, by sending one or several confrères, according to needs. The case is the same with other works particularly the care of the houses of the Sisters of Charity: sixty for the Province of Cracow, thirty for that of Culm.
His Holiness, Pope Leo XIII. on the occasion of this Jubilee, vouchsafed to give us a special blessing, and the Superior General addressed to us a letter of truly paternal affection.

Jean Dihm, C. M.

TURKEY IN EUROPE

MACEDONIA

CASTORIA


Castoria, February 11, 1904.

On my arrival at Zeitenlik after my departure from Paris, Father Cazot, in order to give me a little rest and to make me acquainted with affairs concerning the Bulgarian mission, first sent our confrère, Father Mages to Castoria for two weeks, and during that time I kept his class. Father Mages with his knowledge of the languages (Turkish, Grecian, Bulgarian) and his devotedness, is so usefully employed here that he excites no little jealousy; the Turks and Greeks with great pleasure witnessed his departure, but the sisters, the sick, and the benevolent little English colony regret him. I shall succeed him as chaplain to the sisters. The rest of my time will be spent in the theoretical and practical study of the Bulgarian language, and then in a study equally useful and interesting in itself, of the Greco-Byzantine iconography in the eighty churches or sanctuaries of Castoria.

Castoria lies to the south of Macedonia and west of Salonica, about half way between that city and the Adriatic sea. It requires two days to reach it; one day by rail and one on horseback. We follow the road to Monastir which
we leave after passing the Lake of Ostrovo, at a little station called Sarrovicen.

The night is spent there and the next day it takes from eight to ten hours to cross a mountain of from twelve hundred to fifteen hundred metres; then an hour’s sail on the Lake of Castoria brings us to the city. The Sisters of Charity have been installed here for the last two months; their establishment is very defective and insufficient, but useful. The English expend more than two thousand francs a week in providing for thirty patients in the hospital, and in furnishing bed covering, clothing, money, and medicines. The sisters and Missionaries do not increase the expense much for they live very economically. And yet, this does not satisfy every one, particularly the Greek bishop, who alas! has nothing of the sacerdotal spirit about him. Meanwhile the sisters labor and exhaust themselves. At first they were only two, Sister Augustine, an English-woman, and a young sister from Albania, Sister Lucy; this latter having fallen seriously ill, two sisters were sent to take her duty, and Sister Lucy leaves to-day with a young English lady who is also sick.

Our works in Macedonia do not respond fully to our desires, but, on the other hand, particularly in the seminary, the most happy results have been attained within the last eight years. We have some young priests who give great satisfaction. There are three establishments in the interior which will become centres of works and Christian homesteads. At the seminary, as well as at Coucouch and at Ghewghueli, Benediction of the Blessed Sacrament has been introduced.

At the side of this, in addition to the material distress, there are many black points, but Providence will not abandon us.

L. Goidin.

Monastir, December 17, 1903.

Our good God has wonderfully protected us; He seems to bless our little mission.

The number of pupils has doubled; young Greek girls regardless of the threats of their bishop, come to us in great numbers; we have about forty-five pupils, and if space permitted I could have received sixty. As you know, Most Honored Father, our accommodations are very insufficient.

It grieves me to refuse these children, for we have the consolation of seeing that our former pupils are much attached to the house and are Catholics at heart. One of these is even anxious to join a community. Father Proy, Superior of the Mission of Monastir, gives them regular catechetical instruction.

The dispensary goes on as usual: from twenty-five to thirty thousand patients have been attended there. Domiciliary visits to Turks and Jews have given our sisters the opportunity of opening heaven to one hundred and eighty little creatures in danger of death.

Towards the last of August I thought of affording some assistance to the women and children that had been wounded at Armenska, a village of the cazat of Florina. With the authorization of the French Consul, I obtained permission from Hilmi-pacha, President of the Reform, to repair to Florina where we organized a small hospital and had the consolation of nursing and curing almost all the wounded, with the exception of five whom we brought back with us and placed in the hospitals of the Greeks.
and Turks. I went with Sister Martha to Armenska under an escort of thirty horsemen; we beheld the heartrendering spectacle of a village totally destroyed by the flames. The unfortunate people having nothing to eat, were lying among the ruins of their cabins.

Shortly after my return from Florina, I received through the agency of Mr. Steeg, our Consul of Salonica, the sum of one thousand francs with the commission to dispense it in charity throughout the burnt villages. A second and a third time I went to Presba and Okrida distributing flour, bread, beans, etc., as well as clothing for the poor creatures; we regretted that we had so little to give. France, at least, was the first in this good work.

Now, the Director of the English Benevolent Society for the relief of the Balkans, has been pleased to intrust to me the distribution of succor in the cazet of Florina. The first time, I arranged the list of all the burnt and pillaged villages, regulated the distribution, half a kilo of grain a day for each one, and then procured reliable men to give them the monthly allowance. The Committee assists fifteen villages in the cazet of Florina; every month about five thousand francs are given me for this purpose, without counting the blankets which are sent from England by thousands. It is most praiseworthy in the gentlemen who are Protestants, to have associated Catholics in their charitable work; hence, notwithstanding the additional labor this gives us, I did not hesitate to accept it.

Our Most Honored Mother promised to send me a sister; I impatiently await her; being only four, we cannot attend to the school, to the dispensary, and to the monthly visits to the villages.

I confidently recommend myself to your charitable intercession, Most Honored Father, to obtain if possible some assistance from the Work of Blessed Perboyre. If members of the household are multiplied, funds are not
more abundant, and I must trust to Providence not to fail in courage.

Please accept, etc.

SISTER VIOLETTE.

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ZEITENLIK


Zeitenlik, December 8, 1903.

You are aware of the condition of our finances; Zeitenlik has nothing; nothing wherewith to pay its debts; and besides the needs of our seminary, there are so many claims upon us: first, three residences, Coucouch, Ghewgheli, and Enidje; then the missions in the villages, retreats for the popes, whom we support for the time and even defray their expenses coming and going, etc.

On the other hand I confidently assert that never have our works been more worthy of interest; and notwithstanding the troubles of the entire year in Macedonia, they have been blessed by God and have prospered.

At Easter I opened a third residence at Enidje, an imposing centre fifty kilometres from Salonica, it is most promising. We rented a house for thirty dollars a year and our confrère, Father Belières, with a young Bulgarian priest from our seminary, is stationed there. All is going on well at Enidje; the school formerly attended by twenty or thirty pupils, now numbers more than one hundred; many schismatic Bulgarian families have come over to us; in fine, we have made most satisfactory arrangements with the Turkish authorities by which we are permitted to minister to poor Bulgarian prisoners, as we have done at Salonica.

A year ago, the Turks closed our school of Ghewgheli,
founded in September 1901. We at last obtained leave to reopen it; this we did at Easter. It was too late in the season to expect many pupils; but since last September they have flocked to us. At present we have more than sixty in the boys' school and equally as many in the school for girls directed by the Eucharistic Sisters, whose Mother-House is at Paliortsi, a village near Ghewgheli. Father Alloatti who resides here, has class all the week; and on Saturday and Sunday he goes to the neighboring villages to catechize, preach, and hear confessions.

Father Michel at Coucouch does in like manner. We have been established there only three years, but the Sisters of Charity have been there since 1885; this is the ordinary residence of Mgr. Scianow, the Bishop. In this district there are fourteen villages; all embraced Catholicity this year by force of circumstances. Alas! they are very poor Catholics, I must confess. But at least it is soil upon which we can labor; this we could not do before they came to us. Besides Father Michel who resides at Coucouch, we shall send every Sunday two Missionaries from Zeitenlik to instruct the villagers. At Coucouch everything is promising; the boys' school under our care counts more than fifty students.

These three residences of Coucouch, Ghewgheli and Enidje do an immense amount of good; for they exert great influence over the surrounding villages. Moreover, the young Bulgarian priests from our seminary go there to be trained to their functions, and find in the community life with the Missionaries a safeguard which insures their perseverance in a country where ecclesiastical celibacy is unknown.

I hope their number will soon increase, for this year we have had the consolation of seeing four new vocations budding among our students. At present we have in our seminary of Zeitenlik eight clerics, or grown seminarians,
and in the preparatory seminary forty one little seminarians and eight apprentices to various trades. All these students, you must know, are at our expense for board, lodging, and books; this is the heaviest charge of the mission. True, it is the future of our mission and the work by excellence. For what can we do for our aged popes? We can only love them, do good to them, teach them to say Mass well, and give them retreats; but we shall never make them priests according to our own heart. This year in February we gave them two retreats at Zeitenlik; in August we gave another to the young priests from our seminary; finally, in September, Father Alloatti went to Coucouch to give a short retreat to the newly converted popes.

May God hear our prayers and grant you, as well as the generous benefactors of the Work of Blessed Perboyre, a hundred-fold for all you have done for us. In the seminary, we have assigned the Mass of the first Friday of the month in honor of the Sacred Heart with general Communion, for the benefactors of our mission; besides this, special public prayers are daily offered for them. We cannot be grateful enough for all the good they have enabled us to effect.

Thanks to the help afforded us last year, we have repaired the school of Enidje where Father Beléares resides, and which was falling to ruin; moreover, we have furnished the episcopal residence of Bishop Scianow at Salonica. This house was commenced in 1892, but was left incomplete; we have succeeded in finishing it.

We still have walls to erect around the cemetery of Ghewgheli, in which no one wishes to be buried. It seems to me that we could not undertake anything more desirable.

E. CAZOT.
CHINA

PEKIN

SUMMARY OF THE WORKS IN THE VICARIATES APOSTOLIC OF THE LAZARISTS IN CHINA.

Due care and attention are always given, in the *Annals*, to the statistics which we receive from the divers missions. These edifying narrations which console and encourage should, however, be based upon positive and accurate information: justly are these qualities sought for by reflective minds, as, in the study of a monument, the practised eye seeks first the essential architectural lines, contemplating afterwards, at leisure, those ornamental details which merely please by promoting gracefulness of appearance in the construction.

We have remarked that special interest is bestowed upon these items of history and statistics.—

We read in *les Missions Catholiques* February 12, 1904:

“CHINA.—We find in the *Annals of the Congregation of the Mission* the General Tableau of the results secured by the Lazarists in their seven Chinese Vicariates Apostolic. The number of Catholics of the Celestial Empire evangelized by them is one hundred twenty-six thousand. The seven Lazarist missions (three in Tche-Ly, three in Ki-ang-Si, and one in Tche-Kiang) have: nine bishops; ninety European priests; one hundred fourteen native priests; twelve coadjutor brothers; one hundred fifty-five Sisters of Charity; eight hundred twenty churches or chapels; thirteen seminaries; with three hundred twenty-five seminarians; seven hundred and nine colleges or schools; thirty hospitals; twenty-five hospices. The number of adult baptisms from 1902-1903 was ten thousand, five hundred forty-four; those of pagan children, thirty-five thousand, two hundred fifty-eight.”
A MARTYR OF TCHE-KIANG

REV. ANDREW TSU, CHINESE LAZARI8T.

From the Annals of the Propagation of the Faith (March 1904):

"Nothing could be more touching than the following dramatic account which forms a new page to be added to the glorious martyrology of China. Tche-Kiang, where no missionary had as yet the happiness of offering to God this supreme testimony of love, has given its first martyr to Heaven. There can be no doubt that Father Tsu in pouring out his blood for the Faith will draw down upon this promising mission the most precious blessings."

Letter from MGR. REYNAUD,
Lazarist, Vicar Apostolic of Tche-Kiang.

"Permit me to tell you of the cruel, though heroic death of a young Chinese Missionary. We shed tears over his loss, but in admiration, as he fell a victim to his devotedness to the Christians.

"Father Andrew Tsu was twenty-eight years of age. He had been received into the Congregation of the Mission or Lazarists, at Ning-Po, in 1895.

"For about a year Father Andrew Tsu labored to rebuild the ruins in the sub-prefecture of Ning-Hai, about seventy-five miles from Ning-Po. The revolution of 1900 had left nothing but ruins. With indomitable energy he set to work. New centers were opened and more than fifteen hundred catechumens knelt by the side of Christians in the newly-built chapels. Father Tsu urged me to bless and crown his work by a pastoral visit, but he was himself to consecrate his own labors by his blood.

As the Jews rebuilt the Temple of Jerusalem amid suffering, so he was obliged to keep a constant watch upon an ever ominous horizon, and to be ever on the alert to foil the plans of a prowling enemy.

***

This enemy was none other than the lettered man,
Father Andrew TSU, Chinese Vincentian,
Put to death in the Province of Che-Chiang in 1903.
Ouang-si-ton, the chief author of our losses in 1900, who had become more audacious since, although condemned, he was left unpunished. He had persuaded himself that our work was annihilated and when he saw it arising, with promise of even greater prosperity, from its ruins, his hatred was enkindled afresh. Calling his accomplices together, he gathered around him a large number of brigands animated with the hope of booty, distributed among them arms and ammunition, and gave them flags bearing the inscription: “Death to the Christians!”

**

Father Andrew Tsu was at Ning-Po when Ouang-si-ton set out on his expedition. He had come to spend the twenty-seventh of September with us and take part in a festival which all—pagans, Christians, and even mandarins, were celebrating with great enthusiasm. In the midst of general rejoicing the funeral knell was heard. Ouang-si-ton had struck his first blow and a cry of anguish had burst forth from his first victims. Three neophytes, his neighbors and own relatives, had been strangled; he could not forgive them for having introduced religion into his village and family. From that time, each day brought fresh tales of sadness. Tracked and hunted down, the Christians sought safety in flight. Everywhere fire followed upon pillage and the fury of the bandits received no check.

Our young confrère lost his appetite and could not sleep. Night and day he seemed to hear the cries of his flock, and he was anxious to go to their help, to save them, if possible, or, at least, to encourage them in tribulation and console them in death.

I notified the General and the Governor of Ning-Po of the situation. They promised to spare no effort in suppress-
ing outrages and arresting the guilty. Both were sincere, but their orders were not obeyed. Colonel Tsiou, appointed to re-establish order, came to see me before taking command. He assured me that if Father Tsu incurred any danger, he himself would die in defending him.

His words relieved my fears; moreover, the situation was not hopeless. The insurrection, it is true, was violent but only local, and incited by a few bandits whom fifty soldiers could easily have dispersed.

Spiritual precautions were not neglected. Prayers were offered by all, and, as it was the vigil of the month of October, special petitions were addressed to our Lady of the Rosary.

All indications were, therefore, reassuring.

* * *

Father Tsu set out full of hope, and happy in the thought that he might be able to save his poor Christians. Alas! he was leaving us to return no more,—he was going to death with them. I knew not why the tears started to my eyes as I gave him my parting blessing.

Leaving us September twenty-ninth, our dear confrère arrived in Ning-Hai, October first. What sad news awaited him there! What desolation met his eye! The bandits were in the city pillaging, burning, and killing, whilst no measures were being taken to stay their murderous course. His poor Christians were fleeing without hope of finding shelter.

The second of October was spent in making applications and presenting desperate petitions to solicit the intervention of the mandarins. Although the slightest manifestation of their power, would have dispersed the bandits, nothing was done.

After consulting together, the sub-prefect and the
Father Peter Nie, Chinese Vincentian,
Put to death in 1900.
Colonel said they would take the Father back to Ning-Po. This proposition they well knew meant certain death, for all the roads were in the hands of the assassins. The perfidious offer was, therefore, rejected.

Moreover, the mandarins were generally accused of complicity. Christians seeking refuge in their courts were brutally repulsed. The sub-prefect himself, upon three different occasions, refused to allow the Missionary to enter his office.

When all hope was lost, Father Tsu applied himself to removing the sacred vessels and valuable papers to a place of safety. At the same time, he saw that the homeless Christian women were sheltered in pagan families upon which he could depend. All the personnel of the residence bade one another farewell. To the last catechist, who was unwilling to leave, Father Tsu said:

"The general good demands that you go, otherwise we might risk dying together. Separated, one of us may escape death and be able to warn the Bishop. As the Colonel is responsible for my life and has promised to protect me, it is best that I go to him."

The catechist was taken prisoner the next day and retained as a hostage to be delivered to Ouang-si-ton, who had placed a price upon his head. He was released several days afterwards upon the payment of five hundred dollars. A letter written by Father Tsu a few hours before his death was seized. As it contained his farewell and last message, I am doubly sorry not to have received this letter.

Our confrère kept with him one acolyte, a boy fifteen years of age. Accompanied by him, he went, the same evening, to the colonel's headquarters in the principal pagoda, a short distance from the residence, where, sick of a raging fever, he spent a night of agony in prayer and tears.
On the morning of October third, the brigands directed their steps towards the city. At Foug-teou they halted to burn our church. At some distance from Ning-Hai, they met Colonel Tsiou, who dismounted and demanded to see their leader, not for the purpose of putting a stop to their outrages, but simply to interview him.

