ANNALS
OF THE CONGREGATION
OF THE MISSION

Published by Via Sapientiae, 1905
SAINT VINCENT DE PAUL

ANNALS

OF THE

CONGREGATION OF THE MISSION

OR

A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

ENGLISH EDITION

VOL. XII., A. D. 1905. No. 1

NO. 45

Paris, Rue de Sèvres, 95

Saint Joseph’s House

Emmitsburg, Maryland

U. S., N. America

1905

Published by Via Sapientiae, 1905
THE YEAR 1904

We select some passages from the Circular of the Superior General for the New Year. These extracts summarize such items as may interest the entire Family of St. Vincent de Paul, and to which during the past year we had not occasion to advert in the Annals.

With the numerous personnel which the closing of our establishments in France has placed at our disposal, we were enabled to open several houses in Belgium, and to erect there a new Province which also includes our Hollandish establishments. The first labors of our Missionaries in this country have yielded excellent fruits. A smiling future seems to promise ample harvests to these new laborers if they are careful to maintain themselves in the spirit of St. Vincent de Paul and continue to follow his method. With the apostolic schools of Ingelmunster and Wernhout, and the training house of Panningen in Holland, this new Province exhibits, from the outset, signs of vitality for which I should thank Divine Providence.

The Province of the Isle of France has been recruited from the houses of Isleworth in England, Elsinore (Helsingor,) in Denmark, from the Maronite Seminary at Rome and from those of Larino and Sessa in Lower Italy.

***

The Holy Father had urged us to accept, as far as possible, the direction of the seminaries in Italy, and on his august recommendation quite a number of bishops have addressed us petitions to that effect. The Directors of our seminaries in France having already sailed for foreign shores, it was impossible for us satisfy all these prelates. However, by a mutual agreement with the Visitor of Naples, the Congregation of the Mission could accept the direction of the seminaries of Noto in Sicily, Tarentum
Nardo, Molfetta, Cerreto in Southern Italy, not including those of Larino and Sessa, already mentioned.

The Roman Province has taken charge of the seminaries of Tivoli and Chieti; that of Lombardy has added to its list the seminary of Nuoro in Sardinia.

***

For the second time, the Province of Germany has just furnished a bishop to the diocese of San Jose de Costa Rica. This is Rev. Gaspard Stork, Superior of the diocesan seminary. He was appointed by the Sovereign Pontiff to occupy the seat of his illustrious predecessor, the lamented Mgr. Thiel.

In Austria, I must refer to the marvelous blessings which Almighty God sheds upon the missions, notably upon those of Hungary.

There is no drawback to the progress of Poland. With the sanction of the Sacred Congregation of the Propaganda, and our permission, this Province has recently opened a new house in the United States of North America.

Our Missionaries in Spain have this year had the consolation to dedicate with great solemnity the church of St. Vincent de Paul. This church is in every respect worthy of our Blessed Father. It will remain as a standing monument of the faith, the piety, and the generosity of his children.

Always distinguished for its remarkable attachment to the Rule, and for a fruitfulness in vocations not found elsewhere, this Province has furnished to those of Mexico, the Philippines, and the Antilles, a personnel which heretofore we were not able to recruit in these places, at least in sufficient numbers. The American government, now ruling the Philippines, renders the knowledge of English necessary for those destined to evangelize this country and the Antilles, overrun as they are at the same time by all the
sects of Protestantism. This requirement should not be lost sight of in the preparatory studies; to new evils we must apply new remedies. Our studious youth of Madrid will realize this, and they will not fall short of their ancestors who have merited so well of the Church by their services. I have a valued and authentic testimony of this in a letter addressed to me a few months ago by the Archbishop of Manila, in his own name and in the name of the entire episcopate of the Philippines. In his letter he recognizes, as does also the Apostolic Delegate, that the Missionaries and the Daughters of Charity have effected great good in those islands, that the spirit of St. Vincent by which both are animated is perfectly adapted to the education of youth and the evangelization of the people, and he besought us to adopt efficacious means to secure the reinforcement of our two Families, and for providing as many laborers as possible for their dioceses.

**

We share the grief of our confrères of Constantinople, who mourn the loss of Mgr. Bonetti, Apostolic Delegate. He was a man fully appreciated by those in authority and by all political parties, for the loftiness of his views, the benevolence of his character, and the refinement of his manners, with which he knew how to combine the simplicity of a Son of St. Vincent. Free from all the prejudices of nationality, he always preserved his love for the Congregation of the Mission, which he honored, and to which he rendered service in whatsoever position he was placed.

The works of this Province, as well as those of Syria enjoy the same prosperity as we noted last year.—A house has been founded at Jerusalem, under the direction of Father Bourzeix, former Superior of the Mission at Vichy.
Our Persian mission has been highly favored this year by the establishment of two houses of the Daughters of Charity, one at Djoulfa-Ispahan, the other at Tauris. The latter has already been consecrated by trial, the cholera having carried off a young sister a few months after her arrival. May this victim be the last of this disastrous scourge!

The joy which, like ourselves, the mission of Abyssinia experienced on account of the introduction of the cause of him who was its Apostle, the Venerable Mgr. de Jacobis, was mingled with keen sorrow. To the unlooked-for death of one of its youngest and most devoted laborers, Rev. Charles Gruson, was added an order of expulsion issued by the Emperor Menelik. This order cast the Missionaries and Catholics of this unfortunate country into the deepest desolation, which for several months they were forced to endure, until the day whereon, thanks to a powerful intervention, His Majesty was pleased to revoke his order, and to his saving telegram, even added a prohibition against molesting the Missionaries. This appears like a miracle of the divine protection. The measure would be filled were our confrères permitted to extend their works; but alas! they are not allowed to go beyond the few stations which were at first granted them, and to which they are still confined.

The mission of Madagascar, so favorably begun, is no longer shielded entirely from apprehension for its future.

Our catechumenates of China do not suffice to accommodate all who present themselves petitioning for baptism. This is an admirable efflorescence, doubtless produced by the blood of our late martyrs. But whence shall we furnish Missionaries in the numbers required for the reaping of so abundant a harvest? It is indispensable that their Lordships, the Vicars Apostolic, exercise the greatest solicitude to encourage sacerdotal recruits among the natives.
This desire has, moreover, been several times expressed by the Holy See.

Of course, our Chinese Missions comprise a large number of native priests, and each vicariate has its seminary, more or less flourishing, but the multiplication of Christians demands proportionate efforts to multiply the sacerdotal tribe, since the number of evangelical laborers that Europe may be expected to furnish is becoming more and more restricted.

In the United States of North America, Rev. Anthony Verrina has recently passed away. He slept peacefully in the Lord at the age of eighty-four. He was the sole survivor of the colony of Missionaries sent to the New World, by Italy. He might have been worthy to be associated with Father de Andreis and Mgr. Rosati, had not the evangelical career of the two latter been so far in advance of his time. "Father Verrina," writes his Visitor, "was a man of exemplary life, faithful in little things, most exact in the observance of the Rule, even rising at four o'clock, notwithstanding his advanced age. He was full of charity and always found means to excuse the faults of others, he loved the hidden life; in a word, he was a true Son of St. Vincent de Paul." May Almighty God vouchsafe also to glorify His Servant de Andreis whose informative process for the Cause of Beatification has been returned to the Sacred Congregation of Rites!

The glance rests with pleasure on the Province of Central America so dear to the heart of good Father Foing, its true founder, whom we had the sorrow to lose this year. His protracted sufferings, physical and moral, his prayers, were, I feel, a palladium for that land, watered by his sweat and tears and edified by the example of the most solid virtue. The works there are in good condition.

The vast extent of the Province of the Pacific not allowing the Visitor to make his regular visitation, in what
place soever he might fix his residence, we have deemed it expedient to circumscribe that Province within the two republics of Peru and Chili, placing it under the direction of Father Fargues, Superior of Santiago. Ecuador forms a separate Province. We have reason to believe that from every standpoint this important measure will be followed by the most desirable results.

At the head of the Argentine Province we have placed our former Procurator General, Rev. Nicholas Bettembourg. He has dedicated the duties of his office by a large mission, given in our own church at Buenos-Ayres; the exercises have produced most abundant fruits, this mission serving as the opening of a series of missions to be given in the several dioceses of the republic. May God vouchsafe to bless this work, the first and most important of the Company, and necessary at all times and everywhere! The missions have also a fair prospect in Chili where the Archbishop has promised our confrères as many as they will be able to accept.

The Visitor of Brazil, Father Dehaene has been careful not to overlook the evangelization of the poor in his Province. In distributing the personnel sent to him from France he has shared liberally with the poor; but he must besides provide for the education of the clergy in the six seminaries now confided to the Congregation in this vast republic.

**

List of Missionaries sent in 1904 to the different countries through which we have made a rapid tour.

**Province of Constantinople**

Rev. Louis Chaumont.  
Rev. Jean-Baptist Machu.  
Rev. John Parrang.  
Rev. Charles Vandenberghe.

Rev. Jean-Baptist Miéville.  
Br. Michel Lajaunie, Coadj.  
Br. Louis Rouillé, Coadj.  
Br. Mathias Schiffeler, Coadj.
China
Rev. Henry Cény.
Rev. Georges Dehouck.
Rev. Albert Brulant.
Rev. Auguste Grégoire.
Rev. Henry Beaubis.
Rev. Henry Von Arx.
Rev. James Reynen.
Rev. Eugène Lebouille.
Rev. Léon Marquès.
Rev. Daniel Lescos.
Rev. Aymard Davigneau.
Br. André Dufebvre, Cleric.
Br. Henry Sepieter, Cleric.
Br. Joseph Cornet, Cleric.
Br. Gâté, Cleric.

Central America and Colombia
Rev. Jean-Baptiste Duriez.
Rev. Damian Cellaura.
Rev. John Castiau.

Province of the Pacific
Rev. Adolphe Letombe.
Rev. Louis Felhonen.
Rev. Benjamin Bonhoure.
Rev. René Alexandre.
Rev. Louis Gallon.
Rev. John Sneeker.
Rev. Dominique Sourigues.
Rev. Wladimir Decoster.
Br. Louis Cremillieux, Coadj.
Br. Henry Simon, Coadj.

Brazil
Rev. Jean Baptiste Da Silva.
Rev. Francis Trombert.
Rev. Paul Kergozien.
Rev. Ferdinand Gardes.
Rev. Auguste Lecoq.
Rev. Henry Bodenstaff.

Argentina Republic
Rev. John Botta.
Rev. Charles Carroll.

Persia
Rev. John Galaup.

Syria
Rev. Francis Bourzeix.
Rev. Eugène Le Graverend.
Rev. Anthony Sévat.
Rev. Peter Girard.
Rev. Édouard Coulbeaux.
Rev. Victor Lacquièze.
Br. Georges Younès, Cleric.
Br. Georges Azar, Coadj.

After a rapid excursion through the divers Provinces, I return to our Mother-House.

Among the losses sustained this year, I must note specially the death of our venerable Father Stella and that of Father Foing. The former had for many years, and un-
der several Superiors General, filled the seat reserved to Italy in the Council of the Congregation; he had by his gentleness and his beautiful simplicity won the esteem and affection of every one. The latter, worn out by trials did not long retain the office of substitute assistant. He besought us to relieve him of this responsibility. Like Father Stella, he has bequeathed us a memory embalmed with the example of his virtues. Precious in the sight of the Lord was the death of both!

As may be seen in the Catalogue, the number of our priests at the Mother-House is considerably increased, whilst that of the young men is greatly diminished. Providentially, the houses of Dax and Panningen to a certain extent supply for our insufficiency. Including the three houses, we have one hundred twenty-six students and sixty-two seminarians.
OUR LADY OF THE MIRACULOUS MEDAL.
GOLDEN JUBILEE
OF THE DEFINITION OF THE DOGMA
OF THE IMMACULATE CONCEPTION
OF THE BLESSED VIRGIN.

The whole Catholic world was thrilled with joy when, Fifty years ago, Pope Pius IX. in an assemblage of bishops from all parts of Christendom, proclaimed as a Dogma of faith the doctrine of the Immaculate Conception of the Blessed Virgin Mary. This was December 8, 1854. Today, fifty years later, the echo of these joys consoles the Church amid her tribulations. At the voice of Pius X., all Catholics have associated themselves to the festivities by which Rome had designed to celebrate this religious anniversary.

I.— THE MARYAN EXPOSITION

An Exposition of objects associated with the cult of the Blessed Virgin was organized by a Maryan Congress held at the Lateran Palace, a committee of Cardinals presiding; all nations were invited to participate in the program already published. (Annals, vol. XI. p. 360).

This Exposition deeply interested the two Families of St. Vincent de Paul. The Sisters of Charity, whose mission it is to propagate the Miraculous Medal revealed to a member of their Community, gladly contributed the objects named in the following list:

1. A statue in simili-marble, representing the Virgin Immaculate of the Miraculous Medal;

2. A facsimili of the crown of the Virgin Immaculate of the Mother-House in Paris; like the crown itself this
is the work of the gifted artist, Mr. Raphael Mellerio;

3. Two scrolls on parchment, ornamented with colored engraving after the style of the Middle Ages, in Gothic text, one presenting the symbolism of the crown, the other the beautiful profession of faith which the Daughters of Charity have renewed before each decade of the chaplet from the foundation of their Company: *Most Holy Virgin, I believe and confess thy holy and Immaculate Conception, pure and without stain, etc. ;*

4. A large model in silver of the first Miraculous Medal struck in China after 1830, and bearing in Chinese characters the invocation: *O Mary, conceived without sin, etc.*

5. An album containing drawings of the following subjects: the several apparitions of the Virgin Immaculate to Sister Catherine Labouré; the statues and altars commemorative of these apparitions; the Manifestation of Mary Immaculate to Mr. Alphonse Ratisborne; the chapel in the House of Providence, built by him as a memorial of this marvelous favor; the portrait of the Venerable Louise de Marillac, and a facsimili of a beautiful page selected from her writings on the mystery of the Immaculate Conception; the portrait of Sister Catherine Labouré; lastly, several groups of Children of Mary, under diverse aspects: during a ceremony of reception, in the workroom, at recreation, etc.

The binding of the album in printed and pyrographed leather is the work of the Children of Mary of the parish of Saint-Philippe du Roule at Paris. The *recto folio* and the *verso folio* form together a symbolic ornamentation. On the first page a field of lilies; above, the face of the Miraculous Medal, representing the Virgin Immaculate; around the border, these words: *Tota pulchra es Maria et macula originalis non est in te. Trahe me post te, currere mus in odorem unguentorum tuorum.* On the opposite leaf, the field of lilies under a different design, and a path which
incloses this field and meets the reverse of the Miraculous Medal; encircling it are these words: *O Mary conceived without sin, pray for us who have recourse to thee.*—December 8, 1854-1904;

6. A white satin ornament painted and embroidered by the Children of Mary of the parish of Saint-Philippe du Roule, in Paris.

On the chasuble the Virgin Immaculate is represented in the midst of lilies. The whole design is from these lilies; leaves and stem, buds and blossoms, sketched from nature and formed into an ornamental combination;

7. A triptych in old oak, enriched with gold surmounted by a statue of the Virgin Immaculate in bronze gilt. This triptych contains the statistics of the Association of the Children of Mary Immaculate. There is also a Map of the World, a chart of France, and a view of Paris, done in aquarelle on a field of lilies. The diverse bishoprics, localities, parishes, in which the Association of the Children of Mary is established are indicated, with some statistics. The wings of the triptych bear on the outside the two faces of the Miraculous Medal in bronze gilt, on the inside, above the aquarelle, is the seal of the Congregation of the Mission, that of the Company of the Daughters of Charity, and inscriptions relative to the Association of the Children of Mary. The triptych rests upon a shelf in the library containing the history of the Miraculous Medal, and the collection of the *Annales des Enfants de Marie,* elegantly bound.

II.—THE MARYAN CONGRESS

Besides the artistic Exposition, religious conferences pertaining to the Dogma of the Immaculate Conception entered as an important part into the plan of the Maryan Congress. Here are some items:
The Congress opened on Tuesday, November twenty-ninth, at nine o'clock, in the Basilica of the Twelve Apostles.

This Basilica, as is well known, rises in the very heart of Rome near the Square of Venice. The vast extent of its interior adapted it to the holding of a congress. The office of the presidency and the tribune were on the platform erected under the central arcade of the nave on the left: this platform was composed of three graded tribunes.

The highest section was occupied by the four cardinals of the cardinalate commission, Their Eminences Vincent Vannutelli, Rampolla, Ferrata, Vives y Tuto.

Below was the tribune for the presidency of the Congress; in the centre Mgr. Maffi, Archbishop of Pisa, the acting president, having beside him Mgr. Radini Tedeschi.

About fifteen hundred members of the Congress assisted at this inaugural session. In the first rank were eight cardinals and a number of bishops: Mgr. Touchet, Bishop of Orleans; Mgr. Schäpffer, Bishop of Lourdes, etc.

The Congress was opened by a choral symphony: *Totapulchra es*, under the direction of Mgr. Muller.

Then His Eminence Cardinal Vincent Vannutelli delivered the opening address in Latin. He referred to the joy with which the Dogma of Mary Immaculate was hailed in 1854, comparing it to the transports by which the decree of the Council of Ephesus was greeted, when the Church defined as her doctrine that Mary is truly the Mother of God.

Besides the public general sessions, special commissions had also their sessions. At the commission for Religious Orders the *Univers* mentions—as having taken part—Father Mott, Priest of the Mission, author of the *Directory of the Association of the Children of Mary*, and *The Child of Mary’s Manual*:

“Father Mott, Priest of the Mission, speaks of the con-
templative life in Religious Orders as a necessity, since it
must secure the perpetual accomplishment of the threefold
duty towards God: adoration, impetration, thanksgiving;
these are essential to the efficacy of the active apostolate.”

Father Mott was highly congratulated by the Commis­
mission for the Report which he presented on Devotion towards
the Virgin Immaculate.

The closing session of the Congress was held December
fourth, in presence of a very large attendance. Nine cardi­
nals and many bishops participated.

On that same day, at three o’clock, the Sovereign Pon­
tiff gave audience to the congressists. The Holy Father
blessed the aureola of twelve stars in brilliants, which was to
be placed over the picture of the Immaculate Virgin in the
chapel of the Chapter of St. Peter’s. In a thrilling discourse
Cardinal Vincent Vannutelli then set forth the labors of
the Congress and said that the congressists had increased
in love for Mary, as well as in their filial devotedness to
the Pope, in whom they recognized the promulgator of the
Dogma of the Immaculate Conception.

The Holy Father in an eloquent address dwelt upon
the position occupied by the Blessed Virgin in Catholicity,
then alluded to the inexpressible joy and consolation which,
amid so much bitter sorrow, his heart experienced through
the Maryan Congress and the festivities of the Golden
Jubilee.

III.—THE ANNIVERSARY

On December eighth, anniversary of the proclamation
of the Dogma by Pius IX., the magnificent solemnities of
the Jubilee were presided over by Pius X., in St. Peter’s,
at Rome.

It would be impossible to conceive an idea of a scene
more religiously imposing than that of the gorgeous cere-
monies held on that morning in the Basilica of St. Peter, before an immense concourse of the faithful of all nationalities. Thirty-four cardinals, two hundred bishops, besides many illustrious personages, occupied seats of honor.

Before Mass, the Holy Father unveiled and incensed the crown of diamonds, the gift of Catholics of the whole world. The side chapel was brilliantly illuminated with electric light; in the lower window was placed a transparent picture of the Virgin Immaculate upon which flashed a profusion of electric rays. After the coronation of the picture, the Sovereign Pontiff, in a clear voice, sang the Mass. Many edifices of the city were illuminated that evening.

IV—The Maryan Cult

We would not limit ourselves, however, to a description of the principal solemnities. Each religious Family strove to devise some means, under the form best adapted to its peculiar spirit, by which to promote devotion to Mary Immaculate. To the Family of St. Vincent de Paul belongs the privilege of having received the Miraculous Medal, and as a result of this honor the Priests of the Mission and the Sisters of Charity consider it a duty to propagate this Medal.

Some brief considerations on the subject should naturally find place here. They were presented to a Maryan Congress, preparatory to that of Rome: they supplement the Report furnished last year to the International Congress of Rome; but the text, even were it at hand, would be too extensive for publication here.

The Miraculous Medal

The birth of the Blessed Virgin was as the dawn of the so-ardently-desired day of Redemption, therefore well may
the Church sing: "Thy birth, O Virgin, Mother of God, hath brought joy to the whole world. *Nativitas tua Dei Genitrix Virgo, gaudium annuntiavit universo mundo.*" These words are realized each time that the Virgin appears on earth; for again doth earth rejoice. Lourdes especially, with her canticles of gladness, her countless throngs of pilgrims, saluting the Virgin Immaculate who deigned to appear there, is a striking instance of this. The Manifestation at Paris, towards the middle of the last century of the Virgin Immaculate of the Miraculous Medal, of that Virgin whose hands were resplendent with rays, whence flowed streams of graces, and towards whom with loving trust all Christians turn on this day, fervently repeating: "O Mary, conceived without sin, pray for us who have recourse to thee," has also been one of the consolations of the Church and the delight of her children.—We give here a few thoughts briefly expressed: 1. On the Opportuneness of the Manifestation of the Miraculous Medal, 2. On its History, 3. On its effects: the whole concluding with a wish.

1. The Opportuneness of the Manifestation of the Miraculous Medal.

Providence whose design was to bring about the solemn proclamation of one of the fairest, and in one sense, one of the most astounding privileges of the Mother of God, her Immaculate Conception, must first—as is ever God's way—"sweetly attract" the hearts of His people before laying upon them the obligations of faith. You know how this was done.

"Propagate the Medal which I have shown thee", said the Virgin to the humble novice of the Daughters of St. Vincent de Paul. And the novice obeyed. People kiss with love the holy image, as in soft whispers they repeat the invocation engraven on the Medal: *O Mary, conceived
without sin. Gradually the heart believes, then the lips become accustomed to sing, and when, twenty years later from the Apostolic See, the Pope proclaims that the Virgin was conceived without sin, the faithful no longer stammer forth or hesitate in their expression of this belief; they are familiar with it, they love it, and in one harmonious canticle of faith and thanksgiving the whole universe gives back the echo of the Pontiff's words. Then, because what regulates our prayers must harmonize with what rules our faith: lex orandi, lex credendi est, those multitudes of Christians who had breathed the prayer around the Medal: O Mary, conceived without sin, simultaneously hailed the Dogma of the Immaculate Conception. Such was the opportuneness of the Miraculous Medal.

But what of this Medal?

2. History of the Miraculous Medal.

How frequently has not God made use of visible objects, material signs, to work marvels? Such was formerly the Brazen Serpent, the very sight of which healed the Hebrews in the desert; such was the wood of the Cross, through which so many miracles were wrought by the omnipotence of the Almighty. The Medal of the Virgin Immaculate was likewise to become the instrument through which marvels and miracles were wrought to so wonderful an extent that it received the name of Miraculous Medal.

This occurred in 1830, at Paris, when the Virgin Immaculate appeared to one of the Daughters of Charity of St. Vincent de Paul. Her name was Catherine Labouré; she was modest, but of correct judgement; intelligent and upright: having been brought up to a country life, she shared with her parents the care of the household, and when at the death of her mother she replaced her at the head of the family, the care of her younger sisters devolved upon her.