When he retraced his way to the city, the mob followed close after, sure of meeting no resistance. The gates of the court, so carefully closed when the Christians sought refuge there, were opened at the second appeal from the murderers. The guard had received orders to allow them to pass.

A few minutes afterwards our buildings, saturated with coal oil, were one mass of flames. From the pagoda Father Tsu could see the fire, distinguish the banners of the brigands, and hear their savage yells. When the waving of their standard showed that the robbers were coming in their direction, Father Tsu said to his attendant: "Leave quickly, you are not known; you can still flee; for me, flight is impossible."

Whilst the boy made his escape, the brigands bombarded the great door of the pagoda, the soldiers looking quietly on, as they had received orders not to interfere.

From the floor on which he had sought refuge, Father Tsu heard Ouang-si-ton demand his head. Our confrère had thought that the mandarins, for their own interest, would not dare give up a Missionary for whose life they were responsible. This last illusion was quickly dispelled.

The bandits were already ransacking the pagoda when Father Tsu escaped by the roof, and succeeded in gaining a neighboring store. Alas! his flight was discovered and cut off from all sides. Seized and violently dragged through the streets, he was soon covered with wounds; two
Father Claudius CHAVANNE, C. M.,
Wounded at the Siege of the Pe-tang of Peking; died 1900.
cuts from a dagger split his skull and made a deep gash in his neck. Their victim half dead, his executioners wanted to finish their work on the spot; objections, however, were raised and he was dragged back to the pagoda by his hair and feet, leaving a bloody track, on the stones. He was about to be sacrificed before the idols, when the sub-prefect made a sign to take him further on. So he was dragged to the field beyond the southern gate. There, although death had undoubtedly come, he was decapitated. With savage brutality his executioners cut open his body in the form of a cross, “because” said these monsters in human form to one another: “he so loved the cross.”

Horrible to relate! One bandit, more savage than the rest, tore out the martyr’s heart to devour it. The fact is proved and this fiendish act is not uncommon in this country; brigands pretend to discover thereby the secret to greater cruelty.

* * *

Two days afterwards, what could be collected of the scattered remains of our beloved martyr were placed in a coffin.

Since then, justice has begun to prosecute the guilty. The mandarins who were so cowardly as to betray their victim have been deposed and are in prison, awaiting a severe sentence. Some of the executioners have been arrested and several decapitated. Ouang-si-ton is being pursued and cannot much longer evade capture.

But who can restore to us the one we have lost? Sentiments of a holy pride mingle with our sorrow and our mourning is soothed by the conviction that our youthful confrère, our glorious martyr, is now our protector in Heaven.

Note of the Annals.—We give here the portraits of Father Peter Nié, Chinese Lazarist, massacred in 1900, and
Father Claudius Chavanne, French Lazarist, likewise a victim at Pekin of the events of 1900. Hitherto we had not been able to procure those portraits.

EAST TCHE-LY

Letter from Mgr. GEURTS, Vicar Apostolic, of East Tche-Ly.

Youngpingfon, October 10, 1903.

As you are aware, our Vicariate is still in its infancy (it has existed only three years), and no one can reasonably expect a child to make rapid strides: a few steps alone, good health, a smile, these suffice to constitute the joy of parents. Hence I do not doubt that considering our weakness, the slight progress our efforts have achieved during the year will rejoice all those hearts that are interested in us.

We had one hundred more adult baptisms than last year: in all, three hundred five.

A few changes have been brought about in our situation. Last year I informed you that for the fifty sections where missions exist there were only nine oratories. At the present writing, the number fifty has increased to fifty-three, and we have a church, properly so called, and ten public chapels. This church was promised by vow, during the troubles of 1900, by our Missionaries and our Christians, and we considered it our duty to erect it without delay, despite our poverty. It will shortly be blessed and dedicated to the Sacred Heart. It will also serve as a monument in honor of the victims of 1900. An oratory, built with a gift of two hundred forty dollars, received this year, has just been completed, adding another to our number. Unfortunately, one of these chapels was swept away during a heavy rain storm, another seems doomed to destruction, and last night a third had its entire roof taken
These three chapels are those of our largest Christian settlements. You may judge of the condition of the others.

We have in our preparatory seminary twelve students all animated with a good spirit. A seminarian somewhat advanced has been loaned us by Mgr. Favier; he is with them to aid us in giving them a more decided training.

The school of men-catechists contains twelve students of every age: from sixteen, seventeen years, to fifty and upwards. The latter remained only long enough to complete, in the matter of information, their religious instruction. Newly-made Christians, their knowledge is of course not very extensive; but they possess faith, zeal, a literal instruction: these are so many advantages not to be lightly appreciated. And then, Reverend and dear Confrère, is it not a consoling sight to behold these honest fellows, already fathers, some of them grandfathers, seated on the benches of the school room to acquire the knowledge that will render them capable of propagating, so far as is in their power, the true faith, which Almighty God in His infinite mercy has bestowed upon them? And think you that God will not pour out His blessing upon what I would call heroic good-will, and supply from the abundance of His grace for what might be wanting in point of solidity in their instruction? For my part, I have great confidence that He will not fail to do so.

Last summer we were able to erect a school for women-catechists. These latter, now seven in number, are all young girls twenty years of age. It is clear that they will yet need years of preparation before they are able to teach. At the retreat recently given it appeared to us that duty prompted two decisions: that of increasing the salary of the teaching catechists, and that of opening more intern catechumenates. This was not suggested by our slender resources, but in laboring thus more effectually for
the conversion of souls, are we not securing the interests of our good God, and are we not assured that in return He will be careful of ours? Offering a larger salary, we may hope that the number of teaching catechists will be proportionally increased. Another fact, not to be overlooked, is that while the Chinese come to hear the Christian doctrine explained by the catechist, they need, besides the grace of God, something tangible as a further stimulus. The Chinaman thinks and readily admits that not by the word of God alone does man live, but by bread! Now it is this bread, this bowl of rice, that we shall strive to give them during the period of their catechumenate. At first sight, this may appear a rather singular mode of procedure, but a little consideration convinces one that this method is the most practical; for, aside from the fact that the Chinese, whilst learning the catechism are obliged for several months to give over their trade or profession, it is likewise unquestionably true, that grace adapts itself with marvelous versatility to the characteristics, to the manners of a people, of an individual. Saul was cast upon the ground, but he rose up converted. Now, upon the soul of the Chinese, grace must exert its influence by slow and continuous action, leaving him at the same time the security that not only will his material life suffer no loss, but that he will, moreover, derive advantages from the sacrifice he is making. What would you have us do? We must take man as we find him. Experience has taught us that the poor Chinaman, entering the catechumenate, often, perhaps, with ideas wholly material, generally leaves it a thorough Christian, sometimes even ripe for martyrdom, as was the case in our vicariate in 1900.

Our young Missionaries are full of zeal, full of ardor to lead souls to God, is it not plainly my duty to do my utmost to ensure their success, in this incomparable work, which is solely for the glory of God?
NORTH KIANG-SI

Mgr. Bray on October 1, 1903, furnished interesting notes on his vicariate. We resume these notes:

We have witnessed a very consoling increase in the number of conversions. Whilst for some years past there were in the vicariate only three hundred adult baptisms annually, during 1902 more than eight hundred received baptism. Several thousands of catechumens give most encouraging promise for the future.

Within the last few years the number of Sisters of Charity of St. Vincent de Paul has also increased. In their establishments of the vicariate they devote themselves most generously to the care of the sick without distinction of sex or religion, as well as to the education of children and young girls. Towards the close of 1902, they opened a new mission in the outskirts of Nan-tchang, which is the capital of the whole province; there are five sisters there. In this vicariate of North Kiang-Si, the Sisters of Charity have three houses and there are, in the service of these, twenty-one sisters.

Last year, in the same city of Nan-tchang, we built a college, where we placed four religious of the society of the Little Brothers of Mary: they will form classes there and will teach French to the children of the natives, who have already been taught sufficiently the Chinese language. At the urgent request of the consul general of France this college has been placed upon a sure footing, and from its advantages, it is hoped that Nan-tchang will reap much profit, and that France, and religion will likewise share in this result, winning for us more and more the good-will of the people and of the mandarins. Well may we say more and more, for since the disturbances of 1900, the mandarins have shown a little more benevolence towards the Christians, which, doubtless, has contributed to inspire
with confidence those pagans who desired to embrace the true faith.


Nan-Tchang, November 1, 1903.

After a series of retreats given either at Kiu-Kiang or here, I am on the point of setting out for a pastoral visit to the Christian settlements of Ling-Kiang. But before taking my pilgrim staff, or rather before mounting my mule... apostolic, I must wish you a happy and holy New Year. May the coming year bring with it for you more consolation than the one now drawing to a close!—Truly, 1903 has recorded many disasters both for our Congregation and for the Sisters of Charity! Even from this far-off China, be assured, we deeply sympathize in your trials; with you we too suffer; with you we also are praying most fervently.

I received some time ago, the beautiful ornament with the stole and burse for the Benediction of the Blessed Sacrament, which you had the goodness to send me. Respectful and most cordial thanks: these gifts are doubly precious to me.

Some items of our works.—Thank God we enjoy an almost undisturbed peace. Last month there was in Ling-Kiang a storm, sudden and violent, during which a mob of wicked men (secret societies) pillaged fifty Christian families. But it was only a local tempest and I feel confident that justice will be rendered to us. Our new governor whom I visited last week seems well disposed; he made very fair promises, and he impressed me as being sincere. Our former governor was to take measures against the rebels of Kouang-Si.

All our works progress so far as our resources permit.
The prospects of our Seminary, especially, afford me encouragement. I think you are aware that I have established it at Kiu-Kiang intra muros, under conditions which, on the whole, are most favorable, alike to recollection and to health. To the nine youths, philosophers and students of the second year who compose the nucleus, we have been able to add sixteen boys who have been under training for a year in the preparatory school at Nan-tchang. These youthful aspirants evince excellent dispositions, giving us just grounds to hope that from their number we shall have some good priests. At Kiu-Kiang, also, Father Fatiguet continues to effect marvels of evangelization; we have in him a rugged apostle, never fatigued. Our only fear is that he may be worn out by these labors before his time. His district is becoming one of the most important of our vicariate, as well by the number of the neophytes, as by the training they require, in the establishments of Kiu-Kiang. To put it mildly, this education is a slight strain upon us, but it furnishes well-instructed Christians. What would we not be willing to do in order to secure to a much greater number, this instruction so essential for their eternal welfare.

At Nan-tchang our works are being organized gradually. If you could only visit our capital once more! You would recognize the contrast in its present condition from what it was in 1898! In our immense residence intra muros, where there are important buildings—but all Chinese—the schools, the catechumenates, etc., are in full progress.—At the Sacred Heart, the divers works for the feminine element, seem also to have taken a start. Two new Sisters of Charity have just arrived. This addition to our number will enable us to complete the offices. Our sisters are delighted.

Our college dedicated to Blessed Francis Clet, was opened September first. The good Marist Brothers afford
entire satisfaction. They have as yet only thirty-four students; but this is not the season for recruiting educational institutions. Our Chinese scarcely enter them at any other time than for the new year. Mr. Ratard, with a staff of officers, interpreters, etc., is expected here to preside at the solemn opening, September twenty-first. The celebration was postponed on account of the dengue fever, which rendered it unsafe for Mme. Ratard to remain. The epidemic is on the decline.

In our third district (Chouei-tchou-ling-Kiang), everything prospers in the same degree. Father Laecruche, an excellent Missionary, has adjusted not a few matters.

It was our good fortune this year to have our number increased. With Father Salavert, who has been restored to us, we were reinforced by the arrival of Father Hauspie (Alfred) and Father Theron.

I shall think of you, I shall pray for you during my pastoral tour, especially in the oratory of Tchou-chang, which recalls so vividly the memory of Blessed Clet. I beg you also to recommend to God our personnel and our works.

† Paul Ferrant.

SOUTH KIANG-SI


Nan-Kang, November 19, 1903.

You will always remember O-tchang-chang, Ta-wo-li, San-tse-chang, Tcheng-pou.

Having been once more installed here, I have laid the foundations of other posts for those who are to come after us. At Nan-ngan-fou (of which you were the first pio-
neer), I have taken up my abode within the city. Our former location I have rented to gardeners. At Nan-kang-hien we possess *intra muros* a fine Chinese house which I have just had put in repair and ornamented with glass windows; there is quite a large garden, beyond which I intend to have another Chinese house put in repair to be converted into an orphanage. I have, moreover, sent some agents to explore Chang-iou-hien, whilst awaiting the Tsong-ni-hien, and I am on the point of returning to Otchang-chang.

A beautiful church will soon be erected upon the ruins of the old building (the ancient Cathedral) and now, more than ever, I regret your absence, you could help us so much in drawing our plans, etc.; but I count upon the completion of the work about the end of the twelfth moon. Our private oratory replaces the kitchen. Where the house for the workmen used to be, we are building a shed to serve for a temporary church; this is destined later on for a school. Our refectory and other little dependencies are where the old school was.

St. Anne's House has been rebuilt on the same plan as the first one, and of the same material — hard clay; the Daughters of St. Anne (Annamites) are in all, thirteen; they have already founded a house at Kan-tcheou and they will shortly open another in the city of Nan-kang-hien.

I beg you not to forget your old fellow laborer. Pray for me, and believe me, etc.

**CANDUGLIA, C. M.**
Letter from Rev. J. M. Péres, Priest of the Mission, to the same, at Gratz.

Kihan (or Ki-Ngan), November 28, 1903.

Rev. and very dear Confrère,

The grace of our Lord be ever with us!

Despite your occupations, so varied and so fruitful, in that fair Catholic country of Austria, I am confident that now and then your heart turns towards South Kiang-Si. "What are they doing down there?" you ask yourself. Well, my dear Confrère; let us have a little chat as we were wont formerly to do.

When, on August 31, 1900, the mandarins consigned to a wretched vessel the last Missionaries of South Kiang-Si, Mgr. Coqset and your poor friend, and when from our barque we could see the flames consuming our establishments, I confess that sadness and discouragement took possession of me, to see the results of twenty years of toil, of struggle, with the money expended during that time, and more than all the rest, the patience, all perish in a single day, leaving only a heap of ruins. Our affairs were beginning to prosper, said I; and now!... I was ready to weep. I forgot that the works of God have need of trial that they may yield good fruits, and that man may not attribute to himself the success of his efforts, but be constrained to admire the goodness of God, who always draws good from evil.

Now see for yourself. Except our house of Ouan-ngan, and a small oratory here and there, everything had been destroyed; to-day, three years later, at Ki-ngan, our principal residence, behold our church, our hospital, the dispensary, the house for our dear sisters, our two orphanages, and St. Joseph's Church, have chanted anew the joyful Alleluia of the Resurrection: for all these establishments
have been restored and we have been enabled to put them in better condition than they were previous to the disaster.

Father Thieffry has made his way into Ky-chouy, the first city one meets in our vicariate coming from Kiu-Kiang and Yong-fong; there we have a convenient residence, and a large oratory,—the latter is rather old, it is true, but it will serve our purpose,—two or three catechumens; I assure you Father Tcheng has not time to allow his limbs to rust.

Father Festa—our advance guard—went, at the peril of his life, to open the district of Ning-tou; he has already secured some stopping-places in the two walled cities, and, as the first fruits, has had, so far, nine adult baptisms: this is the little grain of mustard seed sown amid our apprehension for the future; the seed has germinated slowly, but it will sprout forth in full vigor. Father Festa has, for assistant, Father Liou, whose father and eldest brother died recently. Tai-wo and Yang-sing are intrusted to the zeal of Father Pruvot. The ardor of this devoted confrère is at times checked by too frequent attacks of intermittent fever, but he resists so resolutely that the unwelcome visitor must finally leave him in peace; his two residences and chapels at Siao-hon and Tsi-che-tou, which were entirely destroyed by the fire, have been rebuilt.

Father Lecaille, the favored inmate of our house of Ouan-ngan, whilst directing the preparatory seminary, with the help of Father Sié, expects to baptize a goodly number of adults. The precious grain sown by you promises rich sheaves for an abundant harvest. The front of the chapel of Lang-tang has been repaired, and before long, I trust, the large church of St. Michael at Ouan-ngan, will, through your alms, be completed.

The immense district of Kou-tcheou is spreading its tents; Father Verrière has charge of the sub-district, Sing-fong and Ngan-yuen. In the former city there is a large residence
with catechumenate and school, at Ngan-yuen a house and numerous catechumens. There is a confrère who has no need of the spur! He does not wish to die before he has converted twenty-five thousand pagans. Little Father Hou (Simon) is his assistant. At the city of Kou-tcheou Father Schot-tey directs the work of the new residence and is preparing a large orphanage; he has just sent the brave Father King to purchase a house at Sin-koué, a city half way between Kan-tcheou and Ning-tou. The demon through envy has just incited the lettered men of Sin-koué; they threaten Father King and his small nucleus of Christians with death: I hope that, gradually, calm will be restored, and that Satan will be forced to draw in his horns.