As in the case of Bernadette at Lourdes, the Virgin ap-
peared several times to the youthful novice in the chapel of the Community of the Sisters of St. Vincent de Paul. Mary was in a standing posture, clothed in a white robe and wearing an azure mantle. Her appearance was full of sweetness; rays, symbols of graces, as she herself explained, fell from her hands. Encircling her in dazzling letters were inscribed these words: "O Mary, conceived without sin, pray for us who have recourse to thee. "Have a Medal struck according to this model," added the Virgin "those who will wear it indulgenced and fervently recite this prayer shall enjoy my special protection." Would that I had leisure, Gentlemen, to review the interesting details of these apparitions, but time presses.

"Lord," said Moses to Almighty God who was sending him with a mission to His people, "Lord, they will not believe me." And the Lord answered: "Take this rod in thy hands, wherewith thou shalt do the signs." "But, O my Mother," had the favored Sister also said, "they will not believe me!" "Yes, they must believe, for owing to the prodigies that will be wrought through the Miraculous Medal, praising God, Christian people will exclaim: "The finger of God is here! He alone can work such wonders!"

I mentioned Moses. God, says Holy Scripture, spoke to him from the burning bush. This recalls to mind a miracle written by the hand of the Church herself in the liturgical office of the Miraculous Medal, fifth lesson. At Rome, in 1842, on a spot formerly covered with bushes, stands a church erected in honor of St. Andrew, called from the former surroundings, "St. Andrew of the Bushes," or of the Briars, Sant' Andrea delle fratte: thither a man of the race of Moses, a Jew named Ratisbonne, by divers circumstances was led. A few days previous, a Christian friend had, with a persistency well-nigh indiscreet forced him to accept and wear a Miraculous Medal. Now, amid the silence and retirement of this temple a dazzling
light filled the place and the young Jew fell upon his knees: "I have seen the Blessed Virgin as she is represented on the Medal: I understood it all," said he afterwards. And covering the holy image on the Medal with kisses and bathing it with tears, Ratisbonne exclaimed: "I now believe;" and he received baptism. So great was the popular excitement throughout the city, that the Cardinal Vicar at Rome instituted a canonical inquiry. The result was the authentic verification that the Virgin of the Miraculous Medal had just wrought one of her most touching prodigies.—One word more on the spreading of the holy Medal and its consequences.

3. Consequences of the Apparition of the Miraculous Medal.

The blessed fruits of the Medal were first miracles, then the institutions of which it was the source.

First, miracles: from the outset so striking and so frequent were these, through the instrumentality of the Medal, that faith and popular gratitude decreed to it the name of Miraculous Medal. Mgr. de Quelen, Archbishop of Paris, in a mandate addressed to his diocese, December 15, 1838, on the occasion of the consecration of the Church of Notre-Dame-de-Lorette in that capital, announced these marvels: "This is," he writes, "a fact to which we eagerly testify, and the knowledge of which we would fain have reach the remotest regions of the Catholic world; this devotion, as time goes, becomes more deeply rooted in our diocese; misfortunes have but contributed to strengthen its increase and extension, until it has achieved a progress truly wonderful; the signal graces, the favors of cure, preservation, and salvation, seem to multiply in our midst in proportion as we implore the tender pity of Mary conceived without sin." "We exhort the faithful" adds he in the same mandate "to wear upon their person the Medal
struck some years ago in honor of the Blessed Virgin and
to repeat frequently the prayer engraven above the image:
*O Mary, conceived without sin, pray for us who have re-
course to thee.* Thus spoke the illustrious prelate.

Were I to venture to relate and describe the miracles of
this holy Medal, an endless hymn and canticle would be
required to rehearse all these wonders.

A few years ago I was led by circumstances to sketch
an outline of the statistics of the favors obtained through
the Miraculous Medal. The work, I may say, is woven of
figures and references, but this nomenclature, so dry in
itself, became gradually, it seemed to me, like a hymn of
praise, which chanted the glory of the Virgin of the Mi-
raculous Medal. ¹

Suffice it to say, Gentlemen, that France, where the Vir-
gin appeared, holds in these narrations the first rank. Paris
and Lyons render a homage special and glorious. And then
comes a voice from the East and from the West; from
our regions of the North and those of the South, cries of
thanksgiving continually ascending, repeat: These cures,
these conversions, are wrought through the Miraculous
Medal.

Moreover, from other Catholic countries, from Belgium,
Austria, Spain, are heard similar accents of gratitude for
the Miraculous Medal; in Italy too, especially from Rome,
Bologna, Naples, Sicily. Even nations fettered by the
bonds of heresy unite in this concert of thanksgiving,
through the Catholic voices that arise therefrom; for in-
stance, in England, from Sheffield and Liverpool; in Hol-
lund, from Amsterdam; in Switzerland, from Geneva, all
rendering praise and thanksgiving to the Miraculous Medal.

¹. See *Notice sur la fête de la Médaille miraculeuse* pp. 65 and following:
Omnis spiritus confiteatur Domino: Let every spirit, every tongue, says the prophet, praise the Lord; and in every language it may be said the marvels wrought through the Miraculous Medal are recounted to the praise of Mary Immaculate. I have read testimonials from the heart of infidel nations: from Constantinople, in the Mussulman empire; from Macao, Nankin, Tien-tsin, on the shores of China, that land so long a mystery to the Western world; from the banks of the Missouri and the prairies of Texas; from Lima to Peru, and from Rio de Janeiro, in far away South America, came evidences of the benefits obtained through the Miraculous Medal; these evidences are furnished by the Missionaries and the Sisters of Charity who have borne to these distant nations the cult to which we now refer. Truly doth every tongue in praising the Lord, bless also the Virgin of the Miraculous Medal.

Secondly, in connection with the miracles of cure and conversion, most gladly would I trace the action of the Miraculous Medal in souls that have made rapid strides in the path of perfection and sanctity: but to whom hath the charms of these secrets and these hidden marvels been sufficiently revealed to fully describe their beauty?

I shall limit myself to those favored Associations of the Children of Mary Immaculate. To be sure, other gatherings existed under this title, or one similar, prior to that which has adopted for its livery the Miraculous Medal: there are at least two others. Permit me for a moment to present to your view the vast army enrolled under the special banner of Mary Immaculate, and to consider with you some of the fruits of this Medal which, with the familiar blue ribbon, is worn by the Children of Mary Immaculate. This branch alone, dating from the apparition of the Miraculous Medal, and which has been established in the houses of the Daughters of Charity of St. Vincent de Paul, had registered, according to the statistics of 1896,
from its origin to that time, about four hundred thousand members: consequently, as many young girls living in the midst of the world without participating in its pomps or in the works of Satan, and who have led or are still leading a life of exemplary piety. The most satisfactory proof of the power of virtue over the members of this Association of the Children of Mary Immaculate, which is the outcome of the apparition of the Miraculous Medal, is that at the epoch of the aforementioned statistics, about twenty thousand had entered the divers Orders or Religious Communities. Those who have remained in the world fulfil the duties of charity and zeal, whether in the bosom of the family, among their companions, or in the several conditions of society, by the care of the sick; religious instruction to children and their preparation for First Communion; the maintenance of churches and chapels, the apostolate of prayer; the Propagation of the Faith and other Catholic works (Annals of the Children of Mary, Paris, Rue du Bac, 140; 1897).

This is one of the rays of splendor that have fallen upon the earth from the hands of the Virgin of the Miraculous Medal. There is yet another to which, before I conclude, I would call your attention. I delight to think that if devotion to the Virgin who is the Queen of Apostles, has been the source of so much devotedness, the Miraculous Medal, especially, by rekindling love towards the Blessed Virgin, has its share in raising up apostles, and when need be, martyrs. Hence, how these apostles love the Miraculous Medal! In the Annals of the Propagation of the Faith (Vol XLIV., p. 59), I was charmed, I must own, when I read, as having been expressed by one of them, the following sentiments: "Until the consummation of ages, Mary will be the companion of the Missionary; and when cast upon an island or a continent whose language is as yet unknown to him, it is to Mary he will turn and intrust to
her the care of beginning his work alone. Along the way-side he will fasten Medals of the Virgin Immaculate, and the breeze from the ocean or the wind from the desert, becoming impregnated with the perfume which they exhale, will bear this fragrance afar, and unconsciously souls will be drawn by these sweet emanations from Paradise.”

Conclusion and Wish.

Although, from the present aspect of the Congress it would appear that its attention is absorbed in a manifestation of love towards Mary Immaculate, rather than in desires formulated upon any point of belief, or of devotion to this heavenly Mother, may I not, nevertheless, present a wish or two? This first would be, and for the whole world, that each individual should exercise renewed zeal, through love for Mary and devotedness for souls, to propagate the Miraculous Medal.

Here is the second wish: By a decree of the Sacred Congregation of Rites, July 10, 1894, the Church has approved the liturgical office of the Miraculous Medal. She granted it first to the double Family of St. Vincent de Paul, to whom the Miraculous Medal was revealed, then to divers other communities and to several dioceses, principally that of Paris. “To augment among Christian people the cult of the Immaculate Conception, says one of the lessons of this liturgical office (2nd. Nocturn), as had been conceded for the Rosary and the Scapular of Mt. Carmel, the Apostolic See has been pleased that a special feast be annually celebrated in commemoration of this apparition of the Mother of God and her holy Medal.” I ask the Commission of the Congress to approve this wish, that the Office of the Miraculous Medal, according to the desire of Rome—it is indicated in the text—and as opportunity may present, be extended to the divers dioceses.

The Rosary, the Scapular, the Miraculous Medal—the
Church enumerates them together in the document just quoted. The Rosary, the Scapular, the Miraculous Medal, devotions dear to Christian hearts: if this triple bond of devotions and love keep our hearts attached to Mary, we shall not easily be separated from her, and through Mary, our hearts will be forever united to God.—A. Milon. 1

Such were the wishes that we presented to a special Congress; we feel confident that these wishes will have been formulated, even expanded before the Congress held at Rome. Who knows if in the near future the entire Church may not celebrate—as is already the case with regard to the Scapular and the Rosary—the feast of the Miraculous Medal?

V. = MARYAN FESTIVITIES IN THE DIOCESES

The remembrance of the proclamation of the Dogma of the Immaculate Conception diffused confidence and joy throughout the world, *Gaudium annuviavit universo mundo*. Divers nations have sent us the echoes of their festivities.

Rome was the heart of these celebrations. Other pious demonstrations preceded the solemnities of the Golden Jubilee. Sister Guèze, who has charge of St. Vincent’s House, of the Daughters of Charity wrote, October 31, 1904, to Most Honored Mother Kieffer:

"Yesterday, the Children of Mary from all our houses of Rome made a pilgrimage to St. Mary Major. Every Sunday since the opening of the Jubilee year there was a pilgrimage of some pious association, or from some College. Our turn had come.

"As the Children of Mary arrived in groups at the basilica they were sent up into the hall to dress. When all were ready they came down and entered processionaly

1. See Report of the Maryan Congress held at Lyons in 1900, Vol. II., pp. 185 and following.
through the main door, singing a canticle composed for the occasion, and, to the number of at least five hundred, were ranged in the Borghese chapel around the altar above which hangs the picture of the Blessed Virgin; Father Alpi, Priest of the Mission, Director of the Association, said the Mass, and at the Communion, delivered a moving exhortation.

"The Sisters of Charity were very numerous and the young girls were most devout. The secretary of His Eminence Cardinal Ferrata, who is at the head of these pilgrimages, remarked to me that this was the largest and most impressive reunion that had been held during the year.

"The canticles, which were simple, Ave Maris Stella, sung in chorus, as at the dear Mother-House, O Salutaris Hostia, Magnificat, and finally, O Maria Concepta, had been selected by our lamented Sister Gabriel, who died two weeks previously, singing in her delirium, as she had done so often and so fervently in the chapel of the Community: "O Mary, conceived without sin, pray for us who have recourse to thee."

TURIN

In Piedmont there was the same enthusiasm, notably at Turin. We have received the following:

"In order to respond to the initiative of Leo XIII., of blessed memory, and of the Sovereign Pontiff Pius X. as well, and, moreover, to comply with the desire expressed by the Virgin Immaculate, to be specially honored under this title by the double Family of St. Vincent de Paul, people hastened from every direction to group themselves around the Missionaries and the Sisters of Charity that nothing might be wanting in their celebration of this Fiftieth anniversary.

"Among the consoling accounts of these festivities, we
select the solemn triduum of May twenty-ninth, thirtieth, and thirty-first, at St. John's Hospital, Turin. Never during the seven years of their abode in that house had the sisters witnessed anything so solemn or so glorious. After God and the Virgin Immaculate this success was due to the sisters who had so well arranged their program in this institution. All participated in the celebration, not only by assisting in the most edifying manner at the ceremonies, but by approaching, in the majority, the sacraments of penance and Holy Eucharist, so that each day of the triduum was like a general Communion day. The solemn attendance of His Eminence, the Cardinal Archbishop of Turin, with all his clergy and the members of the honorable administration, the Benediction of the Blessed Sacrament given by him, were the crowning features of the festivities, and completed the joy of the whole family gathered beneath the protecting mantle of the Virgin Immaculate. For a perpetual memorial of the Jubilee, the Association of the Children of Mary was established among the youthful nurses who henceforth, under this name, will salute, with greater love and fervor, the celestial Mother who with an affection so special had given them a claim to her maternal goodness."

NAPLES

From Naples we insert an extract from a letter written by Sister Maurice, Visitatrix, to Most Honored Mother Kieffer.

"Here the festivities have been magnificent; the churches of Naples could not be surpassed. On the evening of the eighth, a variety of illuminations beautified the city. Our chapel was lovely; the drapery was blue and white with silver fringe, the very decorations invited all to be fervently devout. A solemn triduum preceded the glorious
feast of Mary Immaculate, and our worthy Missionaries of Chiaia preached every evening with that sacred eloquence that goes to the heart.

On the great day, after the high Mass, a grand procession wound through the garden; our little orphans in their robes of dazzling white, each bearing in her hand a branch of lilies, opened the line of march; then followed our four hundred children of the intern and the extern schools, also clad in white, and each carrying her branch of lilies; the oriflammes were given to the larger girls. A number of sisters of the habit and seminary sisters preceded the beautiful statue of the Virgin Immaculate, borne by four Children of Mary. Our venerated Missionaries also accompanied our heavenly Mother: a crowd of externs following, evinced a most edifying piety. Meantime, our children, with heart and soul, were chanting the praises of Mary Immaculate—the *Magnificat*, the *Tota pulchra*, and returned to the chapel repeating *Je suis l’enfant de Marie*! The chapel, lighted by electricity, was like a reflex of Paradise, and the familiar inscription: *O Mary, conceived without sin*, in sparkling radiance, encircling the Virgin Immaculate, made one think of the gate of heaven.

“In the evening our statue of the Blessed Virgin in the garden was illuminated, as was also the front of the Central-House, the terraces, and the residence of the Missionaries; the effect was superb. Our hearts rejoiced in this triumph of our Immaculate Mother: doubtless it will be a source of new favors for our beloved Community and for the entire world.”

Further details from Italy:

“The Jubilee festivities of the Immaculate Conception were celebrated with a holy enthusiasm in all the cities and even to the smallest villages.

“The Sisters of Charity were not less eager to testify
their devotion towards the Virgin conceived without sin. What must, especially, have touched the heart of this good Mother were the acts of virtue spontaneously offered by those under their charge during the course of this Jubilee year. Here are some very consoling instances:

"At the hospital of Ostiglia, the nurses put by a part of their little savings to purchase a beautiful crown for the Virgin Immaculate of the hospital on the eighth of December."

"In other places, the extern Children of Mary, poor working girls, solicited as a favor to be permitted to make the sacrifice of a frugal luncheon given them on Sunday that they might have wherewith to offer a crown for the statue of the Association."

"In a certain city, a young girl, Child of Mary, deprived herself during the whole year of several articles of her toilet in order to be enabled to clothe some poor children on the feast of the Immaculate Conception."

ZURICH

As an evidence of the piety of the Swiss towards the Virgin Immaculate the following has been addressed to us:

Marienheim, November 30, 1904; Werdgasse, 22, Zurich.

Allow me to solicit faculties for two more priests to confer the Miraculous Medal.

The pastor hopes to have a very large attendance on the feast of the Immaculate Conception, and to facilitate the distribution of the Medals, he desires to have his two vicars assist him. We have provided four thousand Medals; we trust that great honor will be shown to the Virgin Immaculate on this grand day in this city which has been styled the Protestant Rome, and that we may experience her protection.

We shall have an entertainment in our large hall; poems will be recited in honor of the Virgin Immaculate; after this we will give a cake and a cup of coffee to our
young girls, for this is by every just title the feast of the house. The table will be set for about one hundred and fifty young girls. — Sister Delannuit.

VIENNA

The interesting accounts from Austria have already been published. Here is a letter from Sister Theresa Kupper to Most Honored Mother Kieffer, dated October 2, 1904:

"It is my privilege to lay at your feet a simple and faithful account of our Jubilee festivities celebrated in honor of the Virgin Immaculate. During a preparatory triduum our Rev. Chaplain developed the triple salutation of the inhabitants of Bethulia to the victorious Judith: "Thou art the glory of Jerusalem, —the joy of Israel,— the honor of thy people." This last application, above all, went straight to our hearts, for in appearing to our venerated Sister Catherine Labouré, the Virgin Immaculate has shed unspeakable glory upon the children of St. Vincent.

On September twenty-fifth our whole house was animated by the spirit of the feast: in a most solemn manner we were about to decree to the Virgin Immaculate, the title of Mother and Protectress of our house. The Children of Mary, new and old, were delighted to wear their Miraculous Medal and blue ribbon. Our chapel was decorated with its richest ornaments, the symbolic lily every where predominating. From the day whereon our Holy Father Pope Pius X. had decided to offer, in the name of the entire world, a diadem of twelve stars in diamonds to the Virgin Immaculate of St. Peter's at Rome, our dear sick vied with one another to offer a crown of prayers and sacrifices to their beloved Mother. We treasure with reverence the lists of these prayers and sacrifices in honor of the Virgin Immaculate. All have been gathered and in the silver heart with these acts of love and
generosity, we have placed your name Most Honored Mother, and that of our Most Honored Father, the Superior General.

The ceremony of solemnly blessing a statue commemorative of the Miraculous Virgin was followed by pontifical Mass. A most imposing procession was afterwards formed, all singing canticles as the line passed through the halls of our establishment. Our dear Mother in heaven was saluted by our poor sick amid invocations broken by sobs, "O Mary conceived without sin," etc. A dying woman said to me that she seemed to be already in heaven. Our dear sisters surpassed themselves in their efforts to see who could have the prettiest altar for her poor patients.

A large crowd had assembled to witness this admirable spectacle. A very popular hymn had been chosen. Mgr. Zschokke, our assistant ecclesiastic, fastened the silver heart around the statue of the Virgin Immaculate and placed her on a throne where, she will henceforth be to us a souvenir. All present responded to the litany of the Blessed Virgin and to the act of consecration to the Virgin Immaculate recited in the sanctuary by a very numerous clergy. The procession re-entered the chapel to the chant of the Magnificat. Solemn Benediction preceded by the Te Deum closed this touching feast, which will remain forever engraven upon our hearts.

BUDAPEST

Not less touching in its demonstration is the devotion of Hungary towards the Virgin Immaculate. Father Medits, Superior at Budapest, on November 24, 1904, wrote from this city to the Superior General:

In our church at Budapest we preached a triduum in honor of our Immaculate Mother. It will, no doubt, afford you much pleasure to hear that the blessing of Almighty God visibly attended our efforts. Such numbers
were desirous of approaching the Sacred Tribunal, that we were obliged to remain in the confessional until a very late hour.

On the last day of the triduum representatives from all Hungary, who had assembled at Budapest to discuss matters pertaining to our holy religion, arranged a procession in honor of the Virgin Immaculate. Among those who took part were five bishops, more than forty canons, abbés, and provosts, with their insignia, and about two hundred priests in surplice, each bearing a lighted taper. Besides these, there were nearly eighty thousand persons carrying lighted candles; all chanting in Hungarian the praises of our Immaculate Mother.

The Archduchess Marie Josefa with her attendants followed the statue of the Blessed Virgin borne by the students of the Central Seminary. This was indeed a triumphal procession in honor of our heavenly Mother.

When we halted in front of the church of the Servite Fathers, one of the bishops recited the litany of the Blessed Virgin, and afterwards the act of consecration to our dear Mother. The Bishop of Transylvania delivered a truly magnificent sermon. The Te Deum and Benediction of the Most Holy Sacrament closed the ceremony.

From the above descriptions some idea may be formed of the fervor and joy with which the Golden Jubilee in honor of Mary Immaculate was celebrated in all Catholic countries. May the Blessed Virgin deign to listen to the supplications which ascend to her throne from so many loving hearts.

O Mary conceived without sin, pray for us who have recourse to thee.
FRANCE

DAX

The de Lupé family is held in grateful remembrance at Dax, and it is our intention to publish a notice on Mme. de Lupé, to whom we are indebted for this establishment.

On November 18, 1904, whilst the Very Rev. Superior General was at Dax, the remains of the Lupé family, which had been interred in the ancient chapel were—as was becoming—transferred to the new chapel.

LIFE OF THE VENERABLE JUSTIN DE JACOBIS.—Mgr. Deminuid, Director General of the Work of the Holy Childhood, has written and recently published a Vie du vénérable Justin de Jacobis de la Congrégation de la Mission, dite des Lazaristes, premier vicaire apostolique d' Abyssinie. The following letter addressed by the Very Rev. Superior General to the author and inserted in the book will acquaint our readers with the importance and the merit of this valuable work.

Letter from the Very Rev. Superior General of the Congregation of the Mission to the Author.

Paris, September 24, 1904.

MONSEIGNEUR,

In reading the Life of the Venerable Mgr. Justin de Jacobis, which you have just written, I recall the delight afforded me by the perusal of the Lives of the Blessed Martyrs John Gabriel Perboyre and Francis Clet, for which we are under many obligations to you.

I had then the pleasure of offering you my sincere congratulations. I beg you to accept anew the expression of the same, on occasion of the book which you now present.
Again, allow me to say, the work is worthy of the hero; it is likewise worthy of the distinguished writer, worthy of his literary taste, so highly appreciated, of his historical science, so extensive and so reliable.

Your benevolence and your affection for the religious Family of St. Vincent de Paul led you to yield to the desire which we expressed that you should write the life of another of his Sons, Mgr. de Jacobis; your zeal, so well suited to the Director of the vast apostolic work of the Holy Childhood, has been the inspiration whence you have so happily drawn the skill to portray the grandeur of the life of abnegation and devotedness led by this valiant evangelical laborer.

An interesting outline has been formed in your book for the life of this apostle of Abyssinia by the historical details furnished upon the region evangelized by him and upon the people among whom he lived, and whilst enjoying these retrospective views, we recognize our privilege in being guided by a hand so steady and a science so thoroughly well informed. All your readers will appreciate these beautiful narrations; youthful apostles will feel their souls inflamed with new ardor; and, if as we hope, the Venerable Mgr. de Jacobis is one day placed upon our altars, you will certainly be one of those who will have most efficaciously contributed to secure this honor.

Be pleased to accept, dear Monseigneur, with my sincere gratitude and my earnest congratulations, the assurance of my respectful and cordial devotedness in our Lord.

A. Fiat,
Superior General.

This volume has been published by Téqui, publishing-editor, 29 Rue de Tournon, Paris. Price $1.50. A reduction is made to the members of the two religious Families of St. Vincent de Paul.
GREAT BRITAIN
MISSIONS IN SCOTLAND

(Continued 1)

THE PAST AND THE PRESENT

Already have we seen that in the sixth century, and even at an earlier date, many Irishmen, first as pagans and afterwards as Christians, with arms in their hands, migrated into Scotland again and again, ultimately making the country in great part their own. And now, after the lapse of thirteen hundred years, there is another migration from the same country; but the arms are the sickle and the spade. They are borne by poor men seeking only to be employed at work more remunerative than they could find at home. But whether for conquest or for labor, their clergy, knowing they had souls in danger of perishing, followed in the wake of their countrymen. In the former case, the Missionaries were saints; in the latter, they were men of zeal and courage who knew how to break the ties of flesh and blood in the interest of souls.

For, more than a century ago, the faith had much to suffer in the midst of these people. The Sunday Mass was missing, as also opportunity for sacraments, even baptism and the sacraments of the dying, so that some scarce knew of what religion they were; and when interrogated on the subject you might expect the answer: “I ought to be a Catholic.” Time went on, and the little stream of emigrants from poor Ireland went on increasing; a bad season often swelling the tide into great dimensions. In the cities, large towns, and mining districts they might roughly be estimated at one fifth or one sixth of the population.

The Scottish bishops looked to Ireland for help in minis-

tering to the spiritual wants of their flocks, now become so numerous. That help was given, and is being given, with no stinted hand; and the Scotch and Irish priests are working in harmony and with zeal for the salvation of their people. It is a work of more than ordinary difficulty. The people are Irish or of Irish blood, but if you judged of them by those they left at home, you would greatly err. They left home for the most part but half instructed in their religion; for in those parts of Ireland from which the emigrants went out, two languages were spoken, but neither correctly spoken nor understood. In many cases so deficient was their religious education that sacraments could not be validly administered.

In such a state the Irishman finds himself in the midst of strange surroundings, working side by side with the disciples of John Knox. It is a cold and withering atmosphere, and his soul is ill at ease. If he had the example and influence of a Catholic home and Catholic neighbors, all might be well; but these in the not very distant past he could not always have; and, to crown his misery, he drinks.

Where was the remedy? The local priests failed to bring many to the sacraments and the other practices of religion; and so they bethought themselves of the preaching of missions. The Mission in Ireland forty years ago was in full swing, producing wonderful effects; in England too it was working well. The idea of a general mission was conceived and carried out successfully by the late Cardinal Vaughan, about thirty years ago; he was then Bishop of Salford. By a general mission is understood a mission given simultaneously to all the parishes of the place; the idea being to leave no means of escape for the lukewarm and the hardened sinners. And it proved successful; for, in towns so favored there are during the mission scarce any of the greater scandals among Catholics. The mission is the one engrossing thought and the subject of general conversation;
and those who avail not of the grace of the mission are marked men, and must feel at least uncomfortable in this situation. Alas, for fallen human nature and for evil influences! there is a gradual falling off and, consequently, the mission has to be repeated say every three or four years.

But my readers wish to see the part taken by our confrères in a work so much needed, and of such happy results, and which besides is the principal work of our Congregation.

About the middle of the last century, Robert J. Monteith, a distinguished student of Cambridge, and one of the Scottish lairds, was received, with his estimable lady, into the Church. Seeing the need of a suitable place of worship for the few Catholics around him, and wishing no doubt, to form the nucleus of a congregation, he erected at Lanark, at the cost it is thought of twenty thousand pounds, a beautiful church, presbytery, and schools. Intending the group for a community of priests, his attention was directed by a friend from Ireland, Very Rev. Canon Scully, to the Sons of St. Vincent de Paul, then as now at Castleknock, Dublin, and the offer was soon made to Very Rev. V. Dowley, C. M., the first Visitor of the Irish Province. The offer was tempting; for Scotland was very dear to the heart of St. Vincent. Two of his Sons, as we have seen, had labored and died there; and their memory is still in benediction. What more natural then, than that his younger Sons should desire to tread the soil blessed by the footsteps of their elder brothers, and labor in the same field, though without the hope of a martyr’s crown. Yet, even for a small foundation the young Province of Ireland was not sufficient without help from the Mother-House. This was promptly given by the Superior General, Very Rev. J. B. Etienne, appointing as Superior of the new House, Rev. M. Kavanagh and giving him as companion and co-laborer the Rev. J. Ginouriè a Frenchman.1 A contract was concluded with the

founder, by which on easy terms, suitable and permanent provision was made for the maintenance of two Priests of the Mission.

The above-mentioned priests entered upon this work at Lanark on the feast of Our Blessed Lady, 1859; but the missions, our chief work, were held in abeyance for a few years.

These two confrères have long since gone to their reward, and we may now say of them, that they were about the best selection that could have been made. Although at first his congregations were small, the Superior was indefatigable in preaching and catechizing. The attraction of his sermons and the functions in the beautiful church soon drew a goodly crowd around him. On Sundays people came from great distances, and many, to enjoy the spiritual advantages, and for the Catholic education of their children, settled down to live there, though several miles distant from the places of their daily occupation.

The time had now come for commencing the wished-for work of giving missions. With help from other houses the work went on, sometimes in England, sometimes in Scotland, and was finally appreciated by the priests. Later, the staff at Lanark was increased in numbers and efficiency; at present there are seven confrères, of whom five generally are on missions. The work is continued throughout the year, the month of July excepted, also the week for Annual Retreat, and short intervals for rest and recollection.

As to the manner of preaching, it is done under the eyes of St. Vincent, his "little method" not forgotten, and not "above the heads" of the unlearned. One feature of these missions is more particularly according to the mind of our Holy Founder; and I cannot doubt that he looks down complacently upon it, since it tells in preserving the fruits of the mission.—Towards the end the Sodality of the Sacred Heart is erected, or, if already existing, it is reinforced.
The members, formed into guilds, meet one evening every month for devotions and a lecture; and on the Sunday following they approach the Holy Table. The local priests speak highly of the effect of these monthly meetings in the parishes: when they can see their way to it, they provide a retreat yearly for the members. Some may not approve the working of a parish in that formal way when there is but a single priest in the parish, and no other priest within a convenient distance.

But the work of our missions in Scotland will best be learned from the priest who is now Superior at Lanark. He has kindly written in the course of a mission in reply to some questions addressed to him with a view to this notice. Writing from his mission diocese, Glasgow, he says of one lately concluded in that of Edinburgh: "We had a successful mission at..., including about one thousand and five souls. Of this number, about six hundred received Communion; we put almost five hundred into the Sacred Heart Association, and we got all (seventeen) the Catholic children going to Protestant, to come to the Catholic school. Inclosed letter tells the rest." This letter was from the parish priest telling how his people were changed by the mission, and thanking the Missionaries for the whole-hearted manner in which it was conducted. The writer continues:

"I may say in general the work of the missions here is really the saving of souls, where our poor Irish people are exposed to such terrible temptations against faith and morals. In the archdiocese of Glasgow there are four hundred fifty thousand Catholics, and for those in the city there are just twenty churches, whereas twelve more would be required. ... You ask how Protestants are affected by our missions?

"Well, we pay little attention to how they affect them; and we are of opinion that it would be a very great mis-
take to cater to Protestants at the risk of neglecting our own Irish Catholics, whom we are trying to save from the contamination of heresy and consequent immorality. The Protestants are astonished to see such crowds going to our churches on Sundays, while their own are almost empty. Just one fact bearing on this— Lately I gave a mission at Burnbank, and whilst the Catholic church was filled four or five times on the last Sunday of our mission, a Protestant minister told the priest that two Protestant churches in the place did not count more than forty church-goers, both taken together.

"As to how the priests and people appreciate our missions, I shall best let you know by stating some facts.— There is to be a general mission in Glasgow city next October. Nearly all the churches applied for our Missionaries. We were asked to send thirty-two; but all we could provide were fourteen. I shall take as a sample of the work the missions given by our Fathers since the beginning of Lent this year.—

"At Coatbridge in three churches, St. Patrick’s, St. Augustine’s, and St. Mary’s, there were only seven Missionaries for all three. The population is about forty thousand, of these nearly fourteen thousand are Catholics. As the result of the general mission we had over seven thousand Communions; and we put three thousand into the Sacred Heart Association. The number of men who joined the association was double that of the women, and they are persevering splendidly. In Coatbridge the men far outnumber the women, on account of the works carried on there.

"Our next places were Paisley and Burnbank. At Paisley it was a general mission in three churches. We had the principal church— the number of souls supposed to be eight thousand, and of these we had three thousand nine hundred Communicants during the mission. During a
fortnight at Burnbank there were twelve hundred thirty Communions out of a Catholic population of about two thousand.

"On the working of the Sodality erected at the close of the mission he sets it down as "remarkable that the men keep up the monthly Communion." And of the missions generally that the attendance at the sermons is full and more. "The aisles of the church are filled; and sometimes the altar-steps are crowded. We have sometimes in Glasgow as many as fifteen hundred, seventeen hundred, and even two thousand in the church at a time." And he adds that "the people, even those who live in the neglect of religious duties, are full of Irish faith, with some exceptions, who are lost or nearly so by mixed marriages."

Again, on June ninth, he writes of two of their missions which closed on the previous Sunday.—"The last two missions were blessed by the good God. At ..., there were over fourteen hundred Communions; and the Missionaries put about seven hundred in the Sacred Heart Association. At ..., where there are not many more than a thousand Catholics, we had over eight hundred Communions and we baptized six individuals who were heretofore the victims of mixed marriages."

Your devoted

John Ward, U. P. C. M.

Here indeed is the Messis multa for which no reader will fail to say at least: Thanks be to God!

THE SISTERS OF CHARITY IN SCOTLAND

Within the short period of say, three or four years from the foundation at Lanark of the Priests of the Mission, St.

---

1. In this and other cases the large number of Communions is accounted for by the people of other parishes attending the missions.
Vincent's second Family, the Sisters of Charity, were introduced. (1860). Like that of the priests, theirs was a small beginning, a few sisters in an unpretentious house near the church and the schools of which they were to be the teachers. These schools are of course denominational, but under the government; three departments—boys, girls, and infants. From the beginning, the sisters threw themselves vigorously into their work, and so continued even to the present day. I have not seen the Inspectors' reports recently, but have reason to believe they are, as they were twenty years ago, highly complimentary and entitled the schools to about the highest results obtainable under the system. What a gain spiritually to the increasing young population may easily be imagined.

Very soon another work awaited them. There was no orphanage for Catholics in the whole country; and the sisters undertook the apparently arduous task of raising funds for the building. By two bazaars and lotteries they realized some eleven thousand pounds. Added to this were the large donations of four persons whose names should be remembered and held in honor by the Congregation of the Mission throughout the world.—These are Right Reverend Dr. Murdock, Bishop of the District; Messrs. Monteith, Hope Scott, and Bowie; the last three recent and distinguished converts to Catholicity, and Scotchmen.

Two other instances of a kind, far-seeing Providence should be noted. One, that just at the time when the building would have to be commenced, a fine mansion standing on a demesne of more than a hundred acres was in the market and was bought at what was considered the moderate sum of eight thousand pounds. Here then, within a quarter of a mile from the church, after some changes and additions, was the orphanage ready to hand.

The other was—we shall let Father McNamara speak: "The time was opportune for the undertaking...just then
a feeling of liberality was succeeding the fanatical bigotry which had ruled the Parochial Boards and the Institutions for the poor; and these bodies had just begun at the time to take account of the Catholic children under their care. Accordingly, no sooner was the orphanage established then they began to send the Catholic orphans to it, granting at the same time the means for their support. Thus was the institution placed in the receipt of public funds and raised at once above the uncertainty of casual charity."

In the management of the orphanage a new and independent community of the sisters was established which is known as that of Smyllum, Lanark. Step by step, yet rapidly, it grew into larger proportions, the ever-increasing number of the orphans demanding it, till it counted some five hundred and fifty orphans. There are two separate departments for boys and girls, besides separate departments for the blind and deaf-mute, whose education is conducted also by the sisters.

The institution has been regularly visited by members representing the Parochial Boards which are all Protestant; and, time after time, their reports are so complimentary, that they must find a difficulty in avoiding self-repetition.

Herewith, I insert the latest of these reports, all official, excepting the first two. The first appeared in an illustrated paper of the country with a picture of the orphanage.—Writer unknown, but presumably a Protestant; the other by a Protestant clergyman.

**SMYLLUM ORPHANAGE.**

The Catholic Orphanage and grounds of Smyllum are situated at the western extremity of Lanark. The magnificent buildings and grounds were originally the residence and estate of Sir Richard Honeyman, Bart., a Lord of Session.
"The estate subsequently passed into the hands of Catholics, who purchased it at a very low figure about half a century ago. The building has several times been improved and additions erected. There are several hundred orphans in Smyllum at the present time. The buildings are now most extensive, and very completely equipped for the purpose. The children are well taught and well cared for by a band of Sisters voluntarily devoted to this work. The institution is admirably conducted, and is a credit not only to those engaged in the work, but to the County in which it is situated. Those who leave the Institution and grow up to be men and women look back upon it with feelings of the greatest pride and reverence, which is a high tribute to its character."

April 7, 1904.

I have just had the great pleasure of visiting the orphanage and of seeing the children. I have been greatly delighted with everything that I saw and especially with the evident happiness of the children and the Christ-like work done by the Sisters.—B. W. Randolph, DD., Principal of Ely Theological College.

May 10, 1904.

We, the following members of Caddar Barish Council have to-day visited Smyllum Orphanage, and have pleasure in bearing testimony to the excellent way in which the Institution is managed.—William Davidson, A. R. White, Alexander Campbell, James McLelland, Inspector; accompanied by the following ladies:—Mary A. Davidson, Margaret T. White.

June 9, 1904.

We have visited this Institution for over thirty years and each year shows considerable progress and vitality. Each department seems now to be about perfect. Our
children have much improved in appearance and look healthy and happy. Such a well conducted Institution for the training of destitute children is a blessing to the district.—James Wilson, James Mac. Donald.

COPY OF INSPECTOR’S REPORT

on the

Smyllum Blind and Deaf-Mute Schools.

June, 1904.

“I was remarkably well pleased with the appearance made both by the deaf-mute and blind pupils. The children are tidy, attentive, and obedient. They are evidently interested in their work, and anxious to do credit to their teachers. They are taught with much care and ability, and under the circumstances, they have made surprisingly good progress.—R. Harvey, H. M. I.”

Meantime the sisters of the original house in charge of the parish schools have been successfully conducting another orphanage on the boarding-out system, which some would seem to prefer. And so, the Catholic orphans of Scotland are the more sure to find a safe and comfortable home in the centre of the country. There are four other houses of our sisters engaged in different works of charity without let or hindrance. Altogether it is clear that the Catholics of Presbyterian Scotland are at the present day more than tolerated.

Would that as much could be said of a country which is still called Catholic and, until lately, was our glory and our pride! It is, however, comforting to know that if the Church loses in one country she gains in another; if she is persecuted in France it is to the gain of infidel China and the republics of South America. Although the great increase of Catholics in Scotland is but very slightly owing to conversions, it will not, we have reason to hope, be al-
ways so. Already there is a softening of sectarian bitterness, and here and there our missions are attended, though not largely, by Protestants; now and then a bona fide conversion is registered, and the papers speak favorably of the missionary work. These are auspicious signs for the future, yet they should not encourage controversy, except it be as St. Vincent would allow, by way of a side-wind.

The preaching that will tell, sooner or later as God wills, is that of example. The self-denying lives of the priests and the sisters; and other such communities who are doing wonders in reforming the lives of our people, are removing obstacles to conversion. May we not then hope in the not very distant future for a more abundant harvest, when the eyes of many, who are not with us now, will be opened to the monuments of Catholicity, scattered through the land, and they will be led to inquire more about the Faith that erected them than about the lives of their inmates.

J. Carpenter, C. M.
St. Joseps’h, Blackrock, Dublin.

SPAIN
ORENSE

Letter from Father Beade, Priest of the Mission, to Father Horcajada, Madrid.

Orense, July, 1904.

I purpose to give you a brief account of the little family, composed of three priests and a brother coadjutor (we have two at present) who began this establishment on December 10, 1902, and who just now occupy, in this city, the first story of the house, No. 23, Alba Street.

The foundress, Sister Eugenia, generously devoted to it all her patrimony, with no condition except that of celebrating, on certain days, Masses for the eternal repose of the
souls of her father, Anthony Figueras, and her mother Maria Rodriguez. On the fourth of November, Monseigneur, the Bishop, gave the following decree: “With regard to what concerns us, we grant the canonical authorization asked of us, for the establishment in this capital, of a residence for the Priests of the Mission of Saint Vincent de Paul, in order that they may discharge the functions proper to their institute.

From what I have written you will perceive that the object of this foundation is not specially determined: its works are left to our selection.

Perhaps you will say: No doubt you have become so many holy anchorets?—Not at all.—Well then, what are you doing?—We hear many confessions; preach in the city, sometimes in the country and, once a week, at the prisons. We give religious instruction in the schools of the Daughters of Charity; we catechize the schools of the Conferences of Saint Vincent, of the Society of Catholic Workingmen. Monseigneur, the Bishop has confided to us the direction of the Congregation of Saint Louis, and we endeavor always to do the holy Will of God. These numerous occupations so well fill our days that often we have not time to breathe.

From all this you may conclude that the beginnings of our house, though very humble, have done something to advance the glory of God and salvation of souls. We hope for further developements wherein it will be given us to do good on a larger scale and to establish all the works appertaining to our Congregation.

Richard Beade

Orense, a city of Gallicia, the principal place of the province and of the district, 410 kilometres north-west of Madrid, and 40 kilometres from the frontier of Portugal, is situated on a hill overlooking the left side of the river Mino, on whose banks arise magnificent granite rocks, about 144 metres high. It is the station of the railroad between Montfort and Vigo. Its population numbers 14,000 inhabitants. Orense possesses an episcopal...
see. The bridge across the river is fine and is believed to be of Roman construction: it was formerly defended by a castle. It is conjectured that the name Orense comes from the Latin *Urentes* (*Aquae Urentes*) on account of the hot springs in the vicinity. The environs are very beautiful, thickly inhabited and well-cultivated.

---

**ITALY**

The circular letter of the Superior General, found on the first pages of this number, notes with satisfaction that the direction of several seminaries of Italy has been confided to the devoted care of the Priests of the Mission. Our readers will, no doubt, gladly welcome the map of Italy and the details, both material and geographical, that we offer concerning each of these institutions.

**Cerreto Sannita** (not to be confounded with Cerreto d’Esi and Serreto di Spoleto) is a city of the province, 50 kilometres N. N. W. of Benevento (Central Italy). It is the principal city of the *circondario* (the district) and is situated upon a hill between Biferno and Cervillo, tributaries of the Volturno. It has a population of 6,000 inhabitants, and is the seat of a bishop. It is the ancient site of *Carnetum*, near which Pyrrhus was defeated by the Romans, 275 B. C.

**Larino.** A provincial city 35 kilometres N. E. of Campobasso. (Molise, Southern Italy). It is the principal city of the district and is situated on the right bank of the Biferno, a tributary of the Adriatic. This city is a station of the railroad from Campobasso to Termoli. The population numbers about 6,870 inhabitants. On a neighboring hill may be seen the ruins of the ancient city of *Larimum*.

**Molfetta.** A maritime town of the province or lands of Bari (Pouille, Southern Italy) and the principal town of the district, is 30 kilometres E. S. E. of Barletta on the Adriatic Sea. It is a station of the railroad from Ancona to Otranto and is also a port of fishing and coasting trade. It has a population of 29,700. Molfetta is a bishopric. Viewed from the sea, the high white houses of the town and the ruins of its fortified centre, present quite a picturesque appearance; the castle wherein Otho of Brunswick was imprisoned in the fourteenth century and the cathedral are the principal objects of interest.

**Nardo.** City of the province of Lecce, or Territory of Otranto (South-
ern Italy); of the district and 15 kilometres N. N. E. of Gallipoli; it is situated on a hill 6 kilometres from the Gulf of Taranto. The inhabitants, about 10,686, are manufacturers of cotton and woolen goods. This was the *Neritum* of the Romans. It possesses a fine cathedral of the fifteenth Century.

**Noto.** (In Sicilian *Notu*). A city of the province, 25 kilometres S. W. of Syracuse (Sicily, Southern Italy). It is the principal city of the district on the left shore of the river Noto, 6 kilometres from the Ionian Sea, and is the terminus of a railroad coming from Catana, which is prolonged towards the South. Its inhabitants number 18,240. Noto is built at 8 kilometres N. W. of the site of *Noto Vecchio*, the ancient *Necetkum*, and was destroyed by an earthquake in 1693. It is consequently a new city, regularly built, and contains some handsome edifices. The country is fertile and is dotted here and there with handsome villas. Noto gave its name to *Val di Noto*, one of the three departments (*compartimenti*) into which Sicily was formerly divided.

**Nuoro.** Provincial town 85 kilometres E. S. F. of Sassari (Sardinia, Italy). Principal town of the district situated on a mountain north of the valley of the Mannu, a tributary of the Gulf of Orosei. Population 6,210. It is noted for its mineral springs, quarries of marble, lead and sulphuret of iron mines, also for the manufacture of woolen goods. In the environs are several ruins of prehistoric structures.

**Sessa Aurunca** (district of *Sessa Cilento*). A city of the province of Cassereto or Terre de Labour (Campania, Southern Italy), of the district and 30 kilometres E. N. E. of Gaeta, is situated on a volcanic hill near the left bank of a small stream, tributary of the Garigliano; Population, 5,980. It has an episcopal see. This city is identical with the *Suessa* of ancient history.

The decree of the Council of Trent relative to the erection of seminaries was one of the most important decisions of that great assembly. Many difficulties were to be surmounted. In France, it was only gradually during the seventeenth century, that the repugnance to the common life could be overcome. In Italy, the division of territory into dioceses of small extent presented another obstacle, because, for the organization of so important a work as that of the seminaries, funds were necessary; it was important to obtain students who would be able to defray expenses as otherwise the burden of support would be too heavy for
the 'institutions; a body of men must be brought together, wholly devoted to the work, professors and directors, to whom salaries sufficient for maintenance, must be assured. Hence the obligation of establishing seminaries in convenient localities for the accommodation of students from neighboring dioceses of small extent, recent facilities of communication rendering the measure practicable.

Interesting experiments of the work have been variously made in Italy and are cordially encouraged. Time will show the result. In the meanwhile, God will bless the devotedness of those who consecrate themselves to the noble duty of forming worthy members of the clergy.
MAP OF ITALY
AND
SWITZERLAND

—50-51—
ITALY

Italy, anciently called Saturnia (the Saturnis tellus of Virgil) and again Italy from King Italus, occupies to-day (1904), as formerly, an area of about 290,000 square kilometres and has a population of 32,000,000.