As to Father Canduglia, your ancient pastor of happy memory, he has two assistants: the one, Father Tcheou is destined for a house recently purchased in the same city of Nan-ngan; the other, Father de Jenlis, will be stationed at Nan-kang-s'hien, where we have acquired a residence with the orphanage which Father Canduglia erected there.

This dear confrère, besides his large parish, and the vigilance which he must exercise over the Institute of native Virgins (of St.Anne),—this Institute will soon furnish him with valuable auxiliaries as teachers or directresses for the orphanages, works that the Sisters of Charity cannot as yet undertake—is very much interested in the erection of the cathedral of Tao-wo-ly, style... St. John Lateran!

And Father Legris, you will ask me?—Che-tsai! he has been made Diocesan architect. After building the church here, he went to attend to the digging of the foundations for the residence of Kan-tcheou, and he is now completing the school house for the Marist Brothers, who will be here about Christmas. This establishment is situated in the central section of Ki-ngan, behind the Temple of Confucius. The truth, and the exact sciences of Europe
are to be taught near the temple of the pretended Chinese philosophers; this arrangement will not harmonize with his doctrine so vague and absurd.

Having devoted a word to each confrère with whom you were acquainted in dear old Kiang-Si, must I alone be passed over in silence? — As you wish! Then I have the honor to tell you that alas, I am growing old! One section of my district has been fruitful in catechumens. To whom and to what are these conversions to be attributed? Reflection on this matter brings readily the answer: God hath blessed our labors through our dear martyr, Father Montels. By a truly remarkable coincidence, it is along the very path he trod to win the palm of martyrdom that all these souls of good-will have presented themselves. I shall have a small oratory built not far from the spot where he was apprehended. How I wish I had hundreds of florins that I might multiply these small posts and erect schools! But you will readily understand that restoring what had been destroyed by fire, with the opening of new sections has sadly reduced our resources, and that, henceforth we must rely solely upon divine Providence. Help us to sustain our works, stretch forth your hand, even both hands, to the generous people of Austria, an obole for the love of Jesus Christ, for an old Breton beggar of South Kiang-Si, and, in His glorious paradise above, Almighty God will return you a hundredfold.

A happy and blessed New Year; and believe me, etc.

J. M. PÉRÈS, C. M.
Letter from Rev. E. Demuth, Priest of the Mission, to Most Honored Mother Kieffer.

Djoulfa—Ispahan, January 16, 1904.

Most Honored Mother,

The grace of our Lord be ever with us!

I have the honor to acknowledge your very consoling letter of last month. The favorable answer that you have been pleased to give relative to the approaching arrival of our dear sisters at Djoulfa—Ispahan, has exceedingly rejoiced the Missionaries and their flock. Therefore, Most Honored Mother, my heart urges this expression of sincere gratitude.

Immediately on the receipt of the telegram from the Procurator General, we commenced to negotiate for the acquisition of the property, which I had the honor to mention in my letter two months ago, and I hope that in a few days all our arrangements will be completed, the proprietor’s agent having assured me that the terms agreed upon in the first offer will not be changed. We think that our sisters will be pleased with the place, as besides the convenient buildings the grounds are spacious and planted with trees, while there is land adjoining which, later, they may be able to purchase, as their works will necessarily be rapidly extended in this country where everything is only beginning.

Yes, Most Honored Mother, considering the divers circumstances attending this commencement, we can draw but one conclusion: Almighty God wishes to accomplish, through the Sisters of Charity, an immense amount of good
in this district of Ispahan! Have we not, moreover, a most encouraging proof of this in the voice of the entire population, and its earnest and reiterated petitions concerning the Sisters?

The situation of the boys is by no means the same, for they have efficient professors, as well in the school of the dissenters as among Protestants, and yet, I have been compelled to trust to a future, more or less distant, many admissions, being unable at present to meet all such demands. Certainly, this decision is most painful to me, as I have noted the excellent dispositions of parents with regard to our school. The men have several times besought me to open night classes for grown persons; even our adversaries are more than desirous that we should come to their relief, and as for myself, I have always answered positively: "First of all, as a priest, come the duties of the sacred ministry, after these, only, am I a professor of mathematics!" Nowise disconcerted, these people continue to address themselves to us.

Last week, as I was on my way to our school, I was accosted by a young girl of eighteen, who without further preamble said to me, in Armenian: "Hā'īr sourp! ow, yētē guernāi aprel tzer gonsēri hēt!" Of which, here is the exact translation: "O Father, what a happiness for me if I could live among your virgins!" She then disappeared. When one hears such words one burns with the desire to foster dispositions so admirable, or, at least, the case suggests an idea of the consoling fruits that will be produced by a Sister of Charity teaching the catechism.

I have by no means any intention of insinuating that here nothing but consolations and victories are to be expected: occasional difficulties may indeed be encountered, yet, I must say that the harvest is abundant at Ispahan.

This immense good, of which it has pleased God already to vouchsafe us a glimpse, will be reaped not alone in
Djoulfa, for even now a grand movement towards Catholicity is on foot in the surrounding villages.

Mgr. Lesné having requested me to set out to meet our sisters at Enzeli (first Persian port near Recht, on the Caspian Sea), I am most happy to advise you of my purpose, Most Honored Mother, and to renew the expression of my entire devotedness to the Sisters of Charity.

On their arrival at Constantinople they would do well to telegraph me from there to the following address: "Persia, Djoulfa-Ispahan. We leave on such a day (and the date)." I shall start at once and whether my journey be slow or rapid I shall in due time reach Enzeli near the Caspian Sea to welcome them, then to accompany them in suitable conveyances as far as Teheran. There they can rest for fifteen days, after which we shall resume our journey to Ispahan, always in a carriage.

Be assured, Most Honored Mother, your Daughters will suffer no further inconvenience from traveling, once they arrive in Persia. Having already had charge of Sisters of Charity, and being thoroughly acquainted with the languages spoken here and along the route, I shall be able to smooth away every difficulty.

We think that our dear sisters will leave Paris in spring, as you were pleased to inform me in your letter. I thank you, in the name of all our Christians, for this announcement.

The route over which our dear sisters of Tauris are to travel being different from that leading to Ispahan, passports must be given to them, as well as to those of Ispahan, as they part in Russia: one set taking the line of Batoum, Tiflis, Alexandrople and Erivan; the others, whose destination is Ispahan, should go from Batoum direct to Bakou; from there, cross the Caspian Sea (in twenty-six hours) to Recht, where I shall await their coming.

To enter into more minute detail, I have the honor to
send you herewith a leaflet containing all necessary information relative to the voyage.

I beg you, Most Honored Mother, to be pleased to accept, etc.

E. DEMUTH, C. M.

OURMIAH


OURMIAH

November 15, 1903.

I am gradually becoming accustomed to my new country and its language. This is not an easy matter for a young Missionary who hears three languages constantly spoken around him. I still have charge of the school for this year.

Fathers Renault and Châtelet are invaluable to me; they are teaching the French classes, and the sciences to some Chaldean youths, and to the Mussulmans who are a little more advanced in their studies than the others. Their voyage from Paris to Persia was very unpleasant. A combination of disagreeable circumstances beset them: incompetent guides, fear of robbers, conveyances breaking down, fall of horses, traveling over the mountain during the night, through a heavy storm. They even suffered from hunger and, finally, reached Khosrova more or less seriously indisposed. The cordial welcome that greeted their arrival and the good care bestowed upon them soon enabled them to recover from the great fatigue of the journey. We are delighted to witness the arrival of these truly devoted Missionaries in Persia. Our evil days have gone by, and there is a brighter prospect for the poor mis-

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sion of Persia, so sorely tried since the death of Mgr. Cluzel.

If in other parts of the world the Catholic Church can show a bold front to Protestantism and the schismatics, we must admit that the case is quite otherwise with us. On our arrival in this country we found the Protestant mission already established on a solid basis. There was even an air of splendor about it; but at present, a religious indifference, almost incredible in the East, has taken possession of its best members, the majority of whom bring with them from their voyage to America a more perceptible appreciation of Catholicity.

Thanks, however, to the abundant resources which the American ministers have at their disposal, the works undertaken by the Protestants are always prosperous. Their physicians, their medical school, and their hospital are renowned throughout Persia. Our priests and our Catholics, like the rest of people, are obliged to resort thither. They have, moreover, at Ourmiah a large college, and there is not one of the principal villages of the plain that has not been provided with schools and competent professors. For our part, alas! for want of means we progress but very slowly.

We have about eighty students in our school of Ourmiah. We ought to have more; but our Catholics are poor and as soon as they can, they place their children as apprentices in Russia. Oh! how necessary a training school is for our people! This thought has long occupied Mgr. Lesné; but as this work would require resources beyond our reach, the realization is always postponed.

Just now, peace and calm reign here. Last summer, we were threatened with a Kurd invasion. Everywhere the flocks were withdrawn to a safer place, and the villagers flocked to the city seeking refuge there with all they possessed. The Kurds contented themselves with an at-
tack upon our valiant Christian mountaineers, principally our brave Catholics of Mavana who fought nobly, as well to defend their Nestorian brethren of the adjacent villages, as to defend their homes and their flocks. The Kurds from Turkey had joined the Persian Kurds, and hence, overpowered by numbers, the Christians were forced to recede before their enemies.

In one battle, twelve brave fellows who had not heard the signal for retreat, and who were unwilling to abandon their wounded to the cruelty of the Kurds, were shut up in a deserted Christian village. Their struggle was desperate. The Kurds set fire to the village, within which they had shut our people up as if they had been so many animals. A relative peace has been agreed upon between the combatants; we profited by this circumstance to give suitable burial to the dead who had remained under the ruins of the burnt city. I set out with Father Darbois to assist at the obsequies and to console our Catholics.

After mounting our horses and then making our way for five hours, dismounting countless times along the rugged hilly paths, we reached a long narrow, deep valley closed, on the Turkish side, by a gigantic wall of mountains, their summits capped with snow. At a single glance one takes in the whole panorama: Chaldean Christian villages on one side; on the other Kurd villages. A small river winds through the centre of the valley which is covered with superb cornfields. The mountain slopes afford rich pasturages to immense flocks of sheep and buffalo. Here we have no vines nor vegetable gardens, and very few trees around the village, where the houses are built of mountain stone covered with clay. These houses are built in a close compact mass. All the roofs are joined together, so that they form one vast platform which may be used as a public square and also for a donjon during a battle. There are no streets, unless we give this name to the dark alleys that
lead to the stables. The roofs serve as a pathway to the church; but one must be careful not to fall into any of the gaps that designate a yard, and not set his foot into the square opening intended for the passage of the smoke from the tandour: this is the bakehouse,—a sort of pit dug in the centre of each house and heated with blocks of dung which the women collect and then knead into the form of a brick, these are mixed with straw and dried in the sun during the fine weather. At the first alarm of danger—not an unfrequent occurrence—the flocks are hastily withdrawn from the mountains and huddled together below the houses under the protection of our muskets. Soon everything green, both in and around the village is devoured. It would be idle, therefore, to plant either vines or vegetables. As to groves or thickets, they would only furnish ready shelter for the enemy.

Our good mountaineers, as soon as they catch a glimpse of us at the summit of the mountain, leave their work and run to kiss our hand. We are then conducted to the pastor. Have you any desire to get some slight idea of oriental ceremonial? Here are some points:

We enter the bala khana (summer apartment) with hats on, after having left our boots at the door. Having silently seated ourselves upon the cushions ranged in order, we first incline to the right and then to the left to salute all present. The master of the house then says: “O our Fathers, Light of our eyes! You come in peace before our eyes.” We reply: “In peace thyself! God preserve thy eyes!” Next, as we must express our condolence, we add: “Light to your departed!” They answer: “Light to your departed! Light be upon your deceased kinsmen!” We reply again: “Praise to God that your head may be healed (that is: Be comforted); God grant rest to your departed! May God protect your children!” After this, the nargile is brought to Father Darbois, whom I had accompanied, and who with
his hand upon his heart turns towards the master of the house, saying: "Your orders!" Answer: "Your orders! To command belongs to you!" Reply: "No, by my death! Your orders!" When all have drawn some puffs of smoke from the pipe, the nargile is taken away and tea is served. Here new wishes, most original, are offered, but the reproduction would be too lengthy.

I ought also to say something of the repast and lodging; but the description would lead us too far. I shall only tell you that I never closed an eye during the night I spent at Mavana: the barking of dogs above our heads, and the bite of whole battalions of fleas kept me wide awake.

Next day, after having said Mass at an early hour, we set out with two or three hundred cavaliers, all armed to the teeth, for the village of Chibani. The people had preceded us and were at work drawing out the half-charred bodies, which the women with many tears were placing in coffins. Chariots drawn by buffaloes had been brought. The mountaineers, however, insisted upon carrying on their shoulders the coffins which exhaled a stifling odor. A funeral procession was organized, groups of women in mourning followed each coffin with all the manifestations of oriental grief. One poor old man was most pitiful to see; he had lost there his three sons, three lions. He sang, he wept, he almost insulted us Missionaries because we did not come to the relief of his children. He struck himself on the forehead with both hands and sprinkled his head with the dust of the road.

The Kurds, meanwhile, had the boldness to mock our grief by firing on us, from their lurking place, six discharges of musketry. One of their villages was just over our heads, extending into a wide plateau along the mountain side. It was only with the greatest difficulty that Father Darbois succeeded in dissuading our people—made furious by such audacity and heartlessness—from assault-
ing that village in retaliation. We repaired immediately to the cemetery of Mavana. The prayers for the dead were offered, according to the Chaldean rite, and after the interment several thousands of persons were assembled in the prairie for a repast. The women waited their turn until the men had finished.

This village of Mavana contains seven hundred Catholics and two or three hundred Nestorians. To these are now added six thousand persons who have fled hither seeking refuge. The Christian villages have been burned and the flocks carried off. Sickness and famine must shortly result from this crowding together of human beings. The unfortunate people can expect no help from the Persian government. How sadly we need aid in our distress!

G. Decroo, C. M.

P. S.—I send you some photographs that I took at Mavana. They are somewhat disfigured and my stupid horse spoiled many of them the other day. Providentially, my long legs prevented him from doing more mischief.
AFRICA

ABYSSINIA


Alitiéna, September 19, 1903.

Most Honored Father,

Your blessing, if you please!

Allow me to thank you for sending me to Abyssinia where we arrived in good health. You have already learned that the voyage of the Mediterranean was most favorable, permitting us to say Holy Mass every day.

At Alexandria, after some slight difficulties with the Mussulman Commissioners, we were most cordially received by Father Coury and his confrères who were not previously aware of our arrival. We were already on African soil. Good Brother Priol, whom I expected to find at Alitiéna, sought most energetically to make us acquainted with our adopted country; and the Sisters of Charity did in like manner; these, as you well know, would be happy to set out for their cherished Abyssinia, if the moment had come.

After a week’s delay, we set sail on an Italian ship, the Pô, which was to convey us to Massaouah. Before parting with us, the Mediterranean wished to show how easily she can toss about the largest vessels. We kept well, however, and the next day we went to Port Said to say Holy Mass at the Reverend Franciscan Fathers, and to be inscribed on the register after our confrères who had departed for China.

The Suez Canal and the Red Sea for the first four days
had pity on certain passengers but little accustomed to the sea and to the heat of the tropics; but the fifth day the sea became rough and the heat of the sun most oppressive.

We arrived at Massaouah on Sunday, August thirtieth, and were received by the Reverend Franciscan Father who serves the parish, in the old house of the mission built by our confrères. Alas! despite our desire to escape as soon as possible from this furnace, we had to breathe its hot air during seven days and nights. Nevertheless, we found some consolation here, above all, from the kindness of the good Father Francisco who bestowed every attention upon us, even carrying his generous hospitality so far as to give us a little feast on the fourth of September, the Jubilee of Our Most Honored Father. After having offered our prayers in the chapel of our confrères of Alexandria at the tomb of Mgr. Bel, we were happy to kneel here on the graves of Mgr. Biancheri and of Mgr. Touvier, the companions and successors of Mgr. Justin Jacobis, that apostle of Abyssinia, whose tomb we saw later at a distance, and which the Christians and even Mussulmans guard with profound veneration.

Finally, after the departure of numerous Italian officers who had made the voyage with us, we secured places on Saturday evening, September fifth, in the only vehicle which runs three times a week from Massaouah to Asmara, a city of the interior and the new capital of Erythree. In one night we reached an altitude of two thousand five hundred metres, leaving behind us the tropical heat and sandy deserts of Massaouah.