History. Italy, the inheritance of the Roman Empire by the right of territory and name, was in turn ravaged by the barbarians, Lombards, Goths, etc. In the eighth century, Charlemagne erected the kingdom of Italy in favor of his son Pepin and organized the patrimony of St Peter, originating the Pontifical States. Many small states were formed during the Middle Ages. Napoleon I., temporarily overturned these conditions, but the Congress of Vienna, in 1815, restored to the Pope his states. After the war of 1859 against Austria, the king of Sardinia and Piedmont gradually invaded the other states, including the Pontifical, and then, aided by Garibaldi, the kingdom of Naples. Finally, his troops entered Rome by the breach Porta Pia, September 20, 1870. The estates of the Church were confiscated, only the Vatican and Lateran in Rome and a country house, Castle Gandolfo, being left to the Pope.

The Pope resides at the Vatican. He is elected by the Cardinals whose number is fixed at seventy. For this purpose they meet in concave as they did in 1904. Italy is represented by thirty-nine Cardinals, the other nations number twenty-six. In Italy there are forty-seven archiepiscopal sees and two hundred and six bishoprics.

SWITZERLAND

Switzerland, so named from one of its cantons (Schwitz), or the Helvetian Confederation, is situated north of Italy; it has an area of 42,000 square kilometres, and a population of three millions.

It is composed of twenty-two cantons, nine of which are Catholic, seven Protestant, and six of different denominations. The federal capital is Berne. It has five bishoprics; Bâle (residence at Soleure); Coire; Saint Gall; Sion, in Valais; Lausanne, and Geneva (residence at Fribourg). A bishop resides at Lugano and is also apostolic administrator of Tessin.

The Establishments of Missionaries is included in our chart.

For the Establishments of the Daughters of Charity in Italy and Switzerland, see Annals des Dames de la Charité.

https://via.library.depaul.edu/annals_en/vol12/iss1/1
POLAND

PROVINCE OF WARSAW

RELIEF GIVEN TO THE WOUNDED BY THE
Daughters of Charity

Five years after sending the Daughters of Charity into the kingdom of Poland, St. Vincent admired the designs of Providence in their regard, since from the beginning of, their labors on foreign soil events were so regulated that they were enabled to pursue the same works that engaged the Company in the cradle of their vocation.

They arrived in Warsaw in 1652. War was declared in 1655 and the army of Sweden, soon threatened the very capital. The Queen, compelled to seek an asylum in Silesia, took with her the Daughters of St. Mary and three Sisters of Charity. These last, taken from works they had greatly at heart, consoled themselves by visiting and nursing the sick and in teaching poor children at Oppeln. Providence was about to intrust them with a new work to which their sisters of France had for a few years past devoted themselves in a true spirit of sacrifice and self-abnegation. The troops of the invaders had retired and the Queen could return with her court to Cracow. Not far from the ancient capital of Poland she found a number of wounded soldiers gathered in the ambulances; these she confided to the care of the Sisters of Charity.

We will quote St. Vincent de Paul's own words when in the joy of his heart he imparted the good news to his Daughters in the Conference of September 8, 1657:

"I will now tell you something, which, no doubt, will cause you much joy. It is from a letter written me by one of our Congregation in Poland, in which he mentions the siege of Warsaw, and at the same time, says: 'The Queen has sent
to ask for Daughters of Charity and myself to take care of the poor wounded soldiers. Oh, what consolation does this news afford me! What! Daughters of Charity of the Mother-House of Paris, opposite St. Lazare’s, to go and attend the wounded soldiers, not only in France, but even in Poland! Ah, my Daughters, was there ever anything like this? Have you ever heard of such a thing as women going to the army for such a purpose as this? As for me, I never have, nor have I known any company which did the works that are done by yours. Ah, my Daughters, how much this obliges you to give yourselves to God with your whole heart, and affection to serve Him in your vocation! For God has great designs over you which He will accomplish, provided you are attentive to what is said to you, and faithful to the practice of your Rules. Ah! my Saviour, is it not admirable to see poor sisters going to a siege, and for what? To repair what the wicked have destroyed. Yes, men go there to destroy and kill, and you go to restore life (for it must be that amidst the carnage there are some poor souls in the state of mortal sin) and behold poor Daughters of Charity go to do all in their power to send them to heaven."

Since 1654, when the first sisters were sent to Calais to care for the wounded, St. Vincent frequently spoke to the sisters of this employment, instructing them in the spirit which should animate their work, the great good they would effect, the amount of merit to be acquired, and the snares to be avoided: he traced the line of conduct to be followed in the various circumstances in which they might be placed while serving the wounded. As their Founder, he had the grace and the mission to establish on solid foundations a work which was destined to be one of the functions of the Company and to effect in future times, throughout the world, the good realized in France, under the eyes of the Saint.
More than two centuries have elapsed and from the height of heaven the holy Founder has seen his Daughters at various intervals called to the service of the wounded in the unfortunate land of Poland for which he so fervently prayed and caused others to pray and where God has permitted this Church to be so persecuted, afflicted, and in some localities, annihilated.

SERVICES RENDERED TO THE WOUNDED DURING THE LAST INSURRECTION OF POLAND IN 1863.

In 1863 Poland made another effort to recover her independence, to secure liberty for the country, and to insure that of our holy religion. The beginnings were most encouraging, the little army of volunteers enjoying a success deemed marvelous. A committee organized for the care of the wounded, applied to the Visitatrix of Warsaw for Sisters of Charity;—the situation was delicate; passports were to be obtained from the government to give their services to those who were its declared enemies. Yet, should the Daughters of Charity refuse assistance to the unfortunate sufferers, who were, moreover, abandoned? Though dreading a refusal, the Visitatrix determined to present her petition; to her great surprise the passports were secured without difficulty. The four sisters called for by the committee and a physician immediately left for Poddembice, a town some distance from Warsaw, where an ambulance had been established in a castle placed entirely at the service of the wounded.—The sisters were obliged to separate, as other wounded victims claimed their care in a locality, at a distance of about two hours journey.

For several days all went on well; God blessed the sisters with good health and nothing was wanting for the service of the sick; the ambulance was furnished with all necessaries by the neighboring proprietors. But suddenly, with sound of drum and music the Russian army entered
Poddembice by night. At once the city was declared in a state of siege and the poor wounded, considered as insurgents, were by that fact, prisoners of war. What fate awaited them? How were they to be provided for, all communication being cut off? Such thoughts preoccupied our sisters; it is easy to understand their anxiety. Nevertheless on them rested the responsibility of the care of their dear sick and something must be done. So the next morning, putting all confidence in God and the Blessed Virgin, they sought the colonel wondering how they would be received.

Having arrived at the door of the house he occupied they were respectfully saluted by the soldiers and immediately conducted to the officer. With great kindness the colonel asked the object of their visit. —They told him with great simplicity that they were attached to an ambulance for the service of the wounded and sick, that provisions for them were furnished by the neighboring benefactors; that the service of the sick sometimes obliged them to leave the city and even transfer the sick, but now the gates of the city being closed they were at a loss how to manage.

The colonel answered with a kindness that left no room to doubt the sincerity of his words. “My Sisters, be not troubled. The gates will always be opened to you. You can come and go with or without your sick. Your cornette is your passport, you need no other; no one shall have the right to search the conveyance in which you may be; the provisions destined for the ambulance will be forwarded to their destination.” Encouraged by these words the sisters continued to plead the cause of their suffering charges. “Colonel,” they said, “among our sick some are in a precarious condition, having had various amputations and if soldiers were seen abruptly entering the wards it would excite them and the consequences might be fatal.” “Be tranquil, my good Sisters,” replied the officer, “we shall respect your sick and do them no injury, continue your kind
care of them and assure them no harm shall be done.’ The sisters could scarcely believe their own hearing and thanking God with all their heart they invoked heaven’s benediction on the good colonel.

A few days after this, search had to be made in all directions for a deserter. Two officers come to the ambulance and asked to see the sisters. “We are under orders,” they said, “to seek for a deserter and must visit the wards of the wounded as well as the whole establishment. Kindly inform the sick so that they may not be alarmed at our appearance and for their greater comfort we beg you will remain in the wards whilst we are there.” After having inspected the whole castle without finding the unfortunate fellow they were seeking, the two officers informed the sisters that they could not dispense themselves from visiting their private apartments. After having gone with them to such as served for refectory and community-room, the sisters threw open the door leading to their little dormitory: but the officers halted exclaiming: “No, my Sisters, we will not enter there for well we know you would never permit a man to cross that threshold.” Saying this they retired, after apologizing for having occasioned so much trouble.

“You may leave the city and return alone or with your sick, no one will have the right to interfere with you,” had said the kind colonel. This was an encouragement delicately given the sisters to effect the departure of the sick and at same time an assurance that they would not have the sorrow of seeing them made prisoners. The sisters continued their work of charity and left Poddemice only after the last of the wounded had recovered sufficient strength to be conveyed to their homes.

Truly do we recognize in the benevolent sentiments of a colonel and other schismatical Russian officers towards the humble servants of the wounded soldiers the providential protection of God!
We will now recall the services rendered by our sisters during the war between Russia and Turkey. This we shall do briefly as a more detailed account will be found in the Annals of 1879.

SERVICES BESTOWED ON THE WOUNDED DURING THE WAR BETWEEN RUSSIA AND TURKEY (1877-1878)

As soon as war was declared a committee was organized at Warsaw for the relief of the wounded. This society known as the Red Cross had as president, Madam, the Countess of Kotzebue, wife of the Lieutenant Colonel of Poland—and as active auxiliaries the Sisters of the Red Cross (belonging to the Russian Church).

From the beginning of hostilities the Daughters of Charity were nursing the sick in all the hospitals where wards, wholly devoted to the work, were organized to accommodate the many victims brought from the seat of war in the interior of the country. Happy in the discharge of their holy duties, they ambitioned no wider field. Though the greater number of the poor sufferers were schismatic Russians, they esteemed and loved the sisters as their mothers; in their ignorance but good faith they did not even know of any difference between their religion and Catholicity, and yielded gently to the happy influence that surrounded them, soothing their pains and aiding them to be patient and confident in God. The sisters were obliged to be very prudent; they were not to give to these soldiers medals or crosses—only pictures were permitted and the poor patients would ask for such as represented a Sister of Charity. “Oh! do give me one,” exclaimed a soldier, “so that I may some day show it to my family and tell them it was the good sisters who wear those big white bonnets who consoled me and saved my life. O Sister, without your care I must have died; May God reward you for all you
have done for me:” Gratitude alone drew from them these or similar words and the tears which accompanied them testified to their sincerity.

Like to the first sisters in the time of St. Vincent, God called the Daughters of Charity of Warsaw and gave them “the courage to go to the army,” according to the expression of St. Vincent, and even as far as Turkey.

The principal members of the Committee of the Red Cross thought of asking for the Sisters of Charity to nurse the sick on the sanitary trains. Certain difficulties presented themselves, but the Visitatrix yielded in view of the opportunity of relieving the sick and of being useful to the dying. The Daughters of Charity and the schismatic Russian Sisters of the Red Cross would have both their occupations and their apartments distinct from one another. On September 20, 1877, the Daughters of Charity were installed in the compartments of the sanitary train.

Let us say a word regarding the habitation of the sisters in which they were to remain for nearly a year. A car was placed at their disposal containing five beds suspended one above the other, as in the cabin of a vessel. This served first as dormitory; again, it was their Community room where they performed their exercises of piety and to which they might retire to work when the service of the sick allowed some moments of leisure. Contiguous to this car was a compartment transformed into a pharmacy, entirely under the control of the sisters. Other cars followed supplied with beds prepared for the sick and wounded; each car containing eight beds. These various departments communicated one with the other by means of small doors, so that one could go through the train without descending, which arrangement was of absolute necessity to facilitate the service of the sick, particularly at night.

At the other end of the train, attached to the compartments destined for the sick was a division for the chaplain
who was provided with a portable altar and everything necessary for the celebration of Mass and the administration of the sacraments; thus the sisters enjoyed the consolation of assisting at the Holy Sacrifice and of receiving the Blessed Sacrament. Quarters for physicians, Surgeon’s aids and infirmarians; a dining room, kitchen, dispensary and a compartment for the Sisters of the Red Cross completed the train.

It was in this company the Daughters of Charity quitted Warsaw on the twentieth of September to go to Jassy in Moldavia. It would be difficult to describe the joy of the soldiers when, on the arrival of the train, they saw the cornettes. The sight of the sisters recalled to some memories of the Crimean war; these had ever cherished a grateful remembrance of the devoted care they then received; to others they were known by reputation; all believed they perceived in them angels bearing tidings of salvation. The military officials testified the greatest possible good will in their regard.

The sisters did not remain at Jassy; two hundred and sixty sick soldiers were immediately placed under their care and they were ordered to take them to Moscow, where they were to remain only long enough to place the sick in the various hospitals of the city, then to return immediately to Jassy to conduct three hundred other wounded to Kharkow; in this way during eleven months they accompanied more than twenty transportations of wounded men, traversing the vast empire of Russia from North to South, East to West,—encountering variations of climate; constantly passing from the excessive heat of the South to the bitter cold of the North: yet in all this, they experienced no serious results from such sudden changes that often proved fatal to persons of more robust health and who, moreover, were not exposed to the fatigues endured by our sisters. God’s providence that had placed them with these
unfortunate victims so worthy of Christian Charity, had indeed protected them in a visible manner. During their journey serious accidents had befallen the trains on which they were, yet from each one of these mishaps they came forth safe, finding therein new motives of gratitude and of confidence in God.

What was the spiritual harvest gathered by the generous devotedness of our sisters during these many months in the service of the sick among whom there was but a small number of Catholics? We cannot solve the problem. It is God's secret. But some words from the Conference of our Blessed Father, (June 9, 1658), will help to answer the question: "Above all, my dear Sisters, never say: Do not send me to the soldiers, for I have heard that they have been so thankful for the favor that God has done them in sending you to assist them, with no other motive or interest but the love of God, that they have said they see well, that God is the protector of the poor and the miserable. See then, my Daughters, what good you do since you cause these brave men to acknowledge the goodness of God and to think that it is He who renders them this service." We have also noticed the gratitude which the Russian schismatical soldiers evinced in so touching a manner and find therein a new proof that the words of St. Vincent are realized in all times and in all countries.

The Committee of the Red Cross, desirous of testifying its appreciation of the services rendered by the sisters in the ambulances and sanitary trains offered a magnificent ciborium to the Central-House of Warsaw upon which was engraven: "Blessed are the merciful for they shall receive mercy," this was accompanied by a tribute of esteem and gratitude from the lady president of the association in these terms: "You have edified all around you; your devotedness, spirit of sacrifice, and forgetfulness of self, have won universal admiration, it is plainly seen you are true
Daughters of Charity—you not only wear the Habit, but your works prove it is not worn in vain. Others call themselves Sisters of Charity and don the costume, but they have not the vocation, nor do they understand its spirit. These sentiments, expressed by a Protestant at the very moment when she presented the sacred vessel which was to contain the Blessed Sacrament, may be considered as an indirect homage rendered to the Catholic Church wherein the Sisters of Charity find the secret of their strength.


As soon as war with Japan was declared, a great patriotic movement was made throughout Russia. Enormous sacrifices were made to organize sanitary trains, ambulances, and to secure support for the families of the soldiers sent to the seat of war. A large number of Russian schismatical Sisters of the Red Cross left immediately for the ambulances.

The people of the kingdom of Poland were also aroused, but by a different sentiment. They feared an uprising that would have no other end than to draw down new evils on their ill-fated country. Fortunately influential Poles, men who thoroughly understood the situation and who were convinced that patriotism is a virtue only when it seeks the true interests of the country and is guided by reason and the light of faith, were on the watch and by prudent measures arrested the rising disturbance and in concert with the police, prevented evils that would have had many victims.

Animated by views of benevolence and prudence, the aristocracy of Poland encouraged by the Archbishop of Warsaw, Mgr. Papież, and under his guidance, conceived the plan of forming a Committee to collect offerings to secure spiritual and corporal aid for their countrymen. As soon as
the project was organized, His Grace resolved to apply to Sister Sikorska, Visitatrix of the Daughters of Charity in Poland, for sisters, in case the government would permit the organization of a Catholic ambulance, for he earnestly desired to confide the work to them. He was of course answered in the affirmative.

Having the assurance that the sisters would undertake the work, the Archbishop at once repaired to the Governor General of Poland to obtain the necessary authorization for the realization of his plans. He easily secured leave to collect offerings for the purpose. As to the establishment of the ambulance, the Governor promised to refer the matter to the authorities at St. Petersburg at once, and to use all his influence to further the project. He then expressed the desire to examine the official papers, preserved by the Society of the Red Cross, relating to services rendered by our sisters during the Russo-Turkish war of 1877 and 1878. Having arrived in Petersburg, the Governor General immediately sent a telegram announcing that the ambulance of Warsaw was approved, that it would be under the guardianship of the International Society of the Red Cross, and that Her Majesty, the Empress Maria Fedorowna graciously accorded it her protection.

The committee at once set to work: the result of the first session was the collection of sixty thousand rubles (forty-eight thousand dollars) which sum was placed at the disposal of the Archbishop. An auxiliary committee was then organized for the especial service of the ambulance.

Whilst the members of the Catholic committee, animated by Christian charity, were devoting themselves regardless of fatigue or sacrifice to the work, they became the object of contradiction. It was necessary this undertaking should bear the impress of the seal that ever marks the works of God. The sisters conducted themselves in this delicate circumstance as St. Vincent would have advised
had he been on earth. Avoiding all discussion, they answered very simply, that they would give no decision in the matter, that their place was always near those who were abandoned, suffering, and in need of consolation. Quietly, avoiding all display, they continued their personal preparation for the long journey. Though the sisters had no other ambition than to remain hidden and unknown, the appreciative world, but a world truly benevolent and Christian, deemed it a duty to manifest its esteem, and we may say, it still claims the right to follow the sisters in their journey with interest and admiration. Owing to this gracious assumption of right, we the sisters of those five dear missioners, can also follow the sanitary train of St. Vincent de Paul which bears them towards Siberia and to the confines of Japan and China. In fact, communication with Warsaw is so difficult that it is entirely owing to a few letters, reaching us indirectly, and the information given by persons who have seen our sisters at work or by means of newspaper clippings eagerly gathered, we have been able to furnish items so well calculated to instruct and edify. This indeed is our privilege for the ancient Province of Poland has never ceased to be a living branch of the tree planted by St. Vincent.

It is from the Catholic Journal above mentioned that we extract an article entitled: “Our Sisters of Charity.” “The occupation of the Sisters” it goes on to say, “is to educate the orphans and to form them to useful labors; they also visit the poor, procure for them necessary aid, and are employed in nursing the sick. Their active service in the hospitals is well known. Not content with carefully fulfilling the orders of physicians and giving the remedies at the right time, they moreover, by words of encouragement and hope greatly comfort the sufferers. Our people know and venerate them. They may serve for each one of us as a model of the perfect accomplishment of duty,
no matter how difficult. How do our medical men regard their work in the hospitals?—Some information, gathered from reliable sources, seems to be very appropriate at a time when five Sisters of Charity are about to set out with the ambulance for the far off East. I have at hand the testimony of three physicians; each of a different religion yet all unanimous in rendering justice to the Sisters of Charity: The first, Professor Maximoff, a Russian schismatic, surgeon-in-chief of the Hospital of the Infant Jesus at Warsaw; the second, Doctor Ciechowski, surgeon and medical doctor of the Hospital of St. Roch at Warsaw; and the third physician is Doctor Diehl, a Protestant attached to the Hospital of the Blessed Virgin in the suburbs of Prague, who holds the Sisters of Charity in highest veneration."

Let us return to our ambulance. God evidently blessed the work; considerable sums of money were collected; the committee, already mentioned, labored energetically under the direction of the Canon Chelminski, who shrank from no difficulty and reanimated the courage of all concerned. His aids were a physician; several gentlemen well known for their devotedness and intelligence, who enjoyed the confidence and esteem of the public; and two of our sisters. Preparations for the undertaking consumed three months, which was not long when we consider that there was question of so great a work, as an ambulance destined to be as perfect as possible in its every detail.

Let us now attempt the description of this ambulance fitted out at Warsaw and destined for transportation to the far East. It is composed of eight cars or divisions, covered with material impervious to rain, and lined with cloth as protection from cold. Two of these compartments are destined for the sick or wounded; one for officers; one for operations; one for the sisters; one for the chaplain; this
last divided into two parts, one of which serves as the chapel. Another division is appropriated to the two surgeons and the director of the ambulance; the eighth is consigned to the infirmarians. In each division there is a large Crucifix and an image of Our Lady of Czestochowa (Tchenstokhowa) — a miraculous picture of the Blessed Virgin, greatly venerated in Poland. A small altar, and a large statue of St. Vincent de Paul under whose protection the ambulance is placed, adorn the chapel. The ambulance carries twelve small stoves, heated by naptha, for the various divisions, and all necessary articles for the use of kitchen and table, as well as for laundry purposes. It has a store room well supplied with provisions of all kinds; meats, vegetables, in a word, with everything necessary for the sick and for the staff of the ambulance. An effort was made to provide for all emergencies, as these were to be expected while traversing a land where at all times it is difficult to obtain provisions, but especially now on account of the number of troops occupying the country. The pharmacy is provided with drugs of all kinds, instruments for the operations, bandages, dressings of various kinds, and an abundant supply of linen and garments for the sick.

On her part, the Visitatrix, occupied herself in providing for the personal needs of the sisters; adding to the ordinary clothing such articles as the exigencies of climate would require in a country which knows only three months of warm weather, the cold being excessive during the rest of the year. An order was given to procure for them under-garments of flannel and raw silk, this fabric being necessary as a preservative from certain insects which abound in that country: they had also to be furnished with furred garments. The committee had amply provided for all these expenses and at the desired moment all was ready.

Two of the five sisters chosen for the expedition had been employed in different hospitals; on leaving their
missions for the work of the ambulance, they were the objects of the most delicate and unexpected attentions on the part of the administrators. At Skierniewice, where one of the sisters had devoted herself for years to the service of the sick, the officers of the hospital made the most touching adieus and the Superintendent of the district, a schismatic Russian, offered her a silver image of Our Lady of Czestochowa, with an engraved inscription, begging her to wear it on her breast in order that the Virgin would protect her in moments of peril. The guardians of the hospital caused a solemn Mass to be celebrated for her intention the day of her departure at which they assisted; they bade her adieu with tears, and accompanied her to the station. To the sister selected from the Hospital of the Infant Jesus at Warsaw, Doctor Maximoff, a Russian schismatic, offered in the name of the hospital staff, a medal and chain of gold bearing the image of Our Lady of Czestochowa with an engraved inscription begging her to wear it, so that in that strange country, where she would be far away from those near and dear to her, the Holy Virgin would guard her from all danger. Count Wielopolski made a farewell address in the name of the administration. These friendly manifestations, though tendered with quiet dignity, were cordial and sincere.