At Asmara we found eight students from Alitiéna, who, with six mules had traveled four days to salute and accompany us to our new abode.

After our visit to the Governor General and the Reverend Franciscan Fathers, we set out the next day mounted on our mules, and without any mishap reached a Catholic
village named Afalva, where for the first time we caught a glimpse of life in Abyssinia. Of course we went to the house of the priests, former students of Kèren; they immediately offered us a kid for ourselves and our children and barley for our mules. While the kid was being killed and served up, several Christians hearing of our arrival came to offer bread, milk, and eggs. Certainly, Most Honored Father, we were far from expecting such a reception, and in silence we admire these Catholics animated with such veneration for the priest. To refuse their offering would have been an insult; for this reason we followed the counsel of the divine Master: In quamcumque civitatem intraveritis et susceperint vos, manducate quae apponuntur vobis, et curate infirmos qui in illa sunt. Therefore, in company with this priest, we ate the kid, bread, and eggs, and drank the milk and mead furnished by the generosity of Catholics. No sooner had we risen from table than a man asked of us a remedy for a cough; we would gladly have been physicians; but to cure an obstinate cough of three months' standing, one would have to be a thaumaturgus—and this is far from being the case. Regretting our inability to serve this afflicted man, we made our way towards the church near which we were to sleep, and whither we had been preceded by the youngest of our children.

The next day about ten o'clock we arrived at Sagleiti, an important city of the Italian colony. We had scarcely reached the Catholic priest's house, when a sergeant came to inform us that the Governor of the country, Mr. Allori, was expecting us. We started immediately, anticipating by some minutes the visit we intended to make him without suspecting all he was going to do for us. He invited us to take breakfast with him and found a lodging for us which we would in vain have sought in a city where there is but a handful of Europeans, with the ex-
ception of the garrison troops. During the repast the Commander of the district came to invite us to a dinner which he gave that evening to several officers, and after which we found excellent mules to convey us more readily to our lodgings.

The next day after celebrating Holy Mass and breakfasting with Mr. Allori we resumed our journey in company with the Governor himself, the Commander of the garrison, and five other officers going to Aide-Caïé, like ourselves.

On the way, after dinner arranged by the officers, we had the opportunity of speaking with one of the three surviving priests ordained by Mgr. de Jacobis. He offered us barley for the mules; but, above all, he greatly edified us by speaking of this apostolic confrère. Many Catholics, among whom was the chief of the village, accompanied him in this visit to kiss our hand.

In the evening a little accident reminded us that we had not sufficient experience in riding to compete with the officers; hence, we allowed them to precede us in the rocky paths which will soon be replaced by carriage roads.

Having arrived at Aidi-Caïé, we paid our respects to the Major, governor and resident of the place who, coming to meet us, offered us accommodation for the night, stabling for our mules, and invited us to a dinner he gave that evening to the officers who were to be his guests for some days. In accepting all these invitations, we had to brush up our knowledge of the Italian language, but we always managed to make ourselves understood, speaking either Italian or French.

We were quite confused by the reception given us by the Italian colony; this was not all; for Lieutenant de Rossi, resident at Sénafé, with whom we dined that evening, wished, notwithstanding his enforced absence, that we should spend the next day at his house. As he is a friend
of the Mission, we accepted his invitation; and the following day after taking leave of the native chief of Aidi-Caïé, a former student of our confrères, who is more than a friend to our house of Alitiéna, and who in his affection wished to accompany us during half an hour's ride, to point out the old ruins, we traveled for nearly three hours before reaching Sénafé, a Mussulman city where the delegate of Mr. de Rossi awaited us; we spent nearly two hours with this Italian sergeant.

In the evening, we arrived at the last village of the Italian colony; the Catholic priests had been expecting us for the last five days. We found in this village a deacon from Alitiéna who with several seminarians had come to attend us. Here again, presents were repeated, and during our repast we were surrounded by nearly fifty natives who for the most part were silent, on account of our ignorance of the language, but who were well pleased to bid welcome to Catholic priests.

The next day many of the principal men of the place came to kiss our hand, and we then learned that all the people of this village were friendly and good Christians. These are the families formerly persecuted at Gouala on account of their faith; they came here to be able to practise freely the Catholic religion. The chief of the village who had already saluted us on our arrival, desired to accompany us for the distance of about two kilometres; we reached Alitiéna at noon on Friday, September eleventh, anniversary of the martyrdom of Blessed John Gabriel Perboyre. Like to him when he landed on Chinese soil, we said: "Behold us here!" God grant that our good will and efforts may extend His kingdom and secure the salvation of souls!

I shall not speak of our reception here by our confrères; you are acquainted with Fathers Edward Grouson, Picart, Van Ravestein, and our Brother Rivière, therefore you can
imagine all they did for us. Father Charles Gruson came from Gouala the following Monday to greet us and to assure us that we should soon profit by his knowledge of the Tigre dialect. Long ago our approaching arrival had been announced in the country; the joyous *yous-yous* of the villagers greeted us the next Saturday, the day on which the Abyssinian rite is celebrated; it also coincided with the Decollation of St. John the Baptist, and the first day of the year. The Chief of Agamia had already sent to the new Missionaries ten goats, and sixteen measures of the best wheat.

The object of this letter, Most Honored Father, was to acquaint you of our safe arrival on the soil of Abyssinia; but it has assumed such proportions that I feel obliged to offer an apology. May it at least afford a little consolation to your heart which for so long a time has been plunged in sorrow, and secure for me a special blessing which you will not refuse to him who is happy to sign himself, in Jesus and Mary Immaculate, etc....

Sournac,

*(Abba Stéphanos)*, C. M.

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**MADAGASCAR**

**SOUTHERN VICARIATE**


Vangaindrano, November 18, 1903.

I write to you from Vangaindrano, a post recently founded, about sixty kilometres to the south of Farafangana. Father Leclercq having charge of it, I came by order of the bishop to assist him a little and keep him company. We have been here only one week and already I
hear the buzzing of thirty little Malagassy children who came to us immediately; they form the nucleus of a school which I think will soon count a large number of pupils.

The population here is dense. Vangaindrano is an assemblage of numerous little mountains quite close together, at the summit and on the declivity of which are the native villages. The region is fertile, rice, potatoes, manioc, and other native productions, thrive here admirably.

A dozen whites are also living here. Last Sunday they all assisted at Holy Mass; long ago they desired and asked for a Father; now they are satisfied. Father Leclercq is alone, but he will soon require an assistant; the bishop has already thought of this.

Protestants from Norway, with their families, have been here for many years.

Their temple built on the summit of a beautiful hill, overlooks the village; with its belfry it resembles the little country churches so numerous in the north of France. A large Cross surmounts the belfry—this is deceptive.

When shall we also have a little Catholic church in this locality? At present we can think only of a very humble beginning.

We have had the good fortune to rent a spacious building which will serve as a dwelling for Father Leclercq. Connected with this building is another large house which will serve temporarily, for school purposes. The foundation of a new post is no easy matter; we are more in need of patience and of time than of money, for in this country constructions are very slow in consequence of the difficulties to be encountered in procuring wood from the forest, and because of the dearth of skilful workmen.

At Farafangana matters are going on as usual. The sisters are now installed. They have taken up generously the work of the leper colony and the equally important charge of little girls.
All are in excellent health. Of course we have fever to encounter, but with quinine and certain precautions, we can arrest it.

Ch. Lasne.

WEST INDIES
ANTILLES.—ISLAND OF CUBA.

In consequence of the altered conditions of the Catholic Church in Cuba resulting from the revolution that brought about the independence of the island, His Holiness Pope Leo XIII., decided that the island should be governed by the laws voted for the other American nations, by the Council of Latin America held at Rome in 1899. Besides Santiago and Havana, he created two new dioceses, the territory of which is borrowed from the two ancient dioceses: Pinar del Rio, and Cienfuegos. The Archbishop of Santiago of Cuba will be the Metropolitan of the three Sees.

CENTRAL AMERICA.
COSTA-RICA


Sipurio, May 24, 1903.

Most Honored Father,

Your blessing, if you please!

In all sincerity I can say that our filial attachment to the Company, our good Mother, and to you, Most Honored Father, grows stronger in proportion as the persecution becomes more harassing to you. In our turn, we know,
MAP
OF
CENTRAL AMERICA
AND THE
ANTILLES.

—220-221—
CENTRAL AMERICA—ANTILLES

Remarks.—Under the name of Central America, the five republics mentioned below are included; to these, since the year 1903, must be added Panama. Opposite, on the Atlantic coast, are the Antilles comprising two independent States: Haiti and San Domingo; and among other important islands, those of Cuba and Porto Rico, separated from Spain since the Spanish-American War of 1898.

The republics of Central America are:

1. Guatemala; Capital, Guatemala-la-Nueva; one million four hundred sixty thousand inhabitants;
2. Salvador; Capital, San Salvador; volcanic region; six hundred sixty thousand inhabitants;
3. Honduras; Capital, Tegucigalpa; climate varied; three hundred eighty thousand inhabitants;
4. Nicaragua; Capital, Managua; principal cities: Léon and Rivas; three hundred seventy-five thousand inhabitants;
5. Costa Rica; Capital, San José; two hundred thousand inhabitants. A railway connects Limon (a seaport of the Antilles) with Punta-Arenas (port of the Pacific).

Finally, Panama, formerly one of the departments of the colony, but since 1902 an independent state; two hundred twenty thousand inhabitants. The capital is the city of Panama once very flourishing (seventeenth century); the opening of the canal promises to restore its ancient importance. A railway connects Colon, a seaport on the coast of the isthmus on the sea of the Antilles, to Panama on the other side towards the south on the Pacific ocean.

Ecclesiastical Divisions.—There is an episcopal see in each of the republics of Central America; the Archbishop is at Guatemala; the Bishops of Comayagua in Honduras, of San José in Costa Rica, of Léon in Nicaragua and of San Salvador, are his suffragans.—In Cuba: an Archbishopric at Santiago; St. Christopher in Havana, and the recently erected sees (1903) Pinar del Rio and Cienfuegos, are suffragans. — In Porto Rico there is an Archbishopric at Porto Rico or St. John, immediately subject to the Holy See (1903).

Establishments of the Congregation of the Mission: In Guatemala, at Guatemala.—In Salvador, at San Salvador.—In Costa Rica, at San José, Limon, Sipurio of Talamanca, and Terraba.— In Panama, at Panama.—In Cuba, at Havana, Matanzes, Santiago.— In Porto Rico, at Porto Rico and Ponce.

Establishments of the Sisters of Charity, see: Annales des Dames de la Charité.
we are sure, that you do not forget us, and that you often send us your blessing.

For your consolation I can state in regard to the Indian mission confided to us, that, notwithstanding the difficulties we have to encounter, it has made some progress. True, this progress is slow, conversions relatively few in number but they are sincere and solid. It is a subject of regret that for the second time I am alone, as a priest: Father Breiderhoff, to whom the climate is unfavorable, having been obliged to return to Talamanca, as advised by the physician. At present he is employed with Father Niéborowski and God abundantly blesses his ministry. Recently, I was obliged to send Brother Pablo to San José for a time, hence I was absolutely alone. But the Superior came to my help by sending me Brother Bruno.

I have been much engrossed with the construction of a school house. Thank God! I have succeeded pretty well. The building is finished. I have made of it a small boarding school; we have thirty-one children at present, and some extern pupils whose number I hope will daily increase.

The mission is interesting and promises the best results; for example: Among the Desconocidos, a tribe I visited three years ago, bigamy was general; this year I found nothing reprehensible on this point; with the Indians of Hirrijo, we had only legitimate children to baptize. The fear of God everywhere casts deep roots in hearts, and the Missionary finds that his words are always received with respect and attention. These poor Indians feel that the Missionary is for them a good Father, that he seeks only their interests, so that they regard as most just and reasonable, the severity he is sometimes obliged to exercise. There are few Indians who act through pure malice.

You see, Most Honored Father, that God has blessed 6*
our labors which entail many sacrifices. But to Him alone be all the honor and glory. For us, we will remain faithful at our post, even should we have to lay down our life which has already been often endangered.

Meanwhile, Most Honored Father, give us a special blessing. In the love of our Lord and His holy Mother,

I remain,

Your most obedient Son

Augustus Blessing.

ACCOUNT OF A VOYAGE
FROM FRANCE TO ECUADOR

Letter from Rev. F. Drouet, Priest of the Mission, to Rev. A. Milon, Secretary General.

(Continued). Quito, September 1903.

I left you at Colon three months ago, and it is quite time, I think, to resume our voyage.

On February sixteenth, at seven o’clock, I started out in search of the French hospital which I heard was under the direction of our sisters, the Daughters of Charity. After traveling three quarters of an hour along the seashore covered with debris, over which large birds were hovering and which happily perform the office of scavengers, I perceived a large building, supported by pillars, partly extending over the water, one wing in ruins. This was the hospital. Needless to say that I was cordially received and that our dear sisters listened with interest to the tidings I brought them from France, although these were so distressing. While some one went for my confrère who remained on board of the vessel, I was obliged to relate
all I knew; and I am more convinced than ever that the double family of St. Vincent has a just claim on the devotedness of all its children. These good sisters at present, are in a precarious situation: on account of pending negotiations relative to the Canal, this hospital is in a wretched condition. In a spiritual point of view the situation is scarcely more consoling: for the entire city of Colon there is but one Catholic priest, no church, whereas Protestant ministers, furnished here as elsewhere with abundant resources, are actively engaged in proselytizing. Hence, our dear sisters must appeal to their lively faith to be preserved from discouragement, and they ardently long for the definite decision of the treaty relative to the Canal.¹ But they are heroic and we may well learn from them a lesson of courage.

At three o'clock in the afternoon, we bade farewell to the old Canada busy in clearing her hold, and in default of the famous canal, took our places in the cars to cross the isthmus. In a quarter of an hour we were in the forest, the heat intense. Fortunately there was a little sea breeze which slightly tempered the heat of the sun, so that we could more easily admire the magnificent landscapes spread out before us during our journey of two hours. Huge clumps of trees with superb foliage from which depended streamers of convolvulus; fields of giant reed-grass above which hovered a legion of butterflies and birds of brilliant plumage; inextricable thickets in which according to the expression of a wag "the hand of man had never set a foot;" slender cocoanut trees, naked at the base but crowned with thick foliage in almost constant motion;—what a pity, that all these fairylike scenes are but

¹ Since this date, the department of Panama has been separated from Colombia of which it formed a part, (November 1903) and a convention relative to the Canal has been concluded between the Republic of Panama and the United States.
nests of the yellow fever! It was easy to perceive traces of this in the countenances of the people inhabiting the numerous villages along the road: on the haggard faces and in the large eyes bright with fever, we read a sentence of death which doubtless will soon be put into execution. To the ravages of fever must be added alcoholism, judging from the array of bottles of attractive colors, sealed with wax of various tints, with fancy labels; these we perceived at every moment through the opened doors, ranged in order of battle. Poor, poor creatures whom no one takes the trouble to enlighten and who are an easy and defenseless prey for traders in ardent spirits!

There are also many other afflicting sights for a Frenchman crossing the isthmus. I mean the abandoned works of the Canal: deserted workshops, broken iron rails across which lie overturned carts; old decayed machines in the midst of this beautiful landscape lift up their skeleton arms which the flowering vines adorn in ironical festoons: vacant cabins; staffs that once bore the tricolored flag are now but wretched sticks decaying in the rain and heat; — what poignant sadness we experience at the sight of this neglect and ruin which seems to proclaim our impotence and our misery! Will the Americans be more successful than we? The future will decide. In any case, says Mr. de T... who continues his journey with us, ten years at least must elapse before the mermaid of the steamer will respond to the whistle of the locomotive.

Panama! Hum! the first impression on leaving the station is not the most favorable. Filthiness, as at Colon, appears to be the predominant feature: horrid dust, dirty workshops, a road of ruts and quagmires, a fantastic population of negroes, Chinese, natives, and half breeds; — such is the summary of our first experience in the capital of the Isthmus; but we must be just: as we approach the centre, the streets are gradually leveled; we find comfortable
dwellings, and prominent indications of civilization; the cathedral is surrounded by edifices which make a certain impression... on an illustrated postal card. The casa of our confrère, Father Gougnon, is at the other extremity of the city on the borders of the sea which at high tide laves the foundations. We spent two happy days with him; being so well acquainted with the climate, Father Gougnon dosed us with cinchona before each meal. The weather was most oppressive, and during these two days our principal employment was to perspire and sponge ourselves; between times we watched the soldiers of the neighboring fort firing at the pelicans of the port; these interesting birds shaking their beaks over their hideous pouches, did not seem much embarrassed by this fusillade which however, appeared to me quite uncalled for; they continued to plunge although each time this act cost the life of an inhabitant of the briny deep.

On the nineteenth at eight o'clock in the morning, we boarded the Limari, a steamer of the Chilian Company which was to convey us to Lima, for no steamer from Panama can for the present anchor at Guayaquil. This is a beautiful vessel far more comfortable than our old Canada, more elegant also, but which from its peculiar construction, with its first deck so little above the level of the sea, could not cross the Atlantic: all its lifetime it will remain but a handsome coaster like all the vessels composing the fleet of the Chilian Company. Everything is English on this "Chilian" boat, from the machinery which comes from the foundries of Glasgow, to the captain who speaks a little Spanish; from the decorations of the saloon, somewhat old-fashioned, to the preserves on the table which bear the stamp of Britain,—even to "Nestle's Milk", (condensed milk) in favor of which I remarked such ludicrous recommendations in London omnibuses.
Before starting, we must acknowledge that Panama viewed from the sea, presents a pleasing picture.

English is spoken all around us and we need not be very clever to perceive that we have on board a colony of Yankees: we recognize them by their swift gait and a certain free and easy manner which betrays the man long accustomed to the bustle of sea life, but singularly fond also of the comfort afforded by modern steamers. However, they are polite notwithstanding their careless bearing; they are even amiable and seem not in the least alarmed at the sight of the soutane which probably they do not often see in the streets of New York, or of San Francisco.

On Saturday we filed off the bay of Guayaquil and an Englishman pointed out the white brow of Chimborazo; we are content for the time to salute from a distance this important personage to make further acquaintance hereafter. Now we are sailing along the Peruvian coast, sandy and monotonous. After giving to our spiritual exercises the time prescribed we spent our free moments watching what was going on around us. We are in another world, as it were, and we have ample leisure to study manners.

The Pacific justifies its name; it is impossible to imagine anything more peaceful; and there is no more danger of sea sickness than if we were walking on the grass plots in the woods of Boulogne. However, we must not be too confident, for this placid mirror upon which we are gliding has sometimes sad experiences; for instance, the fate of the Arequipa, swallowed up in this very harbor during a violent tempest that suddenly burst on the coast of Chili. On the other declivity of the mountains there are fertile regions.

And now if you think that the aspect of the Peruvian coast is agreeable and varied, I must to my deep regret, disabuse you of your errors: sand, sand, nothing but sand, with a background of mountains the color of ashes,
whence emerge here and there some grayish rocks: all is gloomy and desperately monotonous. You might suppose that our captain wishes us to enjoy the spectacle for we are moving at a very slow rate: ten knots an hour: this is the consequence of having new machinery from the foundries of Glasgow!

On the twenty-second we are opposite Payta. From a distance this town seems like an opening in the sand, not a tree, not a blade of grass. Pardon me! I mistake, and calumniate this beautiful seaport: upon examination I discover three trees... painted on the walls of the cemetery. This is an evidence that these good people have a taste for the beauties of nature, since they seek at least, the illusion of a park! We are besieged by manufacturers of the place offering us service. One of them approaching addressed me as “Doctor,”—I am told that here every one is a doctor or a general,—and graciously invited me to come on shore assuring me that in the evening there would be an illumination, an exposition, a ball, and I know not what else; but I received his propositions with such a burst of laughter, that the good man quite surprised, went elsewhere with his smiles and program. I racked my brains to find out what they could “expose” to the admiration of travelers: I have not yet found out.

The next day, at Eten—at least at a distance—another hole, more sand, and a wharf; here are no trees, not even on the walls of the cemetery; nor is there any illumination, exposition, or ball; this spares us the pain of failing in respect to the promoters of local entertainments. Now we are at Pacasmayo: a wharf, sand, a hole; our taste improves, so that in the evening when the mountains of the background are arrayed in purple tints, we find them almost beautiful.—Solaverry: always a hole, sand, and a wharf. Still, at our left and at a short distance we behold a true oasis in the centre of which we see some white houses:
this is Trujillo; our confrères here direct an ecclesiastical and a preparatory seminary; a half hour of railroad traveling would take us there, but disembarking is attended with certain difficulties, and the surf is so strong that it is almost impossible to approach the coast; consequently, passengers would have to be let down from the steamer by a crane like common baggage—thanks! we shall be satisfied to imagine at a distance the charms of Trujillo and be content to admire the golden sands sparkling in the sunlight. Poetry can sometimes beguile the traveler!

At the last halting place, Supé; the oftener we change direction, the oftener we are regaled with the same spectacle. Here the situation may be comprised in two words: patience, philosophy, for we have passed three mortal days in contemplating the melancholy sand hills and mountains of ashes.

We had been obliged to take in five thousand sacks of sugar. On the third day, just as we were raising anchor about eight o’clock in the evening, a circus arrived: kilometres of iron wire, acres of planks, regiments of stakes, wise cocks, three lean horses, but wise also; closed boxes containing, says the legend, serpents no less wise than the cocks and horses, and even—this is no legend—a sign board in characters of three colors, announcing a Corrida de toros, (a bull race) with a capital C, as was proper: the organizer had forgotten only the bulls! It required two good hours to take on board all this luggage which must have fallen from the moon unless there was a spontaneous germ in the sands we had been admiring for a week. Finally, at ten o’clock we started with a sigh of relief, almost powerful enough to propel the vessel. To-morrow we shall be at Callao, but we hardly dare think of such happiness.

Yes, it was true: on the morrow of this memorable day, about nine in the morning we could distinguish at the
MAP OF COLOMBIA
AND
ECUADOR

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COLOMBIA

History.—The United States of Colombia constitute a republic occupying the north-west extremity of South America; the area of Colombia is about one million two hundred thousand square kilometres, nearly twice the extent of France. The population is from three to four millions; of these about one hundred thousand Indians are almost independent.

Columbus discovered the coast of this country; hence, the present name, Colombia. Under the dominion of Spain this region was termed New Granada.

In 1810, the great insurrection broke out lasting until 1821. In 1819 a confederacy was formed of New Granada, Venezuela, and Ecuador; but in 1831, these countries separated, and formed three distinct republics. Since the year 1861, New Granada has been known under the name of United States of Colombia; the capital is Bogota. There are nine states; Panama, one of these separated in 1903.—Coin, pesos, gold; 50 francs, 27 centimes; piaster, silver; 4 francs, 16 centimes.

Ecclesiastical divisions: In Colombia there are three Archbishoprics (June 20, 1900): 1. Bogota, with the Bishoprics of Tunja-Socorro, Pamplona, Medelim, Antiquia, and Ibagué; 2. Popayan, with the Bishoprics of Pasto, Garzon and Manizales; 3. Carthagena, to which are attached the dioceses of Panama and Saint Martha.

Establishments of the Missionaries existing or having existed: Cali, Popayan, Santa Rosa de Cabal, Tunja, and Pasto.

ECUADOR

History.—Ecuador is one of the states of South America formed of the dismemberment of Spanish America during the insurrection from 1810 to 1821. It has been an independent state since the division in 1830 of the Republic of Colombia.

Previous to the Spanish conquest the country was inhabited by the Quichus, as Peru was by the Incas. The idiom of the first inhabitants, the quichoa, is still spoken in divers regions. It is said that the first sovereign was named Quites, and on this account the central residence or capital is Quito. The situation at the equator, explains the name of the country.

It has an area of five hundred thousand square kilometres about the same as that of France. The population is about one million. The territory is divided into eleven departments.

Ecclesiastical divisions: There is an Archbishopric at Quito, and Bishoprics at Cuenca, Guayaquil, Ibarra, Loja, Portoviejo, Riombamba and Loja.

Establishments of Missionaries: At Quito, Guayaquil, and Loja.

Establishments of the Sisters of Charity: See for Colombia and Ecuador les Annales des Dames de la Charité.
MAP OF COLOMBIA AND ECUADOR
horrizon a forest of masts which at first I took for a thick wood; for the ports that had hitherto so tried our patience did not prepare us for this spectacle. Mr. de T...who knows Callao as well as he knows his pocket, having resided there during the Chilian-Peruvian war corrected my error, and in a few moments the illusion was completely dispelled: we were in presence of a veritable fleet anchored in port, partly behind the mole constructed by the English, and partly it seems outside of it, under shelter of the Island San Lorenzo, for there is not room for all the vessels in the anchorage proper. Callao is not a heap of sand in the midst of the desert such as we have crossed.

This port is perhaps, the most frequented of all on the Pacific coast: here reigns continual and intense activity, while ships of all nations coming and going, old sailing vessels and modern steamers, present to the eye a varied and picturesque sight. Hence, I was pleased to learn that the enterprising labors of the port are due to a French Company of which our amiable traveling companion Mr. de T..., is the agent. No sooner had we cast anchor, half a mile from the mole, than we perceived leaving the shore a steamer displaying the French colors, and which I believe was the only representative of our marine in the midst of the multitude of foreign ships in the anchorage. We were immediately taken by assault, for a crowd of boatmen disputed the honor—quite gratuitous—of conducting our persons and baggage to land; a moment after we were sailing under the scorching sun. Of course, we had to pass through the Custom House and these brave Peruvians, even after a thorough investigation, could not be convinced that our cases contain only linen and books: “So much linen and so many books for one man!—they must be for others, Reverend Fathers!” In spite of our protestations, these zealous officers of the treasury were sure that we
possessed the secret of fraudulently introducing bottles of champagne, or bolts of silk; but I was never found guilty of smuggling!

We were obliged to wait here two hours for the train. We went to the hotel where we were served with an omelet and two bunches of grapes; and finally, at four o’clock we were traveling first through the suburbs of Callao and then we entered the plain of Lima rich and well-cultivated; here and there however along the road, multiplied ruins attest that the wounds inflicted by the last war are not yet completely healed. On this very plain was fought the bloody battle that opened to the Chilians the gates of Lima where, it is said, they conduct themselves in a manner little worthy of a civilized nation.

Shall we succeed in finding the residence of our confrères in this city of one hundred and fifteen thousand souls? It will be a difficult matter, for at the station no one appears acquainted with the street Apurimac, known here as Rue Chacarilla. Fortunately, if the street was unknown, Father Mivielle was not, and his name sufficed to bring a ray of intelligence to the eyes of our guide who at first appeared as much embarrassed as ourselves. At last, we arrived, panting, perspiring, almost exhausted, especially poor Mr. Hellrigl who suffered much on the way from the heat of the sun. Our entrance into the house on Rue Chacarilla elicited cries of joy: “Ah! at last, two new confrères!”—“Yes for Quito”, was the reply which cooled all the enthusiasm of our host. Moreover, good Father Mivielle was soon convinced that his two guests, one of whom seemed a perfect wreck, would be for him but a sorry acquisition.

What a pity the heat at Lima is so excessive; otherwise it would be pleasant to abide here in the house of our confrères so attractive with its mass of flowers at the entrance; its array of beautiful plants in the covered cor-
ridor; its inner court transformed into an enchanting garden planned by Father Mivielle; its fountain peopled with red fish, and its giant grapevine whose trunk is as large as the body of a child, and the strong branches of which reach to the first story of the house. We spent here eight happy days.

Accompanied by Father Noé, our obliging cicerone, I went through the principal quarters of Lima. The centre has the appearance of a European city and, but for the torrid heat, we might have supposed ourselves in France. The cathedral is really beautiful and rich,—too rich for my taste, with its profuse gildings. I can recommend the stalls as quite original. We saw also a chapel which contains, it appears, the ashes of Pizarro; I say "it appears", because the good man who showed us this marvel did not seem quite sure of it; so we may conclude that such a saint has little chance of being soon canonized.

Saturday, the day of departure for steamships for the north, dawned upon us almost without our perceiving it. On that day about three o'clock, laden with commissions, recommendations, and good wishes for a pleasant journey, addressed particularly to my suffering companion, and piloted by good Father Glénisson, a confrère from Trujillo who had spent some days at Lima, we boarded the Palena, another steamer of the Chilian Company, as English in style as the first. I hope to meet you in a week to conduct you at last, to Quito.

Here we are on board of the Palena, March seventh at six o'clock in the evening, to enjoy again the delightful halting places on the Peruvian coast. English is spoken all around us.

Salaverry, Pacasmayo, Eten, Payta! I could never de-
scribe with justice all that we have seen on these enchanting shores: happy for us that we have not here to recount that five thousand sacks of sugar detained us three days in presence of our sandy horizons, nor a circus to make us lose three hours... and our patience besides! On Wednesday about ten o'clock in the morning we entered the Bay of Guayaquil; an hour later five or six parallel lines of very clear little waves serving to mark a separation of waters, indicated that we were entering the Rio Guayas on which we were to sail for more than six hours. At one or two o'clock at night we halted at the isle of Puna, before us was a graceful tropical landscape—a beautiful village. Here we were to receive the visit of the physician: a formality soon complied with, for Mr. Hellrigl who certainly bears no evidence of health upon his countenance, was the only one examined. After this ceremony, as it was decided that we had on board neither yellow fever nor the bubonic plague, we were permitted to continue our voyage. The banks of the river, which we had not at first noticed, were now near us, and we sailed between two verdant lines stretching out before us in a vista of interminable length; the scene was magnificent, we gazed upon it for hours, hypnotized by the succession of marvelous landscapes, rivals in splendor and in power, for we felt that in this wild luxuriance of nature there are formidable energies unknown to old Europe;—that the humid and overheated soil pressed by dense masses of trees with their thick foliage, had inexhaustible resources of sap and vitality: giant reed-grass, pendant vines, roots fantastically intwined and which at a distance resembled broods of serpents;—foliage motionless in the calm and oppressive atmosphere;—all this gave the idea of an intensely vigorous life, constantly renewed. And yet we are told that death hovers over this exuberance of strength and vitality: no song of a bird, not a leaf in motion, not a breath to stir the waves of this sea of verdure; and on the yellow wa-
ters of the river, a mass of débris: dead trunks of trees, decayed roots, naked branches, all flowing onward to the ocean. At every moment to the right and left, may be seen side canals bringing their tribute of unhealthy waters to the river; the pilot surely must be well acquainted with the route, for all these streams form a complete net-work in which it would be easy to go astray. About four o'clock the sky became overcast, and a heavy rain enveloped the landscape in a veil of grayish hue. Finally, towards half-past five we reached Guayaquil which did not favorably impress us, owing to the rain which nowhere has the property of enlivening the scene. First, we went to the Custom House— an indispensable formality. But our boxes and valises were as empty of contraband goods, as our consciences were free from all evil intentions, and we awaited with exemplary patience the end of the minute examination. After this, having acquitted ourselves of the duties enjoined upon us without exactly comprehending them, we journeyed on towards the casa of Father Baudelet, our confrère.

The streets near the sea are clean, even pretty and lined with stores displaying rich merchandise of every kind; but, my gracious! on leaving this more fortunate district, it is quite another affair; and without wishing to pain good Sister Mathilde who forbade me to speak ill of her beloved Guayaquil, I must say that we found the streets riddled with ruts and quagmires and bordered with waste fields. Guayaquil is still very far from having repaired all the ruins caused by the conflagration of July 1902, but we understand that before this terrible catastrophe, it was a fair city, the seat of commerce, activity and refinement, and it may in time recover what it has lost. This I trust will be the case, and the dear little sister who watches so lovingly over the honor of the first Equatorian port, may rest assured that I heartily desire the embellishment and cleanliness of “her” city.
We spent there a day and two nights, and on Friday crossed the river on a small steamer which brought us to the railroad station; at half-past eight we started on our journey, tormented by battalions of mosquitoes which left us not a moment of rest till mid-day. We traveled at good speed through immense swamps which concealed from us their sleepy waters whence emerged islets covered with rich vegetation, presenting magnificent specimens of tropical flora. Occasionally the forest took the place of the swamps; and in the midst of coffee, cocoanut, and banana trees, some manufactories with their zinc roofs and black chimneys, give rather a modern aspect to a region, many portions of which have probably undergone no change since the remote period of our grandfather Noah. About one o'clock in the afternoon, after a halt for half an hour for our repast in a wooden barrack pompously entitled a hotel, we encountered the Sierras and began at a slow rate to scale the heights which became steeper as we ascended. Our panting locomotive proceeded cautiously, and halted, on an average, every half hour, doubtless to take breath and to ascertain the condition of the road which is frequently obstructed by débris; moreover, the railway is badly constructed. The landscape before us which our snail-pace permitted us to admire, was completely changed: instead of the marshes in which we had scarcely dared to breathe for fear of inhaling microbes, we were in the midst of impenetrable, unexplored, but magnificent forests; we admired the silent majesty of gigantic, motionless trees that for centuries have guarded this solitude so seldom invaded. Here is a mine of immense riches, but industry is yet to be engendered in Ecuador, and these giants of the mountain stand a fair chance of dying a peaceful death having little to fear from the enterprising ax of the colonists. However, the Yankees are moving this way; it was they who constructed the railway; and I shall not be much sur-
MAP
OF PERU, BOLIVIA
AND CHILI.