The departure of the sisters had been fixed for the seventeenth of May. A month previous the five chosen ones were assembled at the dear Central-House where they had made their Seminary, and which had received the first Daughters of Charity sent to the kingdom of Poland by St. Vincent de Paul and the Venerable Louise de Marillac. These sacred walls seemed to repeat the instructions with which they had been nourished in the beginning of their holy vocation and the advices which they continued to receive from the same source. Our dear travellers prepared for their new and important mission by an annual retreat.
during which they could meditate at leisure on the words of our Venerable Mother addressed to her first Daughters of Warsaw. “I beg of the goodness of God to make you understand the importance of the employment for which you have been chosen; this knowledge will inspire you with great humility and confidence and be a powerful motive not to render yourselves unworthy of so great a grace. To secure this you must die to self by the mortification of your senses; your hearts being thus freed from all attachments, will be filled with the love and grace of God in order that the sacrifice you offer to the divine Majesty and the service rendered to the poor may be agreeable to His infinite Goodness.” Another consolation was afforded them: they were providentially enabled to place themselves in an especial manner under the protection of the Blessed Virgin by making a pilgrimage to the shrine of Our Lady of Czestochowa. Fortified by the grace granted to souls whose only aim is to devote themselves to the glory of God, they peacefully prepared for the mission without suffering themselves to be disturbed by the distressing rumors that were now being spread; the panic was increased by an order given by the military authorities, to transfer to the interior the women and children belonging to the sections of country occupied by the army. At the moment they expected to consummate their sacrifice, they were informed that the departure of the sanitary train had been delayed till the third of June owing to the transportation of vast number of troops ordered to the seat of war. The sisters utilized the intervening three weeks in perfecting themselves for their work by going to a neighboring hospital at the hour when wounds were being dressed and also by studying the Russian language with which they were not familiar.

The Archbishop honored us by coming to the Central-House and offering the Holy Sacrifice on the eighteenth,
of May, for the intention of our dear missioners. After Mass, His Grace addressed a few words of encouragement to the sisters, commenting on the Gospel of the Good Samaritan. He said in terminating that he was pleased to see in his own country and diocese Daughters of Charity as courageous as those he had met in France, setting out gaily for Constantinople and other foreign countries; he had great confidence that God would protect them in all dangers and reward their generous sacrifice by enabling them to effect great good, not only through the consolation and support they would give to Catholics, but by the salutary influence they would exert over schismatics and infidels, and he hoped that the remembrance of their passage through that distant land should never be effaced. He heartily thanked the kind Sister Visitatrix for having so generously lent her cooperation to this great work of mercy by giving her sisters and selecting them especially for this mission. Addressing the sisters of the seminary he urged them never to forget the example given by their elders, he dwelt upon the noble sentiments that induced the great sacrifice—zeal for the glory of God and love for the salvation of souls: he exhorted them to do all in their power to be well penetrated with the truth of the maxim, that a true daughter of St. Vincent de Paul is ever characterized by the spirit of sacrifice. The five sisters then knelt at the foot of the altar and His Grace gave them his solemn benediction. In the community room the venerable pastor, surrounded by the sisters, spoke a long time to those who were about to leave: he assured them that the committee had promised all possible assistance and that he had urged that nothing should be spared conducive to the comfort of the sisters and the sick. As the typhus fever constantly prevails, a large provision of red and white wines had been secured in order to provide generously for the sick. He also
recommended them not to hesitate to give money as alms to those who would leave the ambulance, in order that remembrance of the charity exercised towards them, would help these men to comprehend the goodness of God.

The presentation to the Governor of Warsaw of all who composed the personnel of the sanitary train, which had been announced for several days, took place on May twentieth. Monseigneur the Archbishop, assisted by Canon Chelminski, wished to introduce the little colony himself. The Governor General and his wife gave to each one a most gracious reception. Addressing our sisters they congratulated them on the generosity with which they had so willingly embraced a difficult and far distant mission; they offered best wishes for the success of such a work of devotedness, so important for the welfare of society, for they were persuaded that the sisters would not only dress the wounds of the soldiers, but that they would exert over them the happiest moral influence. They spoke in French while expressing their satisfaction and gratitude to our sisters. All the assembly withdrew from the palace charmed by the reception extended to them.

The succors destined for the sick and wounded of the Russo-Japanese war were divided into five distinct sections each of these having an especial destination. The fifth division was that of Warsaw with the official title of St. Vincent de Paul: that name so dear to us will now be known throughout Russia from the capital even to ice-bound Siberia.

Three days previous to departure an order was received from St. Petersburg requiring the photographs of all belonging to the ambulance. Our sisters could not refuse. It was agreed that the photographer delegated by the government should come to the garden of the Central House. The five sisters, the chaplain, Count Orlowski, superintendent of the ambulance, the two surgeons, their
aids, and the infirmarians, grouped around a large stone statue of St. Vincent de Paul; on the photograph we now possess are inscribed the names of the five Daughters of Charity in the following order: Sr. Jakubina Zaremba, Sr. Marya Zagariska, Sr. Wladislava Zawodzka, Sr. Marya Zelanowska, and Sr. Teresa Sinter.

The moment of departure having come, many persons brought offerings of money to be given as alms to the wounded leaving the ambulance. Madame, the Countess Krasinska gave as her personal offering one thousand roubles (eight hundred dollars); others bestowed objects of piety, medals, rosaries etc. and many useful articles. The Countess of Branieka gave for the use of the sisters five large shawls lined with down.

At last the day fixed for the departure of our five dear missioners, had dawned; it was the third of June. The early hours of the morning were given to our devotions; more than ever those who were soon to separate had need of being closely united to God.

At four in the afternoon, three carriages, left St. Casimir's bearing away the five missioners and the sisters who were to accompany them to the station. Not to attract attention, each carriage started in a different direction. Prudence required this precaution, as it was feared that certain troublesome characters had circulated disadvantageous rumors, and that a disorderly mob might attack with stones the Archbishop and members of the committee. The police were on the alert and the Cossacks were about the station, though not to frighten the public they kept themselves concealed.

The sanitary train of St. Vincent de Paul expressly organized for the transportation of the Catholic ambulance was now quite ready. The quarters the sisters were to occupy for five weeks comprised the divisons of three second class, two of which served as dormitories; the third was fitted up for an oratory in which was placed a large statue
of Our Lady of Czestochowa. The venerable Archbishop, Mgr. Popiel, accompanied by several canons, visited and blessed each division destined for the service of the ambulance whose organization had cost him great anxiety and labor.

The worthy representatives of the civil and military authorities were also at the station and treated the sisters with marked consideration. Relatives and friends of the sisters assembled in large numbers in the waiting room; without, the police formed a cordon to hinder the ever increasing crowd from too near an approach to the train.

Let us now make the acquaintance of the personnel of the Polish colony. The chaplain is the Rev. Abbé Matulanis, for some years past curate of Orlow; as soon as the Catholic ambulance was definitely formed, generously sacrificing his parish, he offered himself to the Archbishop as its almoner; his offer was accepted. In announcing the appointment to the Visitatrix, the venerable prelate expressed his satisfaction saying he knew of no one better fitted for the post; this excellent priest was pious, prudent, endowed with a zeal and love for souls truly apostolic, and he was happy to have named him the first almoner. The second was a young priest, the Rev. Abbé Wykvzykowski, who had also volunteered for the service; he had already started and was awaiting the colony in Manchuria. Count Xavier Orlowski, son of Count Alexander and Princess Clémentine Talleyrand-Périgord, rich proprietors of Podolia, an exemplary Christian, a man apt, energetic, ever ready to devote himself to the Church and state, whose only motive was to promote the interests of both, breaking the ties that bound him to home and friends had offered to conduct the ambulance. Mr. Szczeniowski, of an excellent family of Volhynia, a well known army surgeon who in his youth had distinguished himself in the Russo-Turkish war of 1877; and who had also served a campaign in
China in 1900, was thoroughly acquainted with Manchuria. Being now in Warsaw, solely to attend to the education of his sons, and prompted by the generosity of devotedness he had yielded to the solicitations made him, and had accepted the position of surgeon-in-chief. Mr. Casimir Lubienski, a young surgeon of marked capacity and energy, did not for a moment hesitate in accepting the post proposed to him. The other two assistant surgeons and eight infirmarians are young and able bodied men, of tried religious principles and irreproachable morality; though indemnified for their services, they are influenced by sentiments of devotedness, truly Christian.

The hour of departure came, the travelers were invited to take their places on the train; all who were in the waiting rooms followed, not wishing to leave till the train would be out of sight. At half past five the last signal sounded, a profound silence reigned over the scene. All those in the train of St. Vincent de Paul kept close to the windows; we saw the five cornettes; a little further off, the Rev. Chaplain; Count Orlowski; the two surgeons; the infirmarians; each in the divisions assigned them. The Archbishop extended his hand to give a parting blessing, Canon Chelminski with a voice trembling with emotion, exclaimed: Praised be our Lord Jesus Christ, words used in Poland as expressions of farewell, to which all responded, Throughout all ages. Amen. The train moved out, heads were bowed, men doffed their hats, ladies waved their handkerchiefs in token of adieu, all were deeply moved by the thought of that truly heroic devotedness, of that admirable charity for the suffering neighbor, which gave men, unbound by any obligation, the courage to sacrifice every personal comfort, their home, and all most dear to them, not for a short time only, but for an indefinite period. The secret of this devotedness may be found in the conviction possessing these noble souls that the charity of Jesus
Christ presses every true Christian to prove his love by sacrifice.

As we have seen, notwithstanding the apprehensions of those concerned, all passed off quietly. The crowd, composed of persons of all classes, seemed under the control of a divine influence and viewed in silent, profound respect, a Catholic work conceived by charity, sustained by faith, and abandoning its future by hope, into the arms of Providence, seeking in all the honor of our holy religion, the salvation of souls, and the greater glory of God. When the train had disappeared from view that vast body of men moved to retire. Silence was unbroken till a voice in accents of grief exclaimed aloud—"Heartless men who send innocent victims to certain death!" Let us however hope we shall again welcome these dear victims in our midst, rich in the precious treasures of merit they will have gathered and, moreover, able to continue for many years their glorious mission of edification and charity, that thereby they may secure a glorious reward for eternity.

We earnestly desire to follow our dear travelers to Siberia, and to accompany them in their works, yet we must be prepared to meet with privation and delay, for it is not easy to hold communication with them.

Sr. N.

(to be continued)

P. S.—The ambulance was permanently established at Kharbine. On the ninth of August the first of the wounded were placed under the care of the sisters. Other sick and fever patients were not admitted; the ambulance is now destined only for the wounded and the operating room is well supplied with every thing to secure effective service.
Letter from Sister N., Daughter of Charity, to Most Honored Mother Kieffer.

Zeitenlik, near Salonica,
House of St. Vincent, Sept. 18, 1904.

Knowing the special interest you entertain for our beloved Bulgarian mission, I wish to acquaint you with a little journey of charity from which, accompanied by one of my companions, I have just returned: we had gone to Yénidjé, a village at a distance of seven or eight hours ride from Salonica.

My kind Sister Superioress thinks continually of the relief sorely needed by the poor people of the neighboring villages; if she had the necessary means most gladly would she visit them and minister to their pressing wants; yet trusting to Providence, she allows no opportunity of doing them good to escape. Thus it was that another sister and myself had the honor of being chosen to go for eight days to Yénidjé to attend the poor. Imagine my joy, my Most Honored Mother, I who for the last sixteen years had never left the clothes-room of Zeitenlik.

How shall I describe the joy of these poor villagers on our arrival; with words of welcome they anxiously asked if we had come to stay with them. Immediately we set to work distributing the remedies we had brought and the good God visibly blessed our good will. In proportion as the number of applicants increased so did the remedies seem to multiply. We had the consolation of aiding more than five hundred.
The week passed but too rapidly; on Saturday morning we must arrange for a return home: our poor surrounded us and we were obliged to tell them that our provisions being exhausted we could not continue our mission. They then asked when could we promise to return, but without answering them we took leave, deeply touched by the gratitude of these poor creatures and sensibly affected by the thought of leaving so much misery unrelieved.

May the hour marked for the succor of these worthy people who have so well preserved the simplicity of their ancestors, soon bring them the needed assistance. Whilst awaiting this happy time we pray that God may inspire some holy souls with the happy thought of helping our worthy Superioress to defray the expenses of these journeys which unfortunately cost a great deal.

Sister N.
MAP OF
TURKEY IN ASIA
AND
OF EGYPT

—74-75—
TURKEY IN ASIA

History—Turkey in Asia is a vast region embracing a portion of Armenia and Kurdistan, Asia Minor or Anatolia (the Greek Anatoli signifies Levant,) Syria with Palestine and the country between the Euphrates and the Tigris, and a part of Arabia. Like Turkey in Europe, it is divided into departments or vilayets governed by valis.—It has an area of 1,800,000 square kilometres; the population 15,400,000.

Syria, is the division of Turkey in Asia constituted by the vilayets of Aleppo Damascus, and to which are annexed the governments, of Jerusalem, Libanus, and Beyrouth. Commerce is quite active on the coast especially in those cities where vessels put in (Aleppo Tripoli, Beyrouth etc.,) and which are still designated (échelles du Levant) ladders of the Levant.

Palestine, so named by the Romans, situated between Syria and Arabia comprises India in its greatest extent. It formerly included four great divisions Galilee, Samaria, Judea and Perea. To-day it forms a Pachalik attached to the vilayet of Damascus.

Ecclesiastical Divisions—The Catholics are of diverse rites: 1st. To the Latin rite belong the Archbishopsric of Smyrna; 2nd. the Apostolic Prefecture of Rhodes; 3rd. the Archbishopsric of Babylon, embracing the missions of Bagdad, Mardin and Massoul; 4th. the Patriarchate of Jerusalem; 5th. the Vicariate Apostolic of Aleppo, whose Vicar Apostolic is also Apostolic Delegate and resides at Beyrouth.

EGYPT

History.—Egypt, the Misraim of the Hebrews, is a vast country northeast of Africa, bounded by the Mediterranean on the North, the Red Sea on the East, and is watered by the river Nile. The Suez Canal (1862-1869) has greatly contributed to its importance. Nominally it is a large province of the Ottoman Empire under the administration of a Viceroy or Khédive. A military insurrection in 1882 gave England the opportunity of military occupation, which still continues. It is of one million square kilometres in extent; population nine millions. Capital Cairo; principal cities: Alexandria, Damietta, Suez, and Port Said.

Establishments of the Congregation of the Mission now existing or having existed: In Turkey in Asia, at Smyrna, St. Vincent of Asia, Aleppo, Akbès, Segorta, Eden, Tripoli, Antoura, Beyrouth, Damascus, Jerusalem. In Egypt, Alexandria. These names are underscored on our map.

For the Establishments of the Daughters of Charity see the Annales des Dames de la Charité.
My hopes have been more than realized. It is not as I predicted, nine or ten thousand adult baptisms that we have registered, but over twelve thousand, which brings the total number of Christians in this vicariate up to sixty thousand, and we have remaining twenty-five thousand earnest catechumens for next year.—Surely, we are indebted to our martyrs of 1900 for these marvelous results.

The spiritual fruits which I have the honor to send here-with, will satisfy you that as regards both our personnel and our works, we are making very satisfactory progress: besides the four Missionaries whom the generosity of our Very Rev. Superior General has bestowed, the goodness of our Visitor claiming also our gratitude, you will note with pleasure the number of newly-ordained priests at Pekin, and the growth of seminaries.

The good God, in His mercy, has augmented so considerably the flock, that the corresponding increase of pastors has become our first care. Our personnel enables us to meet all present demands, but what if the prospective harvest for 1905 exceed that of the current year? May Almighty God vouchsafe to multiply vocations for China!

These consoling results obtained during the great calm, and without the slightest annoyance, are the best refutation of the erroneous opinion which, perhaps, still causes Pekin to be considered a most perilous mission, an opinion that,
it is probable has been strengthened by the massacres of the Boxers. A like persecution may never again occur; it may take another form, but are such evils so much to be deplored? Assuredly not: witness their fruits. In our missionary labors we still follow the little method of our Holy Founder; motives and means. Why do we devote ourselves solely to the conversion of infidels, especially of the poor? Our Lord and St. Vincent have given us the example. Why do we not seek out the rich? Our Lord did not go in search of them. Why, in order to effect conversions, do we limit ourselves exclusively to preaching? For the reason, that in this we imitate our Lord and His Apostles who made use of no other means than preaching.

What means do we employ? We give to the poor catechumens during the term of their instruction what is indispensable in the way of food. Our Lord by a miracle provided for those whom He had just evangelized lest they should suffer from hunger. We spare no effort in the selection and trial of our catechumens. Do we always make choice of the most perfect only? It would be presumption to expect such success; among the twelve Apostles, there was one traitor; among the first deacons, two heresiarchs!

Our Missionaries might well content themselves with evangelizing only the principal centres, we scatter them over 711 missions; why? Our Lord sent His apostles into every place, and to the extremities of the earth.

The little method of St. Vincent is, therefore, the only one for us to follow, if we would never be led astray, for the motives and the means which it commends are those of our Lord Himself.

I beg you, Rev. and very dear Confrère, to offer to our Most Honored Father, with the spiritual fruits of his Pekin mission, the assurance of our grateful devotedness and our filial affection.
VIEW OF THE MISSION OF PEKIN AND NORTH TCHE-LY,
FROM AUGUST 15, 1903, TO AUGUST 15, 1904.

The pagan population of this Vicariate comprises nearly ten millions.

CHRISTIANS

<table>
<thead>
<tr>
<th></th>
<th>1903</th>
<th>1904</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian settlements where the mission is made each year.</td>
<td>517</td>
<td>711</td>
</tr>
<tr>
<td>Besides the missions during which every one performs his Paschal duty, we make, so far as is possible, a second annual visit each year. All the Christians scattered over the numberless villages assemble in the aforementioned 711 Christian settlements.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Christians.</td>
<td>45,474</td>
<td>59,016</td>
</tr>
<tr>
<td>This immense advance is due to the total number of catechumens baptized, and to the increase of births.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adult baptisms.</td>
<td>5,642</td>
<td>12,414</td>
</tr>
<tr>
<td>This total, truly marvelous, can only be explained by the intercession of our 7 Missionaries and the 6,000 Christians martyred in 1900.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechumens having studied in the schools.</td>
<td>9,098</td>
<td>17,021</td>
</tr>
<tr>
<td>The most destitute among these catechumens and those whose families are not in the locality where the school is situated, receive a frugal allowance of food during their few months of study. Several of these catechumenates, pretty considerable ones too, have been opened in Pekin itself, and even in the Imperial city.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools for catechumens.</td>
<td>347</td>
<td>684</td>
</tr>
<tr>
<td>Teachers for &quot;</td>
<td>586</td>
<td>950</td>
</tr>
<tr>
<td>Catechumens preparing for Baptism.</td>
<td>10,553</td>
<td>25,000</td>
</tr>
<tr>
<td>In this number are included many who had studied last year, but not being perfectly instructed their baptism was postponed to the year following.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptisms of Christian children.</td>
<td>2,297</td>
<td>2,719</td>
</tr>
<tr>
<td>Baptisms of pagan children at the point of death.</td>
<td>6,590</td>
<td>6,542</td>
</tr>
</tbody>
</table>
Baptisms of adults at the point of death
in the hospitals. ............... 72 171
Confirmations. ............... 4,144 3,612
Confessions, annual. ......... 33,222 43,251

The difference between the annual confessions and the total number of Christians is explained by the absence of those removed by death, also, and in great part, by the children not yet able to go to confession, for, thank God, with very rare exceptions, all our Christians approach the Sacraments every year.

Communions, annual. ........... 26,711 35,139

The number of these annual Communions is less than that of the confessions because children from seven to twelve years of age go to confession but do not communicate.

Confessions of devotion. ........ 63,284 76,142
Communions " " ........... 81,758 91,496

This number exceeds that of confessions on account of the number of persons in community.

Extreme Unctions. ............... 773 841
Marriages blessed. ............... 669 593
Schools for boys. ............... 123 148
Students. ...................... 1,985 2,571
Schools for girls. ............... 76 115
Pupils. ...................... 1,280 1,985

In all these schools catechism, prayers, and religious books, hold the first place. After these come other branches of study.

Christians admitted into the divers confraternities. ............... 1,437 1,939
Large European Churches. ........ 27 44
Large Public Chapels. ............ 216 273
Private Oratories. ............... 33 48
Missionaries’ Residences. ........ 33 39

We are rebuilding all our Churches that were burned, our public chapels and our residences that were destroyed in 1900; we shall multiply them in proportion to the number of Christians and according to our resources.
PERSONNEL

<table>
<thead>
<tr>
<th>Position</th>
<th>1903</th>
<th>1904</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vicar Apostolic; Coadjutor Bishop.</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Missionaries, European Lazarists.</td>
<td>25</td>
<td>27</td>
</tr>
<tr>
<td>Missionaries, Chinese Lazarists.</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Brothers Coadjutor, European Lazarists.</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Missionaries Secular, Europeans.</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Missionaries Secular, Chinese.</td>
<td>26</td>
<td>35</td>
</tr>
<tr>
<td>Total of Missionary Priests.</td>
<td>67</td>
<td>80</td>
</tr>
</tbody>
</table>

Retrenching from these figures the bishops, professors, those required for the general administration, there would remain for the immediate service of the Christians 60 Missionaries, averaging about one Missionary for every thousand Christians.

Ecclesiastical and Preparatory Seminaries. Students. 136 185

13 Priests, of whom 4 are Europeans, and 9 Chinese, have been ordained this year.

Colleges, preparatory to the seminaries. 5 6

Students preparing for the seminaries. 120 155

WORKS

1. Trappist Priests, European or native. 8 9
   — for choir, European or native. 19 19
   — lay brothers, native. 35 35

2. Marist Brothers, Europeans. 12 14
   — native. 2 4

The Marist Brothers direct several large Franco-Chinese colleges, registering about 300 students. Already their former students fill the principal positions in the railroad service, post-offices and telegraph offices.

3. Sisters of Charity. 38 44
   Among the Sisters of Charity nearly one third are native.
   Hospitals. 4 4
   Patients received into the hospitals. 1,147 1,208

These hospitals are: St. Michael's International Hospital at Pekin, St. Vincent's Hospital in the Imperial city; the General Hospital, and the Military Hospital for the French troops, both at Tien-Tsin.
Dispensaries. 4 4
Patients cared for in the dispensaries. 63,423 91,531
Old men received into the 2 hospices. 24 61

St. Vincent’s Hospital, the dispensaries, and the hospices are entirely gratuitous. The Chinese resort to them with confidence, and oftentimes even with gratitude.

4. Sisters of St. Joseph, all native. 78 77

This Congregation, now thirty years in existence, occupies all the posts where the Sisters of Charity could not be sent; the schools, the catechumenates for women, the orphanages, are their principal works. Eleven of these Sisters were massacred at their post in 1900.

5. Christian Virgins living in their families. 318 348

These virgins do not belong to any community, they keep virginity and observe the common rules. They are permitted to make vows only after twenty-five years.