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PERU

**History.**—Peru, according to the common estimation, has an area of one million, six hundred thousand square kilometres. The population is two million, six hundred thousand inhabitants. It was once a powerful empire whose sovereigns were termed **Incas**. Since the conquest of Pizarro in 1524, Peru was subject to Spain until 1821, at which time, supported by Colombia, it proclaimed its independence, and became a republic.—**Coin:** the sol; five francs.

**Divisions.**—The civil administration of Peru is divided into twenty departments. Formerly Cuzco was the capital, but now Lima is the capital. In a religious point of view, there is an Archbishopric at Lima, and seven Bishoprics: Arequipa, Chachapoyas or Maquas, Cuzco, Ayacucho, Huanuco, Puno, and Truxillo.

BOLIVIA

**History.**—In the year 1809 Bolivia revolted against Spanish rule, and on August 10, 1825, proclaimed its independence and republican constitution; it was named Bolivia in honor of Bolivar the famous liberator (**libertador**).

The area of Bolivia is about one million, four hundred thousand square kilometres, and the population is estimated at one million, nine hundred thousand. The capital is Chaquisaca, which at present is called Sucre from the general who gained the decisive battle of independence in 1824. The **Sisters of Charity** have an establishment at La Paz.—**Coin:** the piaster; 4 francs, 16 centimes.

There is an Archbishopric at Sucre and Bishoprics at Cochabamba, La Paz, and Santa Cruz della Sierra.

CHILI

**History.**—The area of Chili is estimated at about three hundred fifty thousand square kilometres, nearly three fifths that of France. The population is a little over two million; of these seventy thousand are Araucans. In 1818 the new republic proclaimed its secession from Spain and its independence.

**Divisions.**—Chili is at present divided into eighteen provinces: Santiago is the capital. There is an Archbishopric at Santiago, and Bishoprics at La Conception, St. Charles d'Ancud, and La Serena.

**Establishments of Missionaries existing or having existed:** In Peru: Lima, Arequipa, Cuzco, Trujillo. In Chili: Santiago, Chillan, Conception, La Serena.—For the **Establishments of the Sisters of Charity**, see *les Annales des Dames de la Charité*.
MAP OF PERU, OF BOLIVIA AND OF CHILI

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prised if at no distant period, the noise of saw-mills operated by steam will be heard in many places. About every fifteen minutes we crossed a torrent on a rough bridge, and the road was so uneven and dangerous that at times, the fearful swaying of the train caused much disquietude. At four o'clock in the afternoon we found ourselves suddenly face to face with a formidable obstacle to our progress: the nariz del diablo, a handsome peak which rose before us, as if with the fixed intention of preventing our passage. We were to cross this by three successive windings; I can assure you that this is a bold undertaking; nothing can be imagined more American than this mode of traveling (pushing far back for the second curve) on an artificial cornice which in some places is just wide enough for the train, without the least protection from accident. The workmanship is as elementary as possible and the precautions are reduced to so low a minimum that they are simply useless. Hence, on arriving at the third turn and looking down at the rocks two hundred metres below the train, the bravest heart shudders and the most skeptical are eager to make their act of contrition; however, despite this want of security, we leaped without accident over "the devil's nose", nor did he judge proper this time, to seek revenge for our want of respect. At last, we reached Alausi, a large village with an altitude of twenty-three hundred metres; hence we enjoyed a delightful change of temperature, and after roasting in the morning under the fearful caresses of the sun of Guayaquil, we almost shivered with cold on leaving the train. We received hospitality for the night from the Oblate Sisters of Saint Francis de Sales; the Superioress, a Bavarian who speaks French like a Parisian, furnished Mr. Hellrigl with the opportunity of proving that he had not forgotten his German. These good sisters are extremely kind, and have a just claim on the gratitude of the Lazarists and the
Daughters of Charity who seldom pass through Alausí without profiting by their hospitality.

The next day at an early hour,—for we had a long distance to travel,—we found mules ready to carry us forward on our journey. Now, put your foot into the enormous copper stirrup which opens before you depths unknown: with a strong hand seize the mane of the beast, and with a moderate spring over his spine, take possession of the stirrup awaiting you; look well around you, seat yourself comfortably and with the air...of a horseman; encourage your animal by a ringing “vamos”, and start: if at the end of the day you have no dislocated ribs, broken legs, disjointed knees and twisted ankles,—well, it is because you were born with a caul, or because Providence had special protection over you.—Be that as it may, there is no time to lose: with our soutanes tucked up, our caps adjusted, and our kerchiefs around the neck, we must have made a singular appearance, particularly as we were posing as cavaliers: but our manual of the Seminary not having provided for a journey over the Andes, our education on this point was comparatively incomplete. The roads over which we were obliged to travel had surely not been cleared since the deluge, and it is an exaggerated euphemism to give them the modest name of paths; fortunately, our animals were sure-footed: deep ruts, muddy pools, steep heights, rolling stones, sudden descents:—in all this variety, these animals continued their way with the same tranquil pace, nibbling from time to time some blades of grass on the slope, an innocent satisfaction which it would be cruel to refuse them.—Every little while we saw bands of asses driven by Indians, and this incessant going and coming explains why the path at certain places is so deeply trodden down. We also saw some lamas, beautiful animals of noble carriage, the last representatives of a race fast disappearing, at least, in Ecuador.
After halting for an hour to take a little refreshment and to stretch our limbs, we resumed our journey. As we ascended, we constantly discovered new horizons: mountains heaped one upon another as if trying to scale the heavens, and also to debar us from approaching the capital: yes, decidedly, Quito is very distant!

About two or three o'clock in the afternoon, we reached an open desert—an immense plateau of sand in which our mules plunged up to their haunches. To embellish the landscape a dwarfed and singular looking grass scorched by the sun, covered certain portions of the grounds; we perceived also telegraph wires; the crooked and irregular posts, however, served at least, to designate the road. Before us was an entire family, of seven or eight members, comprising two unlucky parrots each suspended by one foot to the shoulder of an Indian and which seem to feel that the amusement is rather of long continuance. Finally, at half-past six we reached Guamoté, a large village where we spent a most uncomfortable night in a frightful posada filled with Indians and flees. And now—in a wagon on our way to Ambato, over a road which also stands greatly in need of repairs; but I believe that the corporation of street laborers is extinct at Ecuador, if it ever existed there: and yet, what a consolation for the good tax-payer to meet this modest functionary so duly appreciated, making his rounds all through the year over the same strip of earth, with the same wheelbarrow, and the same moderation, maltreating from time to time inoffensive shells and blades of grass which ask only leave to grow! But here, weeds can grow in peace; no official hoe to arrest their progress. But, a truce to these interesting considerations, for we stand in presence of Chimborazo and it is worth the trouble to stop and admire it for a moment.

While our driver changes his team we alight and the giant of the Andes, at first enveloped in clouds, conde-
scends at last, to show us his face illumined by the dazzling rays of the sun: for more than half an hour we stood in contemplation in presence of this formidable dome which lifts its crown, sparkling with eternal snows, to the height of more than six thousand metres.

Ambato! Ambato! five days halt! this is the most pleasing reminiscence of our voyage; but, bless me! it was only with great difficulty that we found admittance. To be sure, we arrived at night, and naturally all the gates were closed, for we were no more expected than the Grand Sultan; so we remained a full quarter of an hour knocking, like the unfortunate King of France after the Battle of Crecy. At last, we heard the clanking of a bundle of keys behind these high walls, the draw-bridge was lowered...I mean the gate opened, the two wings of a cornette appeared in the shade, while a dark lantern projected its inquisitive rays over us, and a voice (a real French voice) saluted us with a cry of astonishment: "Ah! two Lazarist Fathers!" "Yes, and in a sad plight," echoed your servant. A moment after we were in the reception hall, and from all quarters of the house we saw the cornette flitting around trembling with a very lawful curiosity. We commenced by asking for a basin of water: only think! we had not been able to wash our faces that morning; the people of Guamoté judging doubtless, that water is not to be used for cleansing purposes but for drinking only; imagine the condition of our faces and hands covered with dust, and you will comprehend all the value of this prosaic detail! While engaged in this delicate and necessary operation, I remarked certain movements in the assembly: sounds reached us from the left, rumors from the centre, whisperings from the right. But, what can be the matter? Perhaps they doubt our identity; and yet, we have honest faces; it would be strange if they demanded our credentials! But no; these good sisters are only anx-
ious to know if we will consent to remain until Thursday, the feast day of the Superioress. We had such need of rest, especially my poor companion, that we gladly accepted the kind invitation, and thus during a few days we enjoyed the delightful climate of Ambato, the bliss of eating from clean plates, and the luxury of washing our faces every morning! True! you would have to undertake this voyage to appreciate these benefits, of which you civilized inhabitants of Europe make so little account.

On Wednesday, first vespers of the feast, presents began to arrive, and I noted in passing, a duck which seemed doubtful whether or not the place of honor is reserved for it in the depths of the pot, and a lamb decorated with ribbons, asking why it has been brought to the hospital when its health is excellent. Then the inmates of the house opened the fire of compliments, putting the modesty of good Sister Josephine to a very severe trial: comparing her successively to all the flowers of the terrestrial paradise and to all the stars of the firmament; but I believe that the Spanish language as well as other tongues abounds in hyperbole, and these charming exaggerations, obligatory on a day like this, must find place: this is well understood, otherwise I would tremble for the humility of the dear sister.

The next day, after holy Mass, which I had the happiness of singing, we made our preparations for departure, for the most beautiful things must come to an end even in Ecuador. On Saturday morning at four o'clock, laden with recommendations, accompanied by prayers and good wishes, and bearing away with us from our stay at Ambato the most consoling and lasting remembrances, we took our places in the coach which at last was to conduct us to Quito.

This was to be our last journey, though far from being the most pleasant: thirteen hours of staging, not one less; thirteen
hours of shocks and jolting, threatening every minute to throw us upon each other. In fine, twenty-eight kilometres of a paved road,—and what paving! on the mountain and almost always at the gallop of our five mules; this I assure you was a terrible lesson in dancing which my companion and myself could never forget. Finally, at five o’clock in the afternoon, under a beating rain we made our entrance into the capital of Ecuador, the streets badly paved, but lighted by electricity. Mr. Hellrigl was immediately directed to la Quinta, a vast and handsome house of the Daughters of Charity. He died there as you know in May, after having edified, for the space of two months, all who approached him; ever resigned, peaceful, and cheerful. As regards your servant, after spending a short time at the house of the Visitor, he departed for the seminary; this is three kilometres from the centre of the city, a large, isolated building surrounded by trees of the Eucalyptus species; its roof of a bluish color and its elegant bell tower can be seen from a distance. It is much to be desired that the history of this house may one day be written; it would be an epic poem in the centre of which would appear in bold relief the energetic form of Mgr. Schumacher, founder of the two seminaries. The little that I have been able to learn by bits and morcels from two survivors of these heroic times, convinces me that the sweat of a saint is in the foundation of this house, which slumbers peacefully at the base of Pichincha over which many revolutions have already passed.

And now, God grant that I, in my turn, may labor here, and that the boasted climate of Quito may restore my strength. I fear already that the air of the Andes alone will not suffice to effect this desired marvel, and I beg your prayers.

FELIX DROUET.
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. Anthony Cosa, Mondovi, Italy, December 25, 1903; 91 years of age, 61 of vocation.
Rev. Alexander Herren, Boujan, Herault, France, January 8, 1904; 57 years of age, 37 of vocation.
Brother John Ryrzinski, Cracow, January 2, 1904; 75 years of age, 49 of vocation.
Rev. Anthony Farre, Leganés, Spain, January 8, 1904; 66 years of age, 46 of vocation.
Rev. Victor Dienne, Dax, France, January 16, 1904; 79 years of age, 59 of vocation.
Rev. Sylvanus Valette, Dax, France, January 19, 1904; 76 years of age, 58 of vocation.
Rev. Joseph Gentili, Fermo, Italy, January 24, 1904; 72 years of age, 47 of vocation.
Brother Secundo Arce, cleric, Madrid, February 10, 1904; 23 years of age, 5 of vocation.
Rev. Gustave Giraud, Verviers, Belgium, February 13, 1904; 50 years of age, 30 of vocation.
Brother John Piva, Placentia, Italy, February 12, 1904; 78 years of age, 51 of vocation.
Rev. Etienne Gillot, Dax, France, February 15, 1904; 86 years of age, 58 of vocation.
Rev. Faustin Pagola, Madrid, February 13, 1904; 28 years of age, 13 of vocation.
Rev. Francis Klasche, Theux, Belgium, February 25, 1904; 29 years of age, 12 of vocation.

OUR SISTERS:

Sr. Sophie Robles, Quito, Ecuador; 25, 6.
Nymfa Romo, Quito; 64, 37.
Antonia Thoral, Clermont, France; 28, 8.
Saturnina Simon, Valdemoro, Spain; 33, 9.
Maria Aramburu, Pontevedra, Spain; 28, 5.
Maria Patan, Jerez, Spain; 48, 28.
Pelagia Rakowska, Warsaw; 68, 51.
Anna Bourduge, Rio de Janeiro; 54, 35.
Sr. María Digonnet, Chaumont, France; 61, 38.
,, Eugenia Fildier, Seyne, France; 51, 28.
,, Margaret Camadini, Turin; 60, 33.
,, Louisa Tasca, Milan; 72, 44.
,, Assunta Sbaragli, Longiano, Italy; 80, 47.
,, Christine Schneider, Vigaun, Austria; 74, 53.
,, Theresa Lutynska, Saint Severin, Paris; 68, 47.
,, Marie Londoiz, Bailleul, France; 64, 35.
,, Florentine Plouvier, Bully-Grenay; 73, 46.
,, Marie Koprivec, Budapest, Hungary; 22, 4.
,, Marie Schack, Brünn, Austria; 52, 32.
,, Constance Lipinska, Cracow; 35, 5.
,, Marie Crolard, Valfleury, France; 29, 5.
,, Barbara Dubois, Château-l'Évêque, France; 87, 65.
,, Maria MiraIda, Madrid; 77, 58.
,, Buoneventura Mills, Aranjuez, Spain; 57, 36.
,, Josefa Urreta, Baeza, Spain; 58, 32.
,, Carlota Ruiz, Jerez, Spain; 73, 52.
,, Maria Salegui, Madrid; 22, 1.
,, Marie Martin, Lyons, France; 70, 46.
,, Juliana Hofer, Salzburg, Austria; 60, 34.
,, Madalena Haufmann, Salzburg; 72, 46.
,, Agatha Ou, Ning-Po, China; 66, 17.
,, Margaret Castets, Alcamo, Italy; 76, 57.
,, Magdalena Hopfgartner, Austria; 70, 39.
,, Marie Courdroy, Santiago, Chili; 88, 64.
,, Marie Bourbonnais, Clichy, France; 85, 66.
,, Anne Debord, Limoges, France; 38, 16.
,, Louise Chabrier, Saint-Waast-la-Haut, France; 61, 34.
,, Caroline de la Houssaye, Valenciennes, France; 75, 26.
,, Antonia Piumatti, Turin; 65, 44.
,, Louise Vismara, Turin; 33, 14.
,, Dominica Karlucza, Segura, Spain; 33, 7.
,, Jane Lépine, Oullins, France; 75, 54.
,, Florence Dauverchain, Ning-Po, China; 59, 35.
,, Marie Lanoire, Bordeaux; 25, 5.
,, Hippolyte Bondet, Montolieu, France; 79, 53.
,, Anne Sabardu, Firminy, France; 73, 53.
,, Catherine Doleneic, Budapest; 28, 11.
,, Elizabeth Vallois, Ivry, France; 54, 30.
,, Marie Tarrit, Pamiérs, France; 61, 30.
,, Margaret Boyer, Clichy; 74, 53.
,, Rosalie Baudens, Ghent, Belgium; 80, 53.
,, Elizabeth Schober, Gratz; 33, 4.
,, Eugenia Villain, Villepreux, France; 71, 49.
MAP
OF THE
PHILIPPINE ISLANDS

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The Philippine Islands, the large archipelago of Oceanica, towards the eastern part of Asia, were discovered by the Spanish in the middle of the sixteenth century; they were so named in honor of Philip II. The islands forming the archipelago of the Philippines, comprising both large and small, are more than a thousand in number. The area is about three hundred thousand square kilometres, and the population is nearly nine millions. The inhabitants are either of the Spanish race or natives: these later are distinguished as Nigritos, negroes who were the first inhabitants of the archipelago, — as Indonesiens or Polynesians of Malaysia; in fine, as Indios or Catholic Malays who, according to their dialect, are termed Tagals inhabiting principally the center of Luzon, or Visayas, occupying the islands of this name and Cebu.

In 1898, after the war between the United States and Spain, the Philippine Islands were declared independent.

Divisions.—In the civil administration, the divisions correspond almost exactly to the five large groups of islands: Luzon, on which Manila, the capital of the archipelago, is situated; the islands of Visayas, Palouan, Mindanao, and the archipelago of Soulou (Iolo).—Since 1901, there has been an Archbishopsric at Manila, and Bishoprics at Capiz, Cebu, Jaro, Lipa, Nueva-Caceres, Nueva-Segovia, Tuguegarao, and Zamboango.

Establishments of the Congregation of the Mission existing, or having existed: Manila, St. Marcellin: Nueva-Caceres, Cebu, Jaro.

For Establishments of the Sisters of Charity, see: les Annales des Dames de la Charité.
MAP OF PHILIPPINES ISLES

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Sr. Frances Rochard, Montolieu; 64, 41.
,, Marie Boudon, Montolieu; 78, 55.
,, Eustasia Arteche, Seville, Spain; 68, 46.
,, Dolores Zaragoza, Valdemoro; 27, 8.
,, Tomassa Marticorena, Azcoitia, Spain; 61, 37.
,, Rosa Pasco, Madrid; 78, 63.
,, Dolores Sarobé, Sueca, Spain; 40, 20.
,, Maria Gombau, Albaceta, Spain; 75, 52.
,, Josefa Bonell, Madrid; 46, 24.
,, Palmyra Légers, Ghent, Belgium; 70, 52.
,, Jane Bertrand, Arras, France; 63, 38.
,, Louise Mott, Arcueil, France; 86, 35.
,, Marie Bégon, Valencia; 33, 11.
,, Antoinette Couchot, Tain, France; 77, 51.
,, Maria Capone, Fermo, Italy; 76, 51.
,, Adèle Giachetti, Sienna; 53, 24.
,, Isola Mazzoni, Scuravezza, Italy; 26, 3.
,, Virginia Monin, Rethel, France; 70, 49.
,, Marie Gripel, Pau, France; 76, 48.
,, Madeleine Lutz, Austria; 53, 25.
,, Sophie Renard, Troyes, France; 48, 22.
,, Marie Kovacic, Austria; 22, 2.
,, Marie Baron, Montpellier; 66, 47.
,, Louise Soulet, Toulouse; 67, 49.
,, Louise Ghinaglia, Turin; 25, 4.
,, Elizabeth Silvy, Peronne, France; 74, 49.
,, Francisca Faruria, Valdemoro; 36, 17.
,, Catalina Sagastibelza, Valdemoro; 82, 57.
,, Julia Bénard, Versailles; 71, 37.
,, Marie Trévinal, Clichy; 76, 45.
,, Germana Collinet, Zeitenlik, Macedonia; 89, 64.
,, Clorinda Beccherucci, Naples; 63, 39.
,, Marie Bigot, Palermo, Italy; 67, 46.
,, Bernardine Sève, Kouba, Algeria; 47, 24.
,, Catherine Rondil, Montpellier; 74, 52.
,, Marie Mouton, Melun; 88, 62.
,, Rosario Romero, Barcelona; 41, 10.
,, Maria Colagrossi, Morovalle, Spain; 32, 9.
,, Marie Louison, Angers, France; 84, 64.
,, Adèle Frigerio, Turin; 29, 5.
,, Josefa Pallardo, Avila; 50, 24.
,, Rosa Sans, Valdemoro; 73, 49.
,, Rosa Garrido, Madrid; 21, 2.
,, Maria Amiama, Grenada, Spain; 73, 49.

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Sr. Eleanora Gabriel, Vigaun, Austria; 57, 24.
Frances Wagner, Vienna, Austria; 46, 22.
Catherine Huber, Salzburg, Austria; 30, 12.
Maria Vialle, Lille; 70, 48.
Rose Lepage, Belgium; 53, 30.
Clemence Chatelain, Lille; 82, 59.
Theresa Zupaneic, Laybach, Austria; 41, 18.
Felicia Bellouze, Montolieu; 76, 48.
Marie Mélice, Madrid; 60, 41.
Maria García Alzugaray, Cadiz, Spain: 36, 16.
Estefenia Armendariz, Cadiz; 83, 56.
Juana Azarola, Seville; 62, 37.
Jane Leroy, Paris; 81, 59.
Louise Doyen, Marans, France; 79, 57.
Marie Lefèvre, Treveray, France; 64, 43.
Marie Valette, Langres, France; 72, 52.
Rose Leux, Algeria; 77, 54.
Marie Révillion, Paris; 24, 14 months.
Marie Fogliné, Paris; 51, 21.
Marie Bit, Bordeaux; 67, 37.
Marie Maurin, Château-l’Èvêque, Lyons; 64, 41.
Pauline Maginel, Lyons; 67, 42.
Louise Blouin, Paris; 87, 47.
Jane Conat, Agen; 63, 41.
Martha Roll, Arras; 28, 4.
Jane Bascourret, Santiago, Chili; 66, 43.
Adriana Castillo, Chili; 26, 6.
Augustina Bouchart, Santiago; 79, 52.
Marie Bizzozero, Turin; 27, 5.
Genevieve Klauznuer, Salzburg; 71, 49.
Marianna Sobiecli, Lépold, Poland; 48, 24.
Anne Bezeczky, Austria; 31, 14.
Marianna Slocinska, Poland; 35, 12.
Virginia Marcadé, Autun, France; 67, 51.
Marie Buhl, Austria; 30, 11.
Léonie Neau, Brazil; 24, 9.
Anne Sacco, Folimpoli, Italy; 80, 58.
Agnes Votele, Austria; 24, 2.
Marie Jelen, Vienna, Austria; 21, 3.
Jacquette Guibert, Rio de Janeiro; 66, 49.
Elizabeth Couderc, Saint Etienne, France; 74, 48.
Marie Huerre, Algeria; 88, 64.
Clarisse Huvet, Dieppe, France; 69, 38.
Elizabeth Calmet, Montolieu; 53, 30.
Henrietta Pontvianne, Pontbieu, France; 64, 42.
Sr. Frances Rochard, Montolieu; 64, 41.
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,, Marie Gripel, Pau, France; 76, 48.
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Clemence Chatelain, Lille; 82, 59.
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Felicia Bellouze, Montolieu; 76, 48.
Marie Mélice, Madrid; 60, 41.
Maria Garcia Alzugaray, Cadiz, Spain; 36, 16.
Estefenia Armendariz, Cadiz; 83, 56.
Juana Azarola, Seville; 62, 37.
Jane Leroy, Paris; 81, 59.
Louise Doyen, Marans, France; 79, 57.
Marie Lefevre, Treveray, France; 64, 43.
Marie Valette, Langres, France; 72, 52;
Rose Leux, Algeria; 77, 54.
Marie Révillon, Paris; 24, 14 months.
Marie Fogliné, Paris; 51, 21.
Marie Bit, Bordeaux; 67, 37.
Marie Maurin, Château-l’Èvèque, Lyons; 64, 41.
Pauline Maginel, Lyons; 67, 42.
Louise Blouin, Paris; 87, 47.
Jane Conat, Agen; 63, 41.
Martha Roll, Arras; 28, 4.
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Genevieve Klaunzuer, Salzburg; 71, 49.
Marianna Sobiech, Lépold, Poland; 48, 24.
Anne Bezeczky, Austria; 31, 14.
Marianna Slocinska, Poland; 35, 12.
Virginia Marcadé, Autun, France; 67, 51.
Marie Buhl, Austria; 30, 11.
Léonie Neau, Brazil; 24, 9.
Anne Sacco, Folimpoli, Italy; 80, 58.
Agnes Votele, Austria; 24, 2.
Marie Jelen, Vienna, Austria; 21, 3.
Jacquette Guibert, Rio de Janeiro; 66, 49.
Elizabeth Couderc, Saint Etienne, France; 74, 48.
Marie Huerre, Algeria; 88, 64.
Clarisse Huvet, Dieppe, France; 69, 38.
Elizabeth Calmet, Montolieu; 53, 30.
Henrietta Pontvianne, Ponthieu, France; 64, 42.
Sr. Anne Monnier, Paris; 73, 48.
,, Marie Galinier, Billom, France; 67, 47.
,, Jane d'Aiguillon, Bethlehem; 70, 45.
,, Marie Maugis, Pau; 37, 10.
,, Alix d'Huart, Ans, Belgium; 38, 12.
,, Marie Linbacher, Austria; 30, 10.
,, Emeteria Perez, Valdemoro; 76, 54.
,, Judith Tonghini, Segui, Italy; 64, 46.
,, Marie Chevallier, Clichy; 63, 38.
,, Anne Zinggl, Laybach; 72, 44.
,, Virginia Buren, Ruvo, Italy; 75, 56.
,, Marie Gommard, Narbonne, France; 58, 37.
,, Marie Bissi, Massa, Italy, 77, 59.
,, Caroline Trono, Intra, Italy; 73, 50.
,, Rose Bottau, Montolieu; 28, 3.
,, Catherine Russell, Los Angeles, Cal., U. S.; 40, 18.
,, M. Oswald Schroeder, Dallas, Texas, U. S.; 31, 13.
,, De Paul Crowley, Baltimore, Md., U. S.; 33, 6.

R. I. P.
THE BARONESS DE GARGAN.

The Circular of the Superior General, January 1, 1904, states that the Baroness de Gargan, one of the signal benefactors of our Mission, was called by God to her reward December 17, 1903.

We felt that it would respond to the sentiments of gratitude which the Superiors, of many houses will ever entertain for this truly Christian woman, so pious and so particularly devoted to the evangelization of infidel countries, to insert her name after those of the deceased members of our double Family.

The Bulletin published by the Congregation of Foreign Missions for the faithful, in which information is given of the works of these Missions, had the happy thought—not far remote from the precise truth—to apply to the death of the Baroness de Gargan the touching words uttered by Rev. Father de Brisacier in his funeral discourse at the death of the Duchess d’Aiguillon, in 1675:

"Weep", said the orator, "weep, ye priests. You have lost one of the most beautiful ornaments of religion. Weep, ye poor, for one of the richest and most abundant sources of alms in Europe, is exhausted. Weep, ye savages of Canada, slaves of Turin and Algiers; ye people of Siam, of Tonquin of Cochin-China and of Japan; if you have never seen your benefactress, you were succored by her alms while she lived and you will suffer from the privation of them for years to come."

The obsequies of the Baroness de Gargan took place at Florage (Lorraine) her ordinary residence and the place of her death. The delegate of the Bishop of Metz presided at the office. As was the case with many other communities, the religious Family of St. Vincent de Paul was represented by many members: Missionaries and Sisters of Charity.
The baroness de GARGAN,
A generous Benefactress of the Foreign Missions,
Died, December 17, 1903.
FAVOR
ATTRIBUTED TO THE MIRACULOUS MEDAL.

The following account was communicated from Cologne-Nippes:

On October 23, 1902, a patient was received at Saint Vincent's House, Cologne, whose physical condition seemed hopeless; but we had most to fear for his soul. As is generally the case with men void of religion, he was always discontented and ill-humored.

Penetrated with deep compassion, the sisters bestowed upon him every attention; and with all possible kindness they consoled him in his sufferings, gently urging him to cast himself into the arms of divine Providence and to crave pardon for his sins. But it was all lost labor, for the sick man contemptuously rejected their prayers and their counsels.

The physician himself, a devout Catholic, said one day to the Superioress: "For what regards that patient, his conversion is impossible; if you hope for it, you will hope in vain." We could not say our morning and evening prayers without hearing his murmurs and blasphemies against God; still, in honor of the Blessed Virgin, we said a Pater and Ave for the poor man.

Finally on the eighth of December, according to custom, the sisters distributed Miraculous Medals among the sick: they asked this poor man if he also would like to have one; he accepted it without deigning to reply; this gave us pleasure and inspired confidence. In the meantime, his sufferings so increased that we thought every day would be his last and yet he would not hear of being reconciled with God.

One of the sisters asked the Superioress to say a "Remember" in our prayers for the salvation of this hardened
soul. This was done, and on that very evening, and daily, we recited this prayer for our patient. Shortly after, this same sister, full of confidence in Mary, made a little visit to the sick man, and reminding him of the interests of his soul, asked if he would be willing to die in this state. “By no means,” was his answer; “send for the priest.”

The priest came immediately; the patient made his confession, received the last Sacraments in the most edifying dispositions, and instead of murmuring and blaspheming, as heretofore, he spent the last four days of his life in quiet and recollection. When his end approached and when he was asked if he thought at times of God, he answered: “Of whom else upon earth could I think?”

He died with the name of Jesus and Mary on his lips.

FAVORS

ATTRIBUTED TO ST. VINCENT DE PAUL.

The notice which we transcribe was sent to us by the Mistress of Novices mentioned in the same.

In the year 1865 Madame Dépensier of Meaux, was attacked by a sudden disease in the right foot, necessitating eight operations in the space of a few months. Despite the most skilful nursing, the evil continued to make great progress, and the surgeon declared a new operation imperative, for the foot was weltering in pus, and the life of the patient was in danger; this time it was thought necessary to shave off the sole of the foot, without, however, answering for the cure.

Before deciding this ninth operation, the good Mistress of Novices who had charge of this lady, suggested a novena to St. Vincent de Paul. This was immediately commenced by the patient, in union with the entire novitiate. Until the eighth day there was no improvement, and the
doctor tested anew the presence of the evil and the necessity of the operation. On the request being made to him, he consented to delay the operation which by this means would coincide with the last day of the novena.

Confidence and prayers were redoubled; a relic of this great Saint was placed on the diseased foot and his intercession implored.

It was not without serious apprehension that the sister made the necessary preparation for the operation on the appointed day. But when the surgeon removed the dressing, he perceived with astonishment that the malady had entirely disappeared. He confessed that this cure was wrought by one more powerful than he and that nothing more was to be done; he did not think it necessary to make another visit to the lady who experienced only a little weakness in the foot. From that time she was able to walk in her room, and shortly after she resumed her ordinary exercise, deeply grateful to good St. Vincent de Paul who had obtained this speedy cure.

Meaux, May, 1903.

This lady survived her cure more than twenty years.

E. H.

CURE

ATTRIBUTED TO THE BLESSED WATER OF SAINT VINCENT.

Salzburg.

A school sister had been suffering a long time from some disorder of the stomach which finally prevented her from attending her class; being recalled to the Central-House she was there treated during three months without deriving any benefit; unable to take any nourishment, she became so weakened that she was obliged to keep her bed; cancer was apprehended. She felt inspired one day to take the Blessed Water of St. Vincent and to make a novena to our Blessed Father, promising if she was cured to have
the favor published in the *Annals of the Mission*. The sister was cured, and is able to resume her class duties: to fulfil her promise she requests this notice to be inserted in the *Annals*.

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.

General Hospital of A..., January 4, 1904.

Some time ago I wrote to you asking prayers to obtain, through the intercession of Blessed John Gabriel, the success of an operation upon a little girl who had become blind: this operation was to have been performed in November. Now the child commences to see, to the great astonishment of the doctor who postponed the operation. Please continue to pray for a perfect cure if such is the will of God. I send you...

Hospice of H..., March 18, 1904.

Six months ago a baker was attacked by rheumatism of the joints which kept him motionless on his bed of pain. Finding all remedies unavailing, a sister of the sick man asked us to make a novena to Blessed John Gabriel, promising ten francs for the needy missions if the cure was effected. We began the novena on Friday; that night was a fearful one, never had the patient suffered so intensely;
Saturday night was the same. On Sunday there was a sensible improvement which increased to the close of the novena; this enabled the baker to rise and attend to his business. He is now cheerful and happy to have found a cure of which he had despaired. May the Blessed Martyr continue his work to strengthen in the faith our poor Bretons who suffer so much at this moment on account of it!

MISCELLANEOUS

THE CHARITY OF ST. VINCENT DE PAUL; ADAPTED TO THE NEEDS OF THE PRESENT DAY.

LETTER FROM ITALY. — A Sister of Charity who understands. — A Pastor of the country who equally understands. — Disciples of St. Vincent de Paul.

A few days since, I had a service to ask of a good Daughter of Charity of St. Vincent de Paul. You must know that at Rome these sisters are very numerous and as courageous and intelligent as elsewhere.

But the good religious was not at home, she was going through the city trying to gather two hundred francs, the sum required to obtain the management of a little business firm. You understand; she was not soliciting for herself, and, as it was a Daughter of St. Vincent who was engaged in the work, it was evidently charity that prompted her. Listen:

The little sister had been laboring for a long time, and as far as a Sister of Charity can exhaust herself, she had done so in order to support a family of very honest, but very poor people: father, mother, children, large and small. This had been going on so long that the end could not be foreseen; the sister’s basket — you know that legen-

1 From La Démocratie Chrétienne, March 1904.
dary basket which is always full and always empty—could with difficulty suffice for the situation.