Orphanages of the Holy Childhood. 10
Boys and girls in these orphanages. 597 805

Schools of the Holy Childhood for the children of catechumens. Pupils in these schools. 3,568 6,800

We have at length established in the Vicariate several Normal Schools for boys and girls, where teachers for the catechumens are trained.
SOUTH KIANG-SI


Shang-Hai, August 1, 1904.

I have returned from my visitation to Kiang-Si. I began with South Kiang-si and it is of this section that I would first give you a few items.

The mission comprises four large prefectures which are the headquarters of four large districts: Ki-ngan-fou, Kan-tcheou-fou, Nan-ngan, and Ning-tou-tcheou.

In these four large cities there will be henceforth a fair opening to the Missionaries. Of the twenty-six sub-prefectures (or walled cities) which they command, we have scarcely been able to establish ourselves, intra muros, in half, for want of Missionaries. In all these regions the work of God progresses slowly but surely.

At Kau-tcheou, especially, the mission has a prospect of being fully established, intra muros, on a fine scale. A convenient residence for the Missionaries is now in course of completion.

Kan-tcheou is the geographical centre of the vicariate and in the not distant future the Vicar Apostolic will fix his residence there, and there also will the principal works of the mission be established; it is, no doubt, for this reason that Mgr. Coqset has just transferred his preparatory seminary to this city. Three or four years ago an orphanage for the Daughters of the Holy Childhood and catechumenate schools for girls and women, were organized, all under, the direction of the Daughters of St. Anne.

The old Chinese houses where the divers works are at present carried on, and the dwelling still occupied by the

1. Just as this letter was issued by the press, we learn with deep regret the death of the highly esteemed Father Boscat (December 27, 1904).
Missionaries will be joined by a kind of shed which is being prepared, and then they will be used as a chapel or church for the Christians.

Heretofore, I had never ventured to penetrate into the interior of the city of Kan-tcheou; hardly dared anyone approach it. During my visitation this time, not only did I make my way into it, but I traversed the city, so to speak, going and coming through the most frequented streets, apparently without exciting the slightest curiosity.

At Kan-tcheou one notes a special peculiarity: the basket-women. Throughout the provinces of Southern China everything is carried by men: now at Kan-tcheou, the men usually carry nothing except it be chairs or palanquins. The women perform the men’s office as burden-bearers: they carry sacks of rice, they are laden with wood, stones, lime, bricks, tiles; they also carry water for the whole city, merchandise and luggage of all kinds. When travelers are ready to start on a journey, or voyage, these women push their way into your room to secure your baggage, your mission-case, bedding, etc.

In the country places the hardest labor falls to the women: they may be seen with their bare limbs plunging up to the knees into the rice-fields, weeding the rice with both feet and hands..., thrusting their arms up to the elbow into the mud...; on these bare arms each time that they emerge from their work, black, yellow, covered with mire, one may see their silver bracelets shining like a ray of sunlight in a dark room. All this must appear very strange, yet it is none the less true, and most certainly not exaggerated.

Poor Chinese women of Kan-tcheou and elsewhere! Here are customs that should be improved; but this must be done gradually and with great discretion. For the time being we must endure with patience what it is not possible to suppress at once.
MAP OF PERSIA
PERSIA

HISTORY.—Persia or Iran is now one of the states of Western Asia, bounded on the north by the Caspian Sea and the Russian possessions, on the east by Afghanistan and Belouchistan, on the south by the Sea of Oman and the Persian Gulf, on the west by Turkey in Asia. It is one vast level plain upon which the lofty mountain chains meeting Mt. Ararat look down; it has one large lake, that of Ourmiah. The area of Persia is approximately, 1,600,000 square kilometres; its population nearly 8,600,000; it has three times the area of France, but it is five times less populous. The government, which is hereditary, is an absolute monarchy. The capital was formerly Ispahan, but now Teheran.—

Coins: the present currency is the toman, an alloy of gold, about 10 francs in value, and the kran valued at about 1 franc.

Persia is divided into provinces, of which one of the most important is Aderbedjan on the north. Chief cities: Teheran (100,000 inhabitants), Recht, Tabriz or Tauris (120,000 inhabitants), Kermanchah, Chiraz, Kasb, Kermanchah, Chiraz, Kasbin or Kasvin, Ourmiah (40,000 inhabitants), Khoi (35,000 inhabitants), Ispahan (90,000 inhabitants), and its suburb Djoulfa-Ispahan (1,500 inhabitants).

RELIGION.—Nine tenths of the inhabitants are Mahometan.

Religious liberty is not withheld from Christians. They are of divers rites: Armenians, Chaldeans, and those of the Latin rite. Among the Armenians there is a division adhering to the Eutychian heresy; among the Chaldeans, Nestorian heretics exist.

Since 1874, the Catholics of the Latin rite have an Apostolic Delegate; he resides at Ourmiah. The diocese of Ispahan, for which he is administrator comprises all Persia.


ESTABLISHMENTS OF THE SISTERS OF CHARITY, at Ourmiah, Teheran, Tauris, Djoulfa-Ispahan.
At Nan-ngan-fou, the extreme south of the vicariate and of the Province, the mission owns some property *intra muros*, upon which there is already a small establishment. But we have there only one native priest, a secular.

At Ning-tou-tcheon, to the south-west of the Province, thanks to the persevering efforts of Father Festa, we have I dare not say an establishment, but at least a foothold. Father Festa, retains possession *mordicus* with his two catechumenate schools; but he is there alone with one native secular priest, installed at two hundred lys from him, at Choueikin, at the extremity of Kiang-si and Fou-kien.

Ning-tou leads to the Fou-Kien. From the Kan-tcheou and Nan-ngan we advance towards the Koang-tong (province of Canton) which we finally reach.

What shall we say of Ki-ngan-fou, to the north of the vicariate, save that it continues to prosper. The new church which is not yet finished is much larger than the old one destroyed by the Boxers four years ago.

In addition to these, quite near the residence of the Missionaries, at Sin-ma-teou, *extra muros*, a house of the Sisters of Charity had been established for nearly two years. At present, this mission comprises a dispensary, hospital, and orphanage of the Holy Childhood. This little establishment of our sisters seems to be making very satisfactory progress, awaiting only the opportunity for its further development. I send you herewith some photographs.

Besides the house of the Sisters of Charity, at Ki-ngan, *intra muros*, Mgr. Coqset has recently established a school for European languages; the school is under the direction of the Little Brothers of Mary.

This small school-house is nearly in the centre of the mandarinal city. The simplicity of its style and the neatness of its appearance gives a favorable impression of this building, forming at the first glance a sort of contrast with the many Chinese constructions that surround it; these lat
ter are much larger and more costly, but about all of them there is an air of neglect, and sometimes a want of cleanliness that creates a feeling of disgust. In the aforementioned school there are already thirty students.

In referring to the orphanage in the interior of the city of Kan-tcheou, I named the "Daughters of St. Anne." This is a small community, or rather an experiment of a community, of virgins destined for the instruction of Christian women or catechumens, not only in the cities but more especially in the Christian settlements of the country places. They observe the same rules as the "Josephines" of Pekin, the chief point of distinction between them being merely the name. The advantage of possessing these instructresses is everywhere recognized; our Vicars Apostolic highly commend their services which they strive to secure.

L. Boscat.


Kihan; October 4, 1904.

Here, despite the upheavals and disturbances resulting from rumors of war, our mission pursues its way, whilst we witness the increase of our Christians and catechumens. We have registered this year, more than five hundred adult baptisms; hitherto, in this vicariate, new and beset with difficulties, this number had not been reached. If we continue to enjoy peace, and if resources do not fail us, we may predict results still more consoling.

China is passing through a crisis; God grant that it turn to the advantage of His Church. It is as if this immense population were about to change its ancient customs. The men will cut off their queue; the women will no longer bandage their feet; the lettered-men will admit that there are other nations on the globe besides China; that there are other books besides Confucius. The programs
for examinations are already greatly modified. The military knights are suppressed; hence, likewise, the suppression of the custom of testing their skill in archery.

May this land be Christianized. This is the sole ambition of the Missionaries.

† A. Coqset, C. M.

______________________________
SYRIA


Syrian Tripoli, November 24, 1904.

We have at present two bands of Missionaries at work: one in Lebanon and the other in the district of Laodicea. At the close of a mission recently given, a few leagues from this city, twelve schismatic families manifested their desire to return to the true Church. Most encouraging accounts from those sections have been received: Catholics, schismatics, Protestants, even the mussulmans have attended all the instructions during the mission. Never had anyone shown such interest in these poor people; everything is so new to them. It appears to me that Almighty God wills that we should undertake this work; I commend it to your prayers and to your solicitude.

A. Ackaouy.
When the Priests of the Mission were obliged to leave the ecclesiastical seminary of the diocese of Algiers, established at Kouba, the Archbishop of Algiers was pleased to give expression to his regrets in a most benevolent letter, dated August 24, 1904, which we reproduce here:

Letter from the Archbishop of Algiers, to the Clergy of his Diocese on the occasion of the Departure of the Lazarists from the Ecclesiastical Seminary.

In a few weeks, you will once more assemble in the Ecclesiastical Seminary, there to renew your youth, and like the fabled giant, have your vigor and energy restored by contact with that sacred spot, the cradle of your priesthood.

With the same admiration as in preceding years, your glance will rest upon that grandiose view of Kouba, which, in days gone by, so readily facilitated the lifting up of your mind and heart towards the Creator of all the wonders of nature. Gladly will you hail from a distance—beyond that crown of white edifices and those hills covered with verdure, which beneath the deep azure of heaven’s dome so gracefully circle the blue waves of our gulf—the sanctuary of Our Lady of Africa, which your piety cherishes with a twofold affection, as priests and as Algerines. More especially will it be agreeable for you to lay down the burden of the pastoral ministry at the threshold of this blessed asylum, where, as formerly, your soul, shielded from the contagion of the world and the seductions of evil, will be enabled to wing its flight to truth and virtue. In saluting
again that silent cell wherein, as youthful Levites you spent in undisturbed and fruitful labors, so many delightful hours, the only ones perhaps that you have truly lived for yourselves, you will re-echo the joyful exclamation of the enthusiastic monk:

Happy Solitude,
Sole beatitude,
How sweet is thy charm. 1

More than all, with what emotion will you not offer your prayers in that chapel where, prostrate before the tabernacle, you poured out your heart with so much love, where amid numberless delights you tasted the ineffable transports of the holy ordination!

Annual experience has made familiar to you the happiness of living over again, though but for a brief period, a past that you will ever fondly cherish. Alas! why must our joy this time be overshadowed by melancholy regret? The happy days of the Seminary will return for you no more. You are doomed to meet no more in their accustomed places the beloved preceptors who presided over your sacerdotal education,—those revered Lazarists, to whom gratitude, esteem, and affection, have bound you by ties so strong and so sweet.

To have long foreseen and dreaded their departure, has by no means diminished our deep disappointment and our keen sorrow. When the Priests of the Mission were forced to abandon the direction of the Seminaries in France, we hoped, against all hope, that we would be spared this trial. We persisted in believing that the storm which was exiling so many of our religious Congregations would not reach Africa, to banish the Sons of St. Vincent de Paul from a land of which they had so gloriously made conquest by the right of citizenship.

1 J-B. Ducis, O beata solitudo? O solo beatitudo?
How could anyone, we thought, find it possible to forget
the time when thousands of Christians and Frenchmen,
shut up in the prisons of Algiers, were leading an exist­
ence to which death would be preferable, until Vincent de
Paul took pity on their misery and sent many of his dis­
ciples to ransom them at the peril of their own lives? Should
they not rather recall the sublime devotedness of
these first Priests of the Mission who, on the order of their
Founder, joyfully set out, knowing what they were to ex­
pect from the pitiless Mussulmans? How when one of them,
Father Guérin was asked: “Are you going to Barbary to
be hanged?” he replied: “I hope for more than that, I cal­
culate on empalement.” He was carried off by the plague,
but one of his companions, John Le Vacher was fastened
to the mouth of the cannon; and, after these first two vic­
tims, many Missionaries died of the pestilence, or expired
amid the most atrocious torments. But it was for the very
reason that this land was hostile to the French and drank
with avidity the blood of Christians, that the Priests of the
Mission most ardently desired to be sent here, and whilst
there were European captives in the prisons of Algiers, of
Tunis, and of Maroc, the Lazarists were ready to come
hither to negotiate for their ransom, at the risk of being
themselves laden with chains and delivered into the cruel
hands of the torturer.

After having so heroically served the cause of France
and of civilization upon Algerian soil, it was to be presumed
that the Priests of the Mission would be left free to exer­
cise forever their pacific ministry. But, alas! our con­
fidence was misplaced. In vain have we pleaded their
cause with all the warmth of conviction inspired by these
glorious memories of the past, and the services rendered
in the present; despite our efforts, we could not succeed in
preventing the misfortune that we strove to avert. We
shall only be permitted to retain provisionally our excel-
lent diocesan Missionaries, whom the priests and the people of the province of Algiers so highly esteem for their zeal and devotedness, and to-day we must bid our dear Directors of the Ecclesiastical Seminary, an adieu which is freighted with sorrow for our hearts.

How indeed could the heart fail to protest against a measure that removes from the Seminary the successors of those who founded it, at the cost of so many sacrifices, and directed it with so much wisdom? All of you are aware, Gentlemen, that painful trials attended the opening of this establishment, and that the Priests of the Mission placed at the service of our predecessors in this laborious work, an abnegation that exceeded every difficulty, and is above all eulogy. When, in 1842, Mgr. Dupuch, in harmony with Marshal Soult, invited the Lazarists to Algeria, he could provide for them only an humble dwelling in St. Philomena's Alley, Philip Street, where with much difficulty they managed to fit up eight small rooms for their future seminarians. In 1848, when General Cavaignac made over to Mgr. Pavy the camp in Kouba, the Directors as well as their students were obliged to be satisfied with the camp buildings, that is to say a barrack whose roof admitted the rain, whilst lizards, ants, and other vermin, still more troublesome, roamed about at pleasure through the premises. And, nevertheless, there these men of God prayed, there they labored, there they practised regularity so perfect that the ancients of the three dioceses of Algiers, Constantine, and Oran, termed that epoch the Golden Age of Kouba!

It is true that Rev. Joseph Girard, at that time Superior of the Ecclesiastical Seminary, was a man of incontestable merit, one in whom remarkable piety was blended with an energetic character, rare prudence, and ardent zeal. He was for thirty-six years the soul of Kouba, his blessed influence radiating far beyond its limits. When he died, April 19, 1879
Cardinal Lavigerie wrote to his clergy a letter which may be thus summarized: *All the works that I have founded were begun by Father Girard; if he alone did not originate them, it was because as a priest only, he could not give them all the extension, of which they admitted. What praise from such lips! There was not, however, the slightest exaggeration, and if the great Primate of Africa, in the realization of his colossal designs, could command the aid of a clergy whose devotedness knew no diminution, he owed it to this Superior emeritus, whose remains repose in the Seminary chapel, and whose name should be inscribed in letters of gold, in the annals of a diocese to which he has rendered services so magnificent.*

As we are tendering homage to those who are no more, you could not pardon us, dear Gentlemen, did we fail in this farewell hour to recall the memory of the learned and brilliant Superior, Father Dazincourt. How often have we not heard you extol, most enthusiastically his theological science, his powerful eloquence, and his virtues. You were not alone in your admiration. Cardinal Place—to present only one testimonial bearing the seal of authority—expressed his opinion of him in these terms; *I have known many eminent priests, in Paris and in Rome, but I have never known one more perfect.*

But, if in the archives of the Ecclesiastical Seminary the names of these Directors have been accorded due prominence, it would be unjust to ignore the services rendered, with less lustre perhaps, by those who aided them in their task, or continued it after them. It is to their solid piety, to the earnest and manly training which they gave to their students, to their holy example, not less than to the learning which they imparted, that our diocese is indebted for a clergy that, in the highest sense of the term, has fulfilled its duties, accepting countless sacrifices, oftentimes heroic, always meritorious.
To pronounce the eulogium of those men of whom death or obedience had already deprived us, is but to commend as they deserve, those of whom a pitiless law robs us today. We have seen them at work; therefore it is that with unfeigned anguish of heart we now part with those excellent preceptors, who had so completely won our confidence and our affection. More than all do we regret that venerable Superior; for all shared our appreciation of his solid judgment, his amiable virtue, the mildness of his character, and the vast erudition which even his humility, profound as it was, could not conceal. At this moment, wherein this man, so kind and so good, bears the weight of a sorrow so great, we would spare him the mortification of hearing himself praised, but the sincere and universal grief of both students and priests sufficiently bears witness to the loving veneration in which he is held. We bless Providence for having been pleased amid our trials to allow us the precious consolation of preserving him in our midst for the edification of his sons and his brethren in the priesthood, who will so gladly avail themselves of the privilege of still having recourse to the lights of his wide experience and the indulgent goodness of his heart.

We feel confident, dear Gentlemen, that we but interpret and echo your sentiments in assuring Father Démiautte and his worthy co-laborers of our deep sympathy, our respectful gratitude, and our faithful remembrance. We shall ever count them, as well as their predecessors, among the benefactors of our Ecclesiastical Seminary, and, surely, your prayers will be the most worthy and the most efficacious expression of your filial acknowledgment.

We beg you now, dear Gentlemen, to transfer your confidence to those whom we have appointed to this onerous inheritance. They have a right to the esteem of all, and if we have not hesitated to intrust to them what is dearest
to the heart of a bishop, the future of his clergy and the hope of his diocese, we can render to ourselves this just testimony, that our choice has been guided by the most vigilant prudence. Moreover, in leaving their diocese, their families and their friends, to come into a land that has not sheltered their infancy, to lead there a life devoted solely to prayer, to study, and self-renunciation, they have already given an example of the sacerdotal spirit, with its disinterestedness. Time will unfold to you how many other claims they have upon your esteem and respect. We are, therefore, convinced that our diocesan family will welcome them into its ranks with fraternal cordiality, and that in their hands the heritage of the lamented Lazarists will not be imperilled.

You will then love the new Directors of the Ecclesiastical Seminary as you loved their venerated predecessors. You will offer to God your prayers, for both, soliciting His help for the laborers of to-morrow in their delicate mission, while you beseech Him to recompense the laborers of yesterday for a work sustained by efforts so courageous and so holy.

You yourselves will co-operate in the work of the Seminary, in being for the young priests it sends forth filled with fervor and generosity, models of the truly sacerdotal and apostolic life. And, on the other hand, you will bear in mind that the best way of proving your appreciation of your preceptors for the good they have done you, will be to always remain faithful to their teachings and their example. We implore Jesus Christ, the Sovereign Priest, to bestow this grace upon you, whilst, once more, Gentlemen and dear Co-laborers, from our heart we bless you, renewing the assurance of our devoted affection.

To the tribute of the Archbishop of Algiers, so eulogistic of Father Démiautte, it becomes our painful duty to add the mention of the death of our lamented confrère. Father Démiautte had returned to France, where, notwithstanding his shattered health, he had accepted new duties, when, whilst traveling, an attack of inflammation of the lungs carried him off in a few days. He died at Vitré, December, 9, 1904.
Our readers are acquainted with the vicissitudes, the alternate hopes and fears, which for many years have been the portion of the Missionaries of Abyssinia.

In the preceding number of the Annals we referred to the apprehension caused by a decree of Menelik. Thank God! the clouds have been dispersed—at least for a while—as we have been informed by the Superior of the mission, Rev. Edward Gruson. September 18, 1904, he wrote:

"H. M. the Negus has revoked the edict of persecution and banishment issued against us. The saving telegram reached Adigrat yesterday. It reads: ‘Au choum agamie Desta. Do not interfere with Catholic Missionaries. They may remain at their posts.

Menelik II.

"I am unable to express our joy, so fully shared by our Catholics.

"We have resumed our work with greater earnestness than ever.

"The tempest, we trust, will but multiply the fruitfulness of our mission and strengthen the sympathy and interest which we so highly appreciate."
San-Jacinto, August 20, 1904.

Father Conte and your servant have just returned from an expedition that will long live in memory. We spent ten days at Rosaire de Mora and one month at Panchimalco. The inhabitants are Indians, of whom the accompanying group is a perfect representation. This picture in which you see so many heads shows but a small portion of the crowd attending the exercise of the two hours, or visit to the Most Holy Sacrament. Moreover, all of the exercises, especially the sermon of the evening were attended with unwavering punctuality and enthusiasm. This was to be expected after the brilliant reception extended to us on our arrival, July fourteenth, by the mayor and members of the municipality amid continued beating of the big drum and little drums, the music of pipes, the firing of bombs, and display of fireworks, accompanied by the joyous cries of the populace as they showered flowers over the path of the Missionaries.

From July fifteenth to August fifteenth these same dear Indians kept us constantly at work. Daily our confessionals were crowded, procuring nine hundred and seventy men and one thousand five hundred and thirty-seven women the opportunity of reconciliation with the Lord. Of the inhabitants of Rosaire, three thousand fifty-four approached
the Sacred Tribunal; among these one thousand one hundred ninety-one were men. One hundred and fifty-eight unions were legitimatized by Christian marriage. Many reconciliations have been effected by the pardon of injuries. Of the three saloons in the place one has been closed. The others would be less frequented had not the government the monopoly of furnishing the liquor. There will certainly be little demand for licenses if the friends of liquor persevere in their resolution of abstaining from drink.

On August fourteenth, in a procession wherein twenty or thirty men bore the ponderous Cross of the mission, about five hundred persons took part. The fifteenth of August was the closing day. An exhortation to perseverance, by means of devotion to the Blessed Virgin, to whom a solemn consecration of the entire parish was made, followed by the Papal Benediction, terminated the ceremony. On all sides were heard sobs, whilst tears flowed freely.

The following day I expected to leave, alone, for San Jacinto, but this was not to be. The curate, the mayor, his secretary, all the officers of the municipality, were in waiting to accompany me; nearly the entire population lined the road by which I was to pass. All along the route, the Indian men and women did not cease to sing and pray, and even climbed, by my side, a height of more than an hour's ascent. A quarter of an hour before reaching San Jacinto we descended from our horses; the procession marched to the church singing the while. It was the feast of St. Hyacinth (San Jacinto). On this account the place was covered with booths, games, and merry-go-rounds. We were not a little surprised to find the Indians, uninfluenced by human respect, advance at once to the church. Within the sacred edifice a Missionary eulogized the virtues of the great Saint, inviting the pilgrims to imitate him. A canticle terminated the ceremony, after which all the assembly
repaired to the residence of the Missionaries. Father Vaysse, received this avalanche with kindness, having for each one a smile of benevolence and encouragement. At least two hundred men and as many women had made the pilgrimage. How gladly would I have robbed certain drawers in the various houses of France and relieved them of their hidden treasures of rosaries and medals; alas, I had but two gross, and these disappeared in the twinkling of an eye!

Now, my Father, will you not give yourself the pleasure of placing a medal on the breasts of these poor Indians. I engage to return at once in their midst, delighted to inform them that my General sends them these medals and they will be more than delighted to receive your honored gift which, be assured, they will prize with deepest veneration.

We are at present only two at the mission, Father Vaysse and your servant. Father Thaureaud is at the seminary and more or less suffering. Father Conte has just crossed the frontier of Guatemala in company with Father Duriez, but we have the promise of his speedy return.

Charles HÉTUIN.

---

BRAZIL

CURITYBA


Curityba, Nov. 8, 1903.

Permit me to give some details of the mission of Parana founded two years ago at Curityba by Mgr. Joseph de Camargo Barros, Bishop of Curityba.

Parana, one of the twenty states of Brazil is situated be-
between 22° 55' and 27° 50' South latitude, and between 4° 44' and 11° 8' west longitude from Rio Janeiro. The area of this vast state is 240,000 square kilometres. A chain of high mountains extending from north to south divides it into two distinct sections; that of Beira-Mar and Serra-acima. The division along the sea coast is hot and unsalubrious, it abounds in all the productions of tropical climates. The other division is an immense plateau of 500 kilometres in extent. The climate is delightful, a continual spring. The soil is fertile, watered by numerous streams which finally merge into large rivers. This plateau, 1,000 metres above sea-level, is reached by rail-way which is a real wonder of its kind. It follows its upward way traversing mountains, virgin forests, abysses, precipices, passing through fifteen tunnels and over more than fifty bridges, and in its course presenting to view a succession of panoramas of wonderful beauty. This great work was executed by a Brazilian engineer, Teixeira Soares.

Twenty-five years ago Parana numbered one hundred and twenty thousand inhabitants; to-day its population is estimated at four hundred thousand; this rapid increase is due to European immigration.

Parana formed a portion of the Bishopric of St. Paul until 1892, at which epoch the Bishopric of Curityba was founded. Its first Bishop, Mgr. Joseph Camargo Barros, confided to the children of St. Vincent de Paul, in 1895, the direction of his seminary and in 1901, permanently established the Congregation, allotting as its residence the Episcopal Seminary.

In January 1902, Mgr. Joseph Giordano and your servant arrived in Curityba. We began work in February. The first theatre of our efforts was the episcopal city. Curityba is a city of thirty thousand inhabitants, among whom are numbered Italians, Germans, Poles, who generally retain the use of their languages and customs. Mgr.
the Bishop associated with us six Missionaries, so that the instructions might be given in the various languages spoken by the people. Sermons were given daily in Italian at the Church of the Good Jesus; in German at that of the Third Order; in Polish at the Church of the Rosary; in Portuguese at the Cathedral. For fifteen days the Cathedral, which had been assigned us, was filled by a pious crowd who listened to the word of God with extraordinary attention and recollection, nor was the attendance less gratifying in the other churches. The final results exceeded our hopes. Seven thousand four hundred twenty-nine persons received Holy Communion. In memory of this event a large Cross was erected in the centre of the city; unfortunately, a fall of rain deprived the ceremony of the éclat the enthusiasm of the people would have accorded.

A few days after, we left for Ponta-Grossa, the second city of importance of Parana. It is the centre of an important trade. The good God had there a trial for us. An irreligious journal of the locality violently attacked the mission and the Missionaries; we had in no way given cause for its abusive invectives as, faithful to the teachings of our Blessed Father, we preached but the Gospel and if we show no pity towards vice, we are ever kind and indulgent towards sinners. To the attacks of the paper we opposed silence and patience, quietly continuing our work and relying on the grace of God for the rest. Our confidence was not without its reward, for we had the consolation of seeing eight hundred persons approach the holy table and we established the Conference of St. Vincent de Paul, whose members are equally distinguished by high social position and solid virtue; also an association of the Ladies of Charity which already has more than one hundred fifty members.

From Ponta-Grossa we repaired to Palmeira where other difficulties awaited us. A short time previous to our ar-
rival a priest of scandalous conduct had been silenced by
the Bishop. The unfortunate man rushed to the path of
disobedience and revolt; publicly joined the free-masons,
and, disregarding the ecclesiastical censures, continued to
celebrate Mass, to baptize, and to exercise all the functions
of the ministry. The most influential men of the district
sustained him in his rebellion. A great state of excitement
prevailed when the mission opened. Nevertheless, the at­
tendance was satisfactory, and we were enabled to sow in
many hearts the good seed destined a while later to bring
forth fruit. Ten months after this event, one of the two
Missionaries returned to Palmiera, preached to a numerous
auditory for nine days, confessed a vast number of persons,
established the Conference of St. Vincent de Paul and an
association of the Ladies of Charity, leaving the town in
a state of quiet submission to its new pastor.

Not to trespass on your precious time, Most Honored
Father, I shall omit details of the various missions that
followed the three just described: I will sum up the whole
by stating that during 1902 we gave eleven missions, and,
moreover, gave our services as occasion required to several
wayside chapels where we stopped for a few days on our
journeys.

The number of Communions reached eighteen thousand,
five hundred eighty-three. We legitimatized one hundred
unions of parties living in concubinage, established three
Conferences of St. Vincent de Paul and three associations
of the Ladies of Charity.

Our vacation from November to February was spent ac­
cording to St. Vincent's method, in prayer, study, the an­
nual retreat, and also preaching occasionally.

In February 1903, Father Joseph Aloes and your ser­
vant resumed the campaign: during the year 1902 we had
preached fourteen missions, properly speaking, and evo­
genized some twenty hamlets containing chapels. As the
result of our labors we numbered eleven thousand, one hundred forty-six confessions, legitimatized three hundred unions, established five Conferences of St. Vincent de Paul and nine associations of the Ladies of Charity. I do not mention, baptisms, first communions, and confirmations; the number of each was great.

These results are inferior to those of last year as you will perceive by consulting numbers. The difference arises from the fact, that during the past year, the parishes we have evangelized are but thinly populated, whereas, last year our work lay in the most important centres of the state.

I will not tax your patience by relating the various episodes attending this second campaign; suffice it to say, that everywhere we found hearts disposed to profit of the grace of the mission in spite of the gross ignorance that reigns in this country so long deprived of all religious succor.

One of the missions visibly blessed by God was that of Guara-Kessaba, a small town on the sea cost. To reach it one is obliged to cross the deep bay of Paranagua. We embarked very early one Sunday morning in a small canoe manned by two robust sailors. About the middle of the crossing, the wind blew violently—the waves rose like those of the ocean elevating our frail skiff on high to plunge it again in the deep gulf below. Without the skill and cool deliberate action of our sailors, and above all, the protection of our dear Mother in heaven, we would be at the bottom of the sea. We reached the little port of Guara-Kessaba, exhausted and drenched to the skin. As there was no priest in the town, we sought the sacristan, carrying our valise, which like ourselves was well soaked with water. Here, another disappointment awaited us, the sacristan excused himself from showing us hospitality, saying he could not receive us into his house because of several sick persons who were there. We then went to the church, rang the bell
with all possible energy, not only to assemble the faithful but to warm our benumbed limbs by vigorous exercise. In spite of the rain that was falling continually several men presented themselves: "But, my Father, where will you lodge?—Here, in the church; during the mission, it is here the good God will dwell, certainly if He is satisfied with the accommodations, we should also be content.—But it is so cold.—Love for souls will keep us warm.—You have no bed.—The sacristy floor will be our mattress.—Who will prepare your repasts?—Divine Providence."—During this conversation with our astonished visitors, we swept the church, and arranged the altar for Holy Mass. At eleven thirty the Holy Sacrifice was offered followed by an introductory sermon.—Our trials were at an end. An excellent Christian, baker by trade, offered us hospitality and treated us with all possible kindness. The entire population assisted at the instructions; the fifteen days of the mission were so many feast days for these good people. Without any exception, all availed themselves of the opportunity of approaching the Sacrament of Penance. Our departure from the parish was as triumphal as our entrance had been mortifying. On the eve, after nightfall, the entire populace, headed by the civil authorities came to thank us, accompanied by a band of music, the stunning explosion of torpedoes, and brilliant display of fireworks: without these latter, no celebration in Brazil is complete. We were obliged to listen to some twenty speeches; all persons in that region, from the man of education to the unlettered laborer are orators. I do not mean however to maintain that they are masters of eloquence. Children of ten years, who know neither how to read nor write will mount a rock and give out their spontaneous harangue with surprising facility. The worst of it is, the poor Missionary must respond to each of the compliments addressed to him. We endeavored to face the difficulty and with
flowery words and amiable sayings testified our appreciation, thus increasing the Christian joy of those truly excellent people. As we departed, a large crowd conducted us to the port and separated from us with tears in their eyes but content in their hearts. Crossing the bay we found the sky as serene and the waters as calm as the souls of those to whom we had just preached the evangelical truths. If the life of the Missionary knows many hours of trial, it has also its days of ineffable joy, nor can there be greater felicity than to be instrumental in reconciling the inhabitants of a city to God, thus securing to them a clear conscience and peace of soul.

Jean Quintao.

—102—

BAHIA


The recent missions of Ferros and Joanesia, which occupied us during eight months, were replete with consolation. In each of these localities we laid out a new cemetery. It was a sight at once interesting and edifying to behold men and women, young and old, rich and poor, all carrying stones; walking in processional order, preceded by the Cross and chanting hymns as they went. Some among them urged by their simplicity and fervor interpreted seriously and literally a remark that had been made in passing. “Those who were charged with big sins should bear the heaviest stones!”

***

Towards the last of August we left for the virgin forests of Rio Doce. Fathers Lacoste, Taddei, and Giordano, were the first who had the courage and the glory to seek the salvation of souls by preaching the mission in these well-
nigh inaccessible regions. It is true, they had penetrated by the south side where access is more practicable; on the west side it is scarcely possible to force an entrance. Nevertheless we determined to try.

We had first to cross the Rio Doce, which is in some places a kilometre in width.

We started in a canoe. Our horses led by the bridle swam as best they could, puffing like locomotives. Having gained the opposite shore we found ourselves in the midst of the virgin forest. What magnificent vegetation! The trees are of enormous growth. Nothing could be more beautiful than the vines that climb to the top of the tallest trees, then fall back to mount again in graceful festoons, and finally, loose themselves in the luxuriant foliage. This is the domain of jaguars, boas, stags, tapirs, etc.

During one of our missions a hunter came to ask me to let him go to kill a tiger.

"Granted," I replied, "but on two conditions. You are to go to confession first, and secondly, bring us back a deer."

Conditions being accepted, Father Thoor, my companion, heard his confession and gave him a medal.

The next day our Nimrod returned leading an ass upon which lay the monster he had killed.

After a journey of eight days we reached Floresta, the scene of our first mission. Just as in preceding missions we had the consolation of finding the spirit of faith and religion prevailing among the people, so were we now about to encounter brutality, ignorance and indifference from these long-neglected people. Here they led only the animal life. Floresta has no church; there was one long ago but it has fallen to ruin. We had to improvise another, making use of a very large mat of taquara. For eight days we were housed in two small huts.

One night, during the mission, our neighbor killed his wife. I must own this crime quite unnerved me, for I slept
alone in a cabin without a door. It is known that I carry
the purse, poorly furnished at best, but it is after all our
only resource. I went at once and begged hospitality of
my two companions who though very narrowly lodged
charitably welcomed me to their crowded quarters. Nour­
ishment was on a par with other comforts; we were obliged
to spend ten francs for a small pig.

At Passagem, our host, on the night of our arrival, con­
ceived the brilliant idea of giving a ball. Some thirty
men and women, alas! all more or less drunk, commenced
to jump about like savages. Feeling quite sure that this
music would go on crescendo till morning, we were obliged
to give up about ten o’clock and go to the church to find
the night’s rest.

***

The mission of Natividade was signalized by an inter­
esting incident. Whilst Father Pimenta was preaching in
the open air on the verge of a forest, an enormous serpent
intruded himself among the women who naturally became
excited. Father Pimenta reproved them. They answered:

“—There is a serpent.”

“—Nonsense” replied the preacher, “you are dreaming, be
quiet.” Perfect silence was restored; this lasted for about
ten minutes when suddenly, there was a fresh disturbance
and cries among the men. It was indeed a serpent that
had just coiled himself around the leg of one of the con­
gregation. The man with a violent effort shaking him off,
cast him some distance from the spot; a negro crushed the
snake with his bare foot.

Our last mission was at Santa-Anna. To reach this place
another journey was before us, up the Rio Doce. To the
left, are the forests that we had so recently passed through;
to the right, is the domain of the savages, upon which no
civilized being would venture, save only a French priest,
Father Leduc, who is striving to evangelize them. There
are still twelve tribes of these Indians, complete savages. Fortunately they are not here at this time. They descend to the river shore only when they can find nothing in the interior to eat; then they come to fish, hunt, and gather fruit, notably the *sapucayas*—large nuts containing from thirty to forty fruits, a sort of delicious chestnut. They have left the traces of their recent passage, embers from their fires, rude drawings on the trees.

We had a great fright one day. Half asleep in our canoe, we were suddenly awakened by a noise from the forest. Our first thought—are these the Indians? Nearer and nearer comes the sound, then a heavy plunge. It was a tapir casting itself into the water and almost overturning our canoe. At last we reached Santatoma, and God blessed our work of the mission there.

We were obliged to return to Caraca. But how were we to accomplish this? To recross those forests in the rainy season is an impossibility. We decided to turn our steps towards Victoria. For this we must have horses. We hired them; but we soon realized that they were of no service: to travel seven or eight days under such conditions was out of the question. We recommended ourselves to Divine Providence, and had not long to wait for an answer to our prayer. Very soon, Father Leduc, of whom we have already spoken, having heard that we were making the journey, came with his Polish and German colonists to meet us. Oh! the kind people, the good Christians! They would have us accept, gratis, horses and all that was necessary to continue on our way, and after seven days' ride we arrived at Victoria, where Mgr. Monteiro received us with the cordiality and the simplicity of a true Son of St. Vincent.

Three days later, we embarked on the *Espírito Santo*, and one day's travel brought us to Rio-de-Janeiro, where the welcome extended by our confrères soon made us forget the privations endured in the forests of the Rio Doce.
Such is the narration of our little apostolic tour of last year. The inhabitants, scattered through these forests are truly to be pitied. Scarcely do they know even what religion means. They are not to blame. They have no priests. Besides, they are so destitute, that being almost without clothing, many of them could not attend the mission. Hence it follows, that whilst during the first five months, we heard twelve thousand confessions in the preceding missions, there were but eight hundred confessions in the whole three months that we spent along the shores of the Rio Doce.

Many fatiguing labors, sometimes perilous ones, must be encountered. Notwithstanding all this, we are happy. Crossing these immense forests, we sing canticles, or recite the rosary, we pray, because the beauties of nature, naturally, lift the soul to God. How grand it is to behold the sun sink into this sea of verdure whilst the birds warble forth their evening prayer, until gradually every sound ceases! (Les Missions Catholiques, of September 2, 1904.)

SOUTH AMERICA

ARGENTINE REPUBLIC

On occasion of the Fiftieth Anniversary of the proclamation of the Dogma of the Immaculate Conception, the Archbishop of Buenos Ayres ordered all pastors or superiors of chapels open to the public, to provide a mission for their parish or church. An agreement was made as to the time to be appointed for each, and September was chosen for the exercises to be given in the Missionaries’ Chapel, Cochabamba Street.

The subjoined account of the mission was forwarded to the Superior General:

https://via.library.depaul.edu/annals_en/vol12/iss1/1
M ost H onored F ather,

Your blessing, if you please?

In the Argentine, good is being done, and we trust more may still be accomplished. The proof is in the grand mission just ended here in our church of Cochabamba. How indeed could it be possible to fail in triumphing over all obstacles? Is not our church dedicated to the Sacred Heart of Jesus?—How shall I describe this mission? Let me say that it was almost miraculous. First of all, the unmistakable lesson taught by this mission—a lesson encouraging beyond the power of words to express is this: in the Argentine land, our plan of action in our work of the missions in France can be successfully followed; the method of St. Vincent as it is developed in the Directory is manifestly, in its fullest extent, good and even excellent in Argentine as in France. There are facts to prove what I assert. But right here, allow me to present two remarks. First: In these regions the missions are of somewhat short duration. Hence is the allotted time sufficient to instruct and move souls? It is doubtful. Some maintain that the people lack the stability to follow the exercises for three whole weeks. Happily, our mission has given the lie to this local prejudice. Many persons said, rather: "Why end so soon?" According to the expression of popular opinion Buenos-Ayres is the Paris of South America. This is really so. The cosmopolitan elements that compose the population seem rather favorable to indifference and even to hostility. Yet among a population so mixed, our mission has produced a considerable effect, and has wrought conversions wholly unexpected. Here are the facts. They speak for themselves.

Commenced on September fourth, the mission closed on
the twenty-fifth. As a matter of course, it was our dear and venerated Visitor, Father Bettembourg, who opened fire... I mean the mission. Every Missionary is acquainted with the opening ceremony: a sermon which is as the messenger of the Missionaries, solemn Benediction given to the evangelical laborers and to the faithful, first exhortation of the director of the mission. Shall I say it? It is at this moment that one appreciates most fully the benefit of the apostolic vocation. More than one among us was deeply moved; Missionaries in France, we recalled the struggles of the past, we seemed to see again the loved residences, now deserted; in thought, we beheld the accumulated ruins. Nevertheless we blessed God, for we felt confident that the good seed of genuine missions had been wafted hither by the storm-winds. We all recognized that the enterprise in which we were engaged was an important one.

The laborers chosen were Fathers Brignardelli, Prat, Dolet, Bulhon. Father Brignardelli was commander-in-chief in this sacred warfare. A native of this country, gifted with strong and flowing speech, he knew from the outset how to reach the inmost depths of the soul, to win, to arouse, to convert. Despite their still imperfect practice of the Spanish language, Fathers Prat, Dolet and Bulhon did their best to aid him. Our ever devoted Father Dolet gave earnest attention to the chant. Congregational singing is a potent, irresistible generator of prayer and of religious enthusiasm. Indeed without this feature there can be no mission in its truest sense.

Our mission lasted three weeks: the first week was for the children; the second, specially devoted to women; the third, chiefly consecrated to the men.

The children! The Argentine, a progressive country with fair future prospects, counts numerous families. Would our church, although spacious, be large enough for all these children, those who attend the schools of the Sisters
of Charity and the good Brothers... and, moreover, the other children, not included among these? We arranged two reunions: the morning for the boys; the evening for the girls. Without any exaggeration the former assembled to the number of seven hundred, and of the latter, still more numerous, there were at least eight hundred. Charming, indeed, was the spectacle presented by all these little fellows, sons of Italian, Spanish, French parents... we must not forget a few specimens of “colored people.” All were most edifying in their recollection and earnestness. Two of our canticles quite captivated them: the first: Madre mia (O my Mother); the second: to the air of Pitié, mon Dieu, “Intercede for Argentine.” Interrogate any of these children, all of foreign descent, they never answer: “I am the son of an Italian, of a Spaniard”; no! Proudly holding up their little heads they will say: “Father, I am an Argentine!” And, truly, they have reason to love their fair and fertile country.

As to the invocation: O Maria sin pecado concebida: “O Mary conceived without sin,” they did not sing... they shout ed it. More delicately musical ears would have missed careful cultivation in their tones, but, like their souls, their voices would reach the heart of the Blessed Virgin, who must have been well pleased.

To hear the confessions of all these children every priest not otherwise engaged came to the assistance of the Missionaries, and on Sunday, September eleventh, those who had made their First Communion could approach the Holy Table. There were not fewer than four hundred twenty-five. What shall we say of the festival in honor of Mary, which took place on the evening of the same day? This feast was more than beautiful, it was marvelous. All the children were invited. In the gathering there were not less than four thousand sprightly rosy-cheeked little ones. How proudly they displayed the medal of the Virgin Immaculate which they wore on their breast! What chirping
and warbling, until the hour for the opening of the ceremony..., then suddenly, what excellence of deportment! The feast was held in the yard of the house of the Sisters of Charity. By invitation, our worthy Pastor of la Concepción, Rev. William Echevertz, presided with Father Bettembourg at this interesting reunion. Father Brignardelli and the pastor spoke in turn, and in a few charming reflections, replete with wisdom, succeeded in holding their youthful audience spell-bound. Canticles followed the act of consecration and the solemn Benediction given to these dear children. No such spectacle had ever been witnessed! There were eighteen priests, for, on the eve, the exiles from Notre Dame de la Drèche (diocese of Albi, France), had come to ask hospitality whilst awaiting the steamer for Brazil. If we strove to exercise hospitality towards them, as St. Vincent would have done, these exiles, by their fervor and good example, recompensed us a hundredfold. Surely, their blessing will bear fruit for the little children of the mission.

Pictures, medals, sugar plums, were generously distributed to the guests who withdrew more than delighted. The parents too participated in their children's joy. Our worthy pastor said: "This is wonderful; besides, I see that more children attend the classes of the Brothers and the Sisters than we have in the parish school." It seems that in their own homes, these children never get tired of singing their hymns in honor of our Blessed Mother.

 Permit me to relate a little incident. A few days after the mission, I noticed entering the church, two boys, one five years of age, the other ten. The younger was pulling the older one along until he got him inside of the church, where he appeared quite bewildered to find himself. They stood in front of the sanctuary, and there our five year old with many gestures was giving some explanation to his comrade. Then they both knelt down. Somewhat puzzled,
I followed them and asked: "What are you saying to your little companion"? The child answered: "Father, I was at the mission and at the festival. You see him, he is bigger than I am, but he does not know anything, he does not know where God is. I brought him here and I am telling him how God made Himself so small, and that He lives in that little gold house. The Father said that we must be missionaries, I am his missionary and I show him where God is." What think you of this little apostle?... Is not here a striking proof that these children made the mission well?

The second week was reserved for women: Tradeswomen shopkeepers, teachers with diplomas, young ladies of fashionable society, unpretentious housekeepers, formed a truly edifying congregation. How many earnest prayers addressed to Mary Immaculate, for a father, a husband, a brother! One felt that the very atmosphere was filled with fervor. Hence on September eighteenth, there were six hundred Communions. How many good resolutions! These were rendered more efficacious by the special conferences which the indefatigable Father Brignardelli gave every evening of this week. He could with perfect tact explain each duty of the Christian woman in the society of the present day. Among many results, two very important ones were secured:

1. A renewed zeal which urged the Children of Mary to adopt the three following resolutions:
   
   a), To aid the Archbishop in the erection of a house for homeless young girls; b), to have in moving order by November twenty-fifth, a grand pilgrimage to Notre Dame de Lujan, the national sanctuary of Argentine; c), lastly, to erect in our church an altar more worthy of the Virgin of the Miraculous Medal, and to make choice of this church and this altar as the centre and meeting-place for...
all the Children of Mary of the capital. These decisions were highly approved by His Grace who bestowed his blessing upon the undertakings.

2. The second result was the foundation of a more general society of Christian ladies, to bear the title of the “Immaculate Conception.” Two hundred and fifty names are already inscribed on the list.

A wise and strong organization of this society will produce fruits of salvation in all the families of this dear quarter.

Allow me to relate another incident, simple but very edifying: On the day following the close of the mission, a good woman was in the church and... she was weeping. “You weep,” said a Missionary to her, “you must have some great sorrow?” “Father,” she replied, “these are tears of joy. My husband and my three grown sons have made the mission. Father, what has come to pass is almost incredible. People are converted as in the time of our Divine Saviour. The Missionaries have effected immense good.” — “But,” replied the Father, “it is God who has done it all; you know that some of the Missionaries do not even speak Spanish very fluently.” — “Yes,” she answered, “but that is nothing, whilst they speak to the outer ear, the good God speaks within to the soul, making His voice heard in its very depths. Father, everywhere they are talking about the mission.” This was true: from the most distant points the people were coming in haste to see a real mission.