In one of those journeys in which the Daughters of St. Vincent hear and see so many things, even those they do not wish to see or hear, the sister learned that a small establishment required a manager; the position was promising. "This concerns me," said the sister. Her candidate, you understand, was the head of the poor family. But the sum of two hundred francs was demanded. But, bless me! A Sister of Charity has not so much money in her purse.

So she left for the country: when I came to consult her, she was with a charitable prelate of the Vatican pleading her cause. In two days by coins of small and large amount gathered, a little here and a little there, she collected the two hundred francs. The position was secured, the poor family was installed and now all live there, economically, no doubt, but happily. I need not tell you that the little sister is satisfied, nor that she is blessed in the new establishment.—She is now on another errand of mercy.

**

This brings to my mind another story equally interesting: The hero is a good pastor of the country,—a pious, learned, and, above all, a charitable priest. No one is more hospitable than he towards his fellow priests; they come from all quarters to confide their secrets to him.

This good pastor, on taking possession of his parish, found that his parishioners were poor, so very poor that often they were in absolute want. He had some personal resources, but even these added to his salary were not sufficient to relieve the misery around him. What was to be done! He adopted the plan of one who divides the forces of the enemy to fight in small detachments. He took each case separately and studied all its bearings. The conclu-
sions to which these successive investigations led him were quite varied; he saw that if in such a family the father had a small capital he might soon be able to provide for himself. The pastor found the capital, intrusted it to the poor man, taught and directed the employment of it until the apprentice became a master workman. In this way he not only relieved a misery which would have become inveterate, but he prevented a return of it. For one family, he procured a goat, for another, a pig, for a third, even a cow; moreover, he had a small house built; then he purchased and donated a portion of land. Everywhere he had an eye to the employment of his gifts until the recipients were in a condition to assume the responsibility.

At present, that is, after a certain number of years, there is not a poor person in this parish; there is even comparative ease in many households.

* * *

Does it not seem that from these two facts an opportune and most important lesson can be learned? Doubtless, there are what I term necessary recruits of benevolence; it is that class of persons whom nature has not liberally endowed, or whom misfortune has so disabled that they can never improve their condition. In regard to such as these, the old-fashioned simple manner of bestowing alms must be continued.

Again, there are what we call professional beggars; that is, the poor who are destitute because they are lazy. These as far as possible should be struck off from our lists.

But at the present day there are many poor people like the manager in whom the little sister was interested, and fathers of families like those whom the good pastor assisted. Could we not, in giving alms, seek to remove the cause of the misery rather than relieve it indefinitely?

The situation created by the labor question and capital,
has multiplied in a terrible proportion the cases of poverty in which a small capital in stock or in money, prudently placed and guarded at first, might at once relieve entire families. Why do not our Conferences of St. Vincent de Paul strive to practise almsgiving in this benevolent manner?

In his time St. Vincent de Paul was an innovator in the exercise of charity. Even the institution of the Daughters of Charity—of those valiant and fervent religious souls who are not canonically religious, and who certainly are not Beguines—whom the Saint sent through the world, was a complete revolution in the ideas of that time. It was not supposed that a young female consecrated to God could be found anywhere but in a cloister. There is not an age, even in the most Catholic countries in which the sight of the Sisters of Charity going through the streets, caused any scandal.

It is quite certain that if St. Vincent should re-appear to-day among us, he would, in virtue of his ardent charity, be one of the first to adapt his institutions to the necessities created by the labor question, as it stands in the beginning of the twentieth century—He would be the first to point out the wisest and most modern means of warding off the dangers to which this question exposes souls and of relieving the necessities which it engenders for the body.

Le Romain.
223. Items, both new and interesting, by Rev. L. Bretaud, C. M., on L'Union du prieuré de Saint-Lazare-les-Paris à la Congrégation des prêtres de la Mission fondée par Saint Vincent de Paul (1630-1662) may be found in the Bulletin de la Société de l'histoire de Paris et de l'ile de France. (1903 pp. 144-155). Father Bretaud presents his readers with a paper which furnishes information hitherto unpublished and which like a thread runs through the negotiations held at that time relative to this subject; that is the petition of St. Vincent (April 8, 1659), for the fulmination of the judicial ratification of the Pontifical Bull Aequum reputamus uniting Saint-Lazare to the Mission.

A preliminary inquiry relative to this union had been necessary, and it had accordingly been made. Father Bretaud cites the most important deposition of Rev. Charles Rochechouart, Abbé of Moutiers-Saint-Jean, wherein a description is given of the numerous works then in progress at Saint-Lazare.


This religious manual was composed at the request of the Archbishop of Quito, and it is published with his approbation.—In Peru and Ecuador the language of the Indians is designated under the name of Quichoa; the dialects are very different.

Father Grimm, Lazarist, professor at the Ecclesiastical Seminary of Quito, had published in 1896 a grammar in the Quichoa language, which is spoken by thousands of Indians in the Republic of Ecuador; these Indians do not understand any other idiom. As an aid to the priests who have charge of the Indian parishes, Father Grimm now publishes the above-mentioned manual which contains much useful information and many helps: Catechism, prayers, meditations, canticles, etc.—These, although in Quichoa have the Spanish and Latin texts opposite.

225. We have before us the Monthly Magazine, the Monthly Review as we would say in French, issued by the Priests of the Mission, who have charge of the parishes of St. Vincent de Paul and of the Immaculate Conception at Germantown, Philadelphia, Pensylvania. The present number is of the eighth volume. This parish messenger is very useful and most
Interesting. It is on the same plan as those of the Churches of Saint Vincent de Paul, in Chicago, of St. John the Baptist, in Brooklyn, which are likewise directed by the Lazarists.


For the reunions of the pious Association of the Holy Childhood, Rev. Bernardin Barros-Gomez, Priest of the Mission, has published a collection of beautiful canticles which will do much towards rendering this interesting work popular. There are: 1st. the original texts in Portuguese; 2nd, and this is the greater portion, a Portuguese imitation adapted to the French texts; 3rd, lastly, the free translation of a German play. In this collection much of the authorship reverts to Father Barros-Gomez; viz: in the first part, No. 2; in the second part, Nos 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 13; finally, in the third part, No. 1.—Father Barros-Gomez will shortly publish the music for these canticles.


This funeral oration on the great Pope Leo XIII. was delivered in the Cathedral of Funchal, Madeira Isles, in presence of the Bishop, by Father Pereira, professor at the Seminary. It portrays in a condensed biography the great rôle of Leo XIII.


This book is intended to second the action of the priest during the mission, and afterwards to continue it. Instructions for the worthy and fruitful reception of the Sacraments will be found therein, besides quite a number of prayers. The instructions, especially, are taken from Saint Francis de Sales and St. Alphonsus Liguori. We could not draw from sources sweeter or more wholesome.


It was the Apostle St. Paul who congratulated himself whilst addressing the Corinthians that he could speak to them in their own tongue: “I thank my God that I speak with all your tongues. But in the church I
had rather speak five words with my understanding, than ten thousand words in a tongue." (1 Cor. xiv. 18, 19.) Mgr. Favier, the worthy and venerable Bishop of Pekin thinks in like manner, and would willingly repeat the same words. Hence, to come to the aid of his Missionaries, he has just edited a practical manual, the title of which has already been given. One of his Missionaries, Father Déhus, aided him in the work — Extract from the preface:

"...With these exercises and the vocabulary that follows, the student may, from the first start, master some few words; in a month, if he has learned one exercise each day, he will be able to express his thoughts intelligibly. Thenceforth the task becomes agreeable, it is then the favorable moment to commence the study of the Chinese language with his lettered man."

The time will come, perhaps when some one may succeed in "Romanizing" the Chinese writing, and so render it practicable to Europeans. Until then, we must learn to speak to them in their own tongue, and from this standpoint, Mgr. Favier's book is indeed a treasure.


To respond to the devotion of the faithful, in every land, who evince great confidence in, and veneration towards our Blessed Martyr, two Lives of Blessed John Perboyre have been published, one in Dublin 1874, the other in New Orleans in 1894. We have now before us a Novena in honor of our Blessed Martyr; prayers for this novena are given, with short reflections on the servant of God: just enough to maintain and develop piety without taxing it.

231. Les Règles et Constitutions pour les Sœurs de l'Union chrétienne (Paris, Thiboust, 1704.) In an interesting Preface, the writer dwells upon the important rôle of St. Vincent in the foundation of this pious Association, due to "that most virtuous lady, Marie Lumague, widow of Messire François Polallion, chevalier, counsellor to the King, and his minister at Raguse."

More than once, we find St. Vincent, in his Conferences bringing forward the example of the charity and other virtues practised by Mme. Polallion. She first founded a Community called Daughters of Providence. Abelly says: Mile. Polallion, who was not only a member of the Ladies of Charity of Paris, but was, moreover under the special direction of Saint Vincent, withdrew, by his advice, guidance, and assistance, a number of excellent young girls from the perils of the world: a fact known to all Paris. This was her object in founding her first Community, and upon this she engrafted another, that of the Christian Union, over which also Saint Vincent himself at first presided, (Ibid., Preface, p. vi). As to Saint Vincent's participation in these circumstances it might be well further-
more to consult the contemporaneous work above mentioned, *Histoire de la Congrégation de l'Union chrétienne* de Fontenay-le-Comte, by Abbé Teilîet (Fontenay-le-Comte, printr Gouraud, 1898; in-8), and the Life of Mme Polallion, by Abbé Collin.


Of this attractive little volume, we have but to repeat what has been said in praise of a similar work, *le Trésor de la souffrance, d'après Saint Vincent de Paul*.


This elegant little volume contains thirty-one chapters, visits to the Blessed Virgin, and each visit is arranged as a dialogue between Mary Immaculate and the soul. The second title indicates the general spirit of the work: to inspire the afflicted with special confidence in Mary.


Rev. Pièrre de Amicis has translated the book written by Father Chabrand, Vicar General and Superior of the Seminary of Gap. This excellent work was published under the title of *Explication du Pontifical romain* for the ordinands, preceded by some references to the Sacrament of Holy Orders, and followed by fourteen meditations for the preparatory retreat. (Paris, Bray; in-12 of 415 pp). The translator has substituted for the meditations liturgical notices on the ceremonies of ordination.


This work written in Italian contains much edifying matter. From a historical standpoint, however, a review of certain details might be suggested before issuing a new edition. For instance, on page 24, there is related, as a fact, a circumstance which the illustrious hero himself denied: this is of public notoriety. Even the Catholic papers bear us out: "If this were true," he answered a priest who had been sent to question him on the subject to which we refer, "if this were true, I would indeed be most happy to have it made known, but I owe it to the truth to declare that it never happened in connection with me." See *l'Univers*.

The author whose work has been mentioned and whose name is not
given, will, no doubt, be able to say that he only reproduced what he found printed elsewhere. That this is an excuse all may admit, but we must insist that it is not wholly justifiable.

What will be thought by the readers of these pious histories, what will even the children think, when they are given for perusal collections of events so improbable that they may claim the right to ask whether such things ever really occurred? The Church is by no means indifferent to such issues, as is evident, since Leo XIII. in the latest constitution on the publication of books, prohibited by a general law the printing of religious books which are anonymous. These pious authors wish to shield their humility—is such risk worth their consideration?—Let us rather say that it would be more reasonable and important, and likewise more to the honor of the Church, that these writers, in giving their names, should not shirk altogether the responsibility of what they publish, by thus throwing it entirely upon Religion.

236. We had already, in the Flemish language, the translation of the much-prized work written by Father Ansart, entitled: *The Spirit of St. Vincent de Paul* (1849). Thanks to Father Van Hoonaker, the distinguished professor of the Louvain University, we had in our possession a biography in the same tongue of *Louise de Marillac* (Malines 1891, in-18). We have now, likewise in Flemish, a *Life of St. Vincent de Paul* (Bruges, Declée, 1902). It is the translation of the first book of Abelly (biographical part) on St. Vincent de Paul. We do not know to whom we are indebted for this valuable and interesting publication; it is accompanied with contemporaneous notes on the works of St. Vincent: let the author be pleased to accept our congratulations and our thanks. The book will certainly be most cordially welcomed in those countries where the Flemish language is spoken.

237. Animated with a great and personal devotion towards St. Vincent de Paul, and being assistant pastor at Clichy where the memory of St. Vincent—who was once its parish priest—is still lovingly cherished, Abbé Daniel-Marie Fontaine has composed a *Mois de Marie* of St. Vincent de Paul (Paris, Amat, 1903; one vol. in-18 of 144 pp. with illustrations). Very Rev. A. Fiat, Superior General of the Congregation of the Mission, founded by St. Vincent de Paul, has addressed to the author the following letter:

"Reverend Abbé,

"Your *Mois de Marie* has for recommendation more than its title. It is based upon the most solid principles.

"Nowhere could you have found a higher authority than the words of the great Pope Leo XIII., nor doctrine more sound, more persuasive, more practical, than that of St. Vincent de Paul on the Christian virtues. Both have been drawn from to furnish for each day a delightful reading, to
which you have added carefully selected examples, tending to render the recitation of the Rosary more popular, and commending unbounded confidence in Mary Immaculate.

"May your work serve to increase among us devotion to Mary Immaculate, and secure for us, in our present urgent need, her all-powerful protection!

"I remain in her love, Reverend Abbé,

"Your devoted servant

"A. Fiat, Superior General."

238. In the work: *Notre-Dame-de-l'Epine, son histoire, son pèlerinage* (Châlons — Sur-Marne, Martin, 1901; in-12), are published the notes collected by Canon Puiseux, almoner of the college at Châlons. These on several points complete the work of Father J. A. Barat, published on the same subject under almost the same title (Châlons, 1877; in-18). It would greatly have enhanced the pleasure of the well-informed reader to have produced at the end of the volume the documents to which allusion is made throughout the volume, either recalling the origin of the pilgrimage with the miraculous event, which tradition assigns to the early part of the fifteenth century (p.7), or the development of the work and the construction of the magnificent church the facsimile of which ornaments the volume composed by Canon Puiseux. For many years the Minims had charge of this pilgrimage, and it was they who made it famous (1624-1725). The author says that, "in 1725, the Bishop of Châlons, wishing to provide for his clerics, joined to the Seminary the curacy of Epine, where he installed two resident priests" (p. 83). He testifies that in 1632, under the new altar erected in the Sanctuary, one of the stones bore this inscription: *Louis-Claude de l’Epine, ch', esc’, seigneur de l’Epine, m’a posé, le 13 juin 1632*. *M. Louis Després, sup’ du seminaire de Châlons, et M. Patrice Journeaux, curé dudit lieu* (p. 29). The Seminary of Châlons was at that time directed by the Priests of the Mission or Lazarists; they had from 1725 charge of the curacy of Notre-Dame-de-l’Epine, and Rev. Louis Després and Rev. Patrick Journeaux were both members of the Congregation founded by St. Vincent de Paul.

P. S. Since writing the above, we have seen two new volumes entitled *Notre Dame de l’Epine*; one by Rev. E. Misset (Paris, Honoré Champion, 1902; in-8); the other is an answer to Father Misset, by Abbé Pannet (Châlons-sur-Marne, printer Martin, 1903; in-8). As may be readily understood, it is a controversy in which they are engaged.


This manual is dedicated to the Seminary of Ceara and bears the **Imprimatur** of the Bishop of Fortaleza. It is written in Portuguese. The author is Rev. Jules Simon, Superior of the Seminary of Fortaleza. The work appears to contain information very useful to the seminarians.

*Le Gérant: C. Schmeyer.*
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OF THE WORLD

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I. From Paris to Havre, three hours.
   — — — Nantes, from Saint Nazaire, seven hours.
   — — — La Rochelle, for La Pallice, seven hours.
   — — — Bordeaux, for Pauillac, ten hours.
   — — — Marseilles, twelve hours.

II. From Havre to New York, six days.

III. From Saint Nazaire, via Fort de France to Colon, twenty days
    to Colon, Panama, twenty-two days,
    via Havanna to Vera Cruz, eighteen days.

IV. From La Pallice-La Rochelle to Rio-de-Janeiro, sixteen days.
    — — — Valparaiso, thirty-three days.

V. From Pauillac, via Pernambuco (or Recife) to Buenos-Ayres,
   twenty-three days.

VI. From Marseilles to Oran, forty-one hours.
    — — — Algiers, twenty-six hours.
    — — — Philippeville, forty-four hours.
    — — — Bizerte, thirty-two hours.
    — — — Tunis, forty-one hours.
    — — — Diégo-Suarez (Madagascar), twenty days.
    — — — New Caledonia, Australia, thirty-seven days.
    — — — Shang-Haï, China, thirty-two days.

VII. By the Trans-Siberian, from Paris to China, eighteen days.
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