A word about the feast of September fifteenth, the day of the general consecration of families to Mary Immaculate. All are familiar with the order of the ceremony. The great concourse of people was indeed surprising. None but grown persons were admitted, and still the church was not large enough to accommodate them. Then we opened the doors and the crowd filled the space out to the street. This multitude, attentive and recollected, heard a sermon
interspersed with historical facts, touching, likewise, upon the benevolence of Mary Immaculate towards the American nation.

Next followed the act of consecration repeated by hundreds of voices, bearing these souls full of joy and confidence to the foot of the throne of the Queen of heaven. The church, as I have already said, was too small, therefore, by urgent request the ceremonies were repeated on the evening of the following Sunday. I shall not wound the humility of Father Prat, by saying that his sermon greatly increased and strengthened our love for the Powerful Virgin. Every word came from his heart! As an unexpected consolation Divine Providence sent us the representative of the Sovereign Pontiff, in Argentine. Like a vision, Mgr. Sabatucci, Apostolic Internuncio, appeared in our midst. He had heard of the mission and he came to see for himself, to be edified, and to enjoy it. This delicate attention filled us with courage to continue and complete our yet unfinished task. Unfinished,—for there still remained the great week, the week for the men. The men! their evangelization is always the Missionary's work of predilection.

Here at Buenos-Ayres, societies of Protestants and freethinkers abound; the enemies of the Catholic Church are so thoroughly acquainted with their city that they have arranged for a general congress of freethinkers to be held at Buenos-Ayres in 1906, like that of Paris, and at the same time as Paris. Men daily exposed to such influences, would they come?—Moreover, if in some parishes Catholic circles had been organized, in our section of the city there were none. Finally, we knew that for the special Retreat announced to be given in Holy Week to the men, there were scarcely thirty in attendance. Would the men come during the mission? Some said yes, others, less hopeful, shook their heads!—Behold what came to pass: At the general exercise the first two weeks, we had just forty-three men,
then seventy-five, then more... However, one evening the number seemed to diminish, and I said to some one: "The men are falling off".—"What could you expect," was the response, "three weeks is rather long; constancy is rarely meet with here." This fear was soon dispelled. The first special conference was given on Sunday evening, September eighteenth. What an agreeable surprise! Over three hundred men, all respectful and manifesting the best will filled the principal nave of the church. Rich and poor, laborers and men of wealth—all uniting in one same sentiment of faith prompting them to attend these special reunions. Nor was there any want of enthusiasm either in their prayers or the singing. A group of young fellows said: "Father, why not form a choir of voices for the canticles?" The offer was accepted. After the evening exercise, despite the fatigue of their laborious day, these young men of good will remained a few moments to learn the hymns for the next day. Attracted by these voices, so much improved by practice, all present joined in each chorus with an earnestness hitherto unknown.—One evening an excellent priest much interested in Catholic circles came with some of his people. He had wished to see for himself and take notes. He was amazed: "How do you manage? What a splendid attendance! Indeed, for their consolation, I wish that the priests of the city could witness so edifying a spectacle!" Another evening I see a lady arrive: "Madam, I regret to refuse you entrance, but this meeting is for men only." "I know it."—"Then why did you come?"—"Father, let me see, just one glance, I would like to know if what they say is true." I allowed her to satisfy her curiosity! She looks in: "Father it is incredible, but it is true, the church is filled with men!" Another time two visitors who from their dress might be taken, or rather mistaken for gentlemen, enter,—look all around, and then leave with a dissatisfied expression of
countenance, I should say rather furiously disappointed…

"Father," said one of the congregation, "I think I know them, they are the enemies of the Blessed Virgin." I am inclined to believe that such they were, for they hastily withdrew. They came at the right moment, when our Catholics from their hearts and with all their lung power were causing the whole edifice to vibrate with the prayer: "O Mary, conceived without sin."

To come to the church is a good beginning; to listen to the exhortations is better; but to make their confession, that is another question. Will they go to confession?—Yes, they came; and although somewhat below our calculation, two hundred and forty-two men received Holy Communion. There were two hundred and forty-seven confessions during the mission, not including those who came on the following days. How touching the sight of that general Communion, at the Mass of September twenty-fifth! Faith, respect, enthusiasm, all were revealed in the grave attitude of these men. And when at the moment of Communion Father Brignardelli addressed his auditors, more than one shed tears—sweet tears, like the Prodigal Son, returning once more to the joy and comforts of his father's house. We would have had a larger number of Communions had not the twenty-fifth been the day for the national pilgrimage of men to Notre Dame de Lujan, the Archbishop presiding. Nevertheless, this Communion was so consoling that it immediately occurred to us to send a telegram to His Grace and to the pilgrims.

Here it is: To His Grace the Most Reverend Mariano-Antonio Espinoza.—Will His Grace deign to receive the homage of respectful submission and filial adherence, which, with the most ardent enthusiasm, two hundred and forty-two men send herewith. With one heart they are all united in one same faith. Having with all possible fervor received Holy Communion this morning, they pre-
sent, moreover, the most imposing spectacle of love and gratitude towards Mary Immaculate. Glory to Mary in her Jubilee Year! We are with you in spirit and we join in the prayers of the general pilgrimage of men: we are with you at the feet of the Thaumaturga of la Plata, and offering our congratulations to His Grace, we solicit his blessing.—In the name of those attending the mission signed: Nicholas Bettembourg, Visitor; Antonio Brignardelli, Director of the Mission.”

From Lujan, His Grace deigned to send immediately a telegram of congratulations to the Rev. Superior and his Missionaries for the success obtained. His heart's best blessing he sent to all who had participated in the general Communion.

At the request of the Archbishop a report was drawn up by Father Brignardelli. La Voix de l'Eglise an official journal published the report under this significant and flattering title: Publication officielle. This report His Grace made his own, closing by these words: “Let this document be published, and let the Reverend Lazarist Fathers accept our thanks for this laborious and fruitful mission. Signed: The Archbishop.”

I conclude this lengthy letter by the statistics, in general very accurate, of the results obtained. I take them from the aforementioned report.

Men having Communicated: 242. (In reality more numerous.)

Returned to God after from two to more than fifty years: 558.

General Confessions: 455.
Grown persons' First Communions: 36.
Children's Communions: 425.
First Communions and Renovations: 279.
Children of Mary: 220.
Other Communions during the Mission: 2,014.
This summary all told, gives a total of: 4,220 Communions. To this may be added several marriages celebrated and others revalidated.

Here, Most Honored Father, is an account, rather imperfect, but it will suffice to enable you to form an idea of the good which Almighty God has realized in our mission of Cochabamba. Need I tell you that despite some days of suffering, our revered Visitor was the soul of this mission. He prepared us for it, in the interior of the family by a conference on the advantages of a mission. His words and those of one of our confrères, words full of heart, sent the apostolic fibre vibrating through us, compelling our devotedness. It is also only fair to mention that before and during the mission our dear sisters, the Daughters of Charity, aided us with their fervent prayers and their active and ingenious concurrence.

Already we are asked to give other missions. Doubtless, there are in France, our beloved native land that must ever be most dear to our hearts, Missionaries who are sad and despondent because no longer able, as formerly, to take part in the first work of our Congregation. Let them come here, 'a glorious harvest awaits them. The Spanish language is not the most difficult in the world; God assisting, they will soon learn it, and then, live God and the missions in Argentine!
ANSWERS AND INFORMATION

31. Faculty of Erecting in the Houses of the Daughters of Charity, a Private Oratory for the Convenience of the Infirm Sisters.—S. C. of the Council, November 10, 1904; for seven years.

Mass can be celebrated and Holy Communion received, but the Blessed Sacrament cannot be kept there. This is the renewal of the Indult, granted December 10, 1897. See Privileges, edition of 1899, p. 8.

Beatissimo Padre

Il Procurator generale della Cong. della Missione domanda umilmente alla S. V. la proroga della facoltà, concessa ad septennium della S. Cong. del Concilio, con la quale può erigere oratorii privati nelle case delle Figlie della Carità per comodo delle Suore inferme.


C. De Lai, Secret.

32. Plenary Indulgence to be Gained on the Day on which the Feast of the Miraculous Medal is Celebrated.—The text of the concession was published in the Annals, 1895, p. 207. A Brief of November 16, 1904, renews the favor for ten years.

33. Faculty for Transferring to the Following Day, the Feast of the Manifestation of the Miraculous Medal, and that of the Translation of the Relics of St. Vincent, when they must give place to a Sunday of Superior Rite, or one of Privilege.—S. C. of Rites, December 2, 1904.
In virtue of this Indult, when the feast of the Manifestation, November 27th, coincides with the first Sunday of Advent it is celebrated in its own rite on the day following, the 28th, servatis rubricis. By the same indult, when the feast of the Translation of the Relics of St. Vincent de Paul, the second Sunday after Easter, coincides with a double of the first class, it is celebrated the following day servatis servandis; but in virtue of a previous Indult, August 22, 1851 (See Acta apostolica, p. 269), if the feast of the Translation, second Sunday after Easter, coincides with a double of the second class, the feast of the Translation will be celebrated, and the double of the second class will be transferred to the first free day.

FAVOR ATTRIBUTED TO THE INTERCESSION OF LOUISE DE MARILLAC

October 13, 1904.

In October 1902, my Sister Servant fell seriously ill. The physicians summoned to hold consultation decided that an immediate operation was her only chance of life, and on account of her advanced age (eighty-two years), they
could not answer for the result. Without attending to their order we, at once, began a novena in honor of our Venerable Mother, and on the last day of this novena, the doctor, who had hitherto given us no hope, declared our patient out of danger. Imagine our joy!—Sister N...

FAVOR ATTRIBUTED TO WATER BLESSED WITH THE RELIC OF ST. VINCENT

They have written us from Cali (Colombia):

The following narration was addressed directly to Father Bret, our venerated Visitor. In my translation I have striven to preserve as far as possible the Spanish text.

Martina Perez de Salcedo had, for some time, been suffering from a cancerous tumor which was gradually making an alarming progress. The tumor had formed above the left eye, and extended until it reached the ear. By degrees the flesh was eaten away leaving a large ulcer which emitted a stifling odor, and already had three physicians pronounced the case a fatal one: no human remedy, they declared, could arrest the progress of the disease. In her distress the poor woman implored the mediation of St. Vincent, Father of orphans, and hope of the poor, who look to him for consolation here below. Without any other medicine than the water blessed with the relic of St. Vincent, which remedy had been procured for her by a Daughter of Charity, the poor sufferer, animated by a lively spirit of faith, began to wash the ulcer with the blessed water. The cancer healed and the ulcer closed, so that the wound has disappeared entirely, leaving the skin slightly wrinkled, as if to locate the place where the cancer had been.

CASTIAU, C. M.

It may be a matter of surprise to our correspondents, that communications of a similar nature, and preceding
the present one, have not been published. The reason is that frequently these communications are not accompanied by the indications that we consider essential.

We suppress the name as well as the locality when we are requested to do so; and even without being requested, when it appears to us opportune. But we cannot prudently give to the public anonymous articles, not knowing to whom we should address inquiries, should it be necessary to substantiate the facts presented.

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.

October 26, 1904.

A lady in making a novena in honor of Blessed Perboyre last year promised a thank offering if the favor were granted.

She now fulfils her promise, grateful that her prayer was heard and that the member of her family for whom she was thus interested has reformed, being no longer intemperate.

She permits the publication of this proof of the efficacy of the intercession of our Blessed Martyr, to incite others to have recourse to him with confidence.

November 20, 1904.

I gladly acquit myself of a debt of gratitude towards Blessed John Gabriel.
Our Chaldean cook, an honest, faithful man who had been in our service for five years, was arrested one Sunday evening near our own door, by a Turkish policeman who thought him an Armenian conspirator,—for they are always tracking these poor people,—and hurried off by force to the prison of Stamboul.

I was in desolation, for I asked myself how I could secure his release from prison, although I knew he was innocent of the charges brought against him. In my perplexity, I felt inspired to promise Blessed John Gabriel a small offering if the prisoner were restored to us safe and sound. That very night about half past eleven, the doorbell rang, it was he; by a special protection, the pacha of the prison had called him up about six in the evening, and as he interrogated him, our good God permitted that he should feel satisfied that the man had been falsely accused, and that he was a Chaldean, for providentially he could show his passport. I have returned thanks to our dear Martyr for this deliverance.

Troy, N. Y., U. S., February 6, 1905.

The poor man of whom I spoke in my letter of December ninth, whose hand had been burned, and who had asked for Blessed Perboyre's relic, has entirely recovered. It was wonderful. He had not been able to use the hand for two years, and though he had consulted many doctors, none could succeed in healing the wound. Our Blessed Brother did the work and the poor man is again able to earn his living.

A lady, who had suffered a paralytic stroke, wore the relic on her arm for two months, and is now entirely well, notwithstanding the fears of physicians.

So you see faith is not dead in our little New York city, and the poor reap the reward of their confidence.
OUR DEAR DEPARTED

OUR MISSIONARIES

Brother James Kirley, Perryville, United States, August 4, 1904; 62 years of age, 15 of vocation.

Rev. Peter Picard, Gouala, Abyssinia, September 27, 1904; 68 years of age, 45 of vocation.

Brother Ignatius Penalver, cleric; Sonseca, Spain; October 2, 1904; 19 years of age, 4 of vocation.

Brother Francis Ferrari, Rome, September 29, 1904; 75 years of age, 56 of vocation

Rev. Emmanuel Brom, Pest, Hungary, October 7, 1904; 30 years of age, 11 of vocation.

Rev. Sauveur Stella, Mother House, Paris; October 7, 1904; 89 years of age, 58 of vocation.

Brother Joseph Sastre, Los Milagros, Spain, October 9, 1904; 73 years of age, 37 of vocation.

Rev. Francis Grzegdala, Leopol, Galicia, October 23, 1904; 59 years of age, 37 of vocation.

Brother Peter Perez, cleric; Madrid, Spain, October 27, 1904; 22 years of age, 5 of vocation.

Rev. Bernard De Domonicis, Portici, Italy, November 6, 1904; 61 years of age, 45 of vocation.

Rev. John Baptist Massol, Khosrova, Persia, November 1904; 54 years of age, 32 of vocation.

Rev. John Crosio, Turin, November 17, 1904; 62 years of age, 20 of vocation.

Rev. Michael Tcheng, China, November, 1904; 33 years of age, 11 of vocation.

Rev. Joseph Soriano, Tehuantepec, Mexico, November 19, 1904; 49 years of age, 29 of vocation.

Brother Gabriel Audran, cleric, Dax, France, November 24, 1904; 25 years of age, 7 of vocation.

Rev. Gaston Rouquie, Berceau of St. Vincent de Paul, France, December 2, 1904; 31 years of age, 8 of vocation.

Rev. Alfred Ottoni, Brazil, South America, December 1904; 38 years of age, 7 of vocation.
Rev. Eugene Thibaut, Mother-House, Paris, December 4, 1904; 67 years of age, 35 of vocation.
Rev. Flavian Demiautte, Vitre, France, December 9, 1904; 70 years of age, 48 of vocation.
Brother John Peter Bungartz, Theux, Belgium, December 18, 1904; 51 years of age, 16 of vocation.

Rev. Sauveur Stella

At the Mother-House of the Congregation of the Mission, Paris, Rev. Sauveur Stella, Priest of that Congregation, and one of the Assistants of the Superior General, died, October 7, 1904.

He was born at Naples, October 6, 1815, and was received into the Congregation May 7, 1846. He died in the eighty-ninth year of his age, and the fifty-eighth of his vocation.—When, after a Retreat made at Naples at the House of the Mission, Rue Virgini, he decided to give himself entirely to God, he left that city where his family held a distinguished rank, in order that he might not be fettered in his new life. He made his Seminary at St. Sylvester in Rome. Having completed his theological studies at Monte-Citori, he was appointed professor at the seminary of Livourne (1852), then Missionary to Florence (1854), and, when in 1856 a House of the Mission was established at Siena, he was selected as Superior. With Father Massoco, he devoted himself most assiduously to the direction of the Daughters of Charity, who have there one of the Provincial houses and, as he justly merited, was held in the highest esteem.

In 1865, Father Etienne, Superior General, called him to Paris, where, from that time until 1901, Father Stella was one of the Assistants to the successive Superiors General, by all of whom his sterling qualities were duly appreciated. He was a man of learning and a man of peace. His judgment was solid; his prudence was easily recog-
The Very Reverend Salvator Stella C. M.
Assistant of the Superior General
(1815-1904)
nized; his views of faith and his characteristic moderation never misled him.

We are indebted to him for a History of the Congregation in Italy (la Congregazione della Missione in Italia, in-8, 1884), valuable for its accuracy. Thanks to his office, he had at hand all needed documents. His narrations, as his estimations of men and things, are those of authority thoroughly equipped; they merit to be appreciated, and should always be consulted.

He resigned his office when he realized that his strength no longer sufficed for the discharge of its duties; this was in 1901. His last years were a preparation for the peaceful death which crowned his fervent and holy life.

OUR SISTERS:

Sr. Juliana Viscuse, Provincial House, Naples; 29, 3
Marie Scordo, Provincial House of Naples; 23, 4.
Madeleine Martin, House of Charity, Clichy, France; 50, 27.
Cecilia Grzezczkowska, St. Anthony's Hospital, Sjurna; 68, 54.
Anna Burgschweiger, Hospital of Schermberg, Austria; 25, 2.
Amalta Garzon, Hospital of Quito, Ecuador; 41, 17.
Pantaleoma Harra, Orphanage of Cuenca, Ecuador; 60, 39.
Juana Martin, Central-House of Quito, Ecuador; 73, 47.
Marie Gambino, Hospital of St. Vincent de Paul of the Assumption, Paraguay; 35, 5.
Marguerite Chalbert, Brussels; 27, 4.
Jeanne Rège, Mount of Mercy, Casamicciola, Italy; 66, 44.
Teresa Ventosa, College of Selva del Campo, Spain; 68, 43.
Maria Llacera, School of the Immaculate Conception of Barcelona; 13, 5.
Antonia Rio, Insane Asylum of Nulva Belen, Barcelona; 69, 51.
Gervasine Redler, Orphanage of Hyères, France; 74, 55.
Martha Garnero, St. Vincent's House, Constantinople; 41, 11.
Maria Rodes, Hospital of Gerona, Spain; 53, 27.
Maria Garcia, Benevolence of Palencia, Spain; 57, 34.
Dolores Calvo, Central Hospital of Seville, Spain; 60, 23.
Maria Estada, Benevolence of Valencia, Spain; 42, 17.
Jeanne Laffont, Misericorde of Vannes, France; 73, 55.
Louise Leroy, House of Charity of Marengo, Algeria; 72, 48.
Josephine Ghiglino, Genoa, Italy; 40, 17.
Sr. Luisa Molas, Hospital of Ubeda, Spain; 41, 17.

Eusebia Urrutia Asylum of Henares, Spain; 60, 40.

Hortense Gignet, Orphanage at Rochefort, France; 71, 47.

Maria Telechea, Hospital at Jaen, Spain; 66, 40.

Julian Irza, House of St. Nicolas of Valdmore, Spain; 30, 5.

Maria Le Cozannet, Hospital of St. Bartholomew, Lima, Peru; 75, 49.

Anais Passet, House of Charity, Clichy, France; 72, 50.

Catherine Cresp, Hospital of Santona, Spain; 69, 44.

Maria de Villa, Military Hospital, Carabanchel, Spain; 60, 32.

Theresa Eberle, Central-House, Salzburg, Austria; 22, 6.

Mary Sépet, Hospital of Our Lady of Health, Rio, Brazil; 60, 36.

Maria Gackowska, General Hospital, Posen, Austria; 53, 30.

Lucia Vincent, School of Apprenticeship, Sacuny-Brignais, France; 44, 21.

Severa Ros, House of St. Nicholas, Spain; 29, 4.

Louise Bruschi, Hospital of the Holy Sepulchre, Plaisance, Italy; 25, 5.

Mary Hadfield, Orphanage of Leyfield, England; 59, 30.

Elizabeth Misik, Hospital of Kaschau, Austria; 24, 6.

Cecilia Achter, Lankowitz, Austria; 59, 32.

Louise Lefebre, House of Providence, Paris; 62, 38.

Elise Martin, House of the Sacred Heart, Tauris, Persia; 28, 8.

Leonide Sancet, Hospital Santa Casa, Bahia, Brazil; 77, 52.

Marie Braibant, House of Our Lady, Bugneaud, Algeria; 51, 28.

Elizabeth Poujol, House of Charity, Montolieu, France; 72, 49.

Marie Lastrade, Anzin, France; 77, 55.

Marie Martin, San Jose Asylum, Grenada; 70, 49.

Ane Juric, Clinic of Budapest; 28, 9.

Louise Mehlmer, Central-House, Graz; 26, 6.

Agnes Wolsche, Central-House, Graz; 26, 7.

Marie Gsell, Orphanage Dehau, Lille, France; 53, 30.

Marie Gabriel, House of St. Vincent, Rome; 33, 9.

Amparo Pacas, Asylum of San Salvador, Central America; 67, 33.


Maria Roig, House of St. Nicholas, Valdmore, Spain; 41, 22.

Mathilda Welserheim, Insane Asylum, Feldhof, Austria; 73, 44.

Jeanne Rogé, House of Charity, Clichy; 77, 53.

Rose Calvet, Hospital of Mézin, France; 58, 38.

Josephine Raynau, House of Charity, Bordeaux; 66, 47.

Theresa Treich, House of Charity, Chateanu-l’Evêque, France; 65, 44.

Elizabeth Lamartine, House of Charity, Brusa; 70, 50.

Margaret Bracco, Hospital of Chiaravalle, Italy; 62, 43.

Marie Laroche, House of Charity, Marseilles; 69, 44.

Marie Ferrière, House of Charity, Syracuse, Italy; 80, 59.

Jeanneton Laurent, Aubin, France; 71, 48.
Sr. Julia Gansechinielz, St. Stephen's Hospital, Budapest; 21, 1.
Sophia Gogol, St. Stephen's Hospital, Budapest; 25, 3.
Anne Sztkanko, General Hospital, Laibach; 33, 10.
Mary Cherubini, Central-House, Turin; 84, 62.
Tranquille Bizeau, House of Charity, Montolieu; 64, 28.
Louise Saruthein, Central-House, Gratzi; 68, 44.
Reine Truc, House of Charity, Sartrouville, France; 68, 48.
Maria Martinez, Hospital of St. John of God, Santiago, Chili; 77, 56.
Adele Crippa, Central-House, Turin; 32, 7.
Josephine Dépagneux, House of the Redemption, Lyons; 25, 3.
Ramona Chavez, Central-House, Buenos-Ayres; 56, 35.
Cecilia Chartier, Hospice, of Moutiers Saint Jean, France; 81, 55.
Louise Ledoyen, Hotel Dieu, Tourcoing, France; 63, 36.
Francisca Sadurni, House of St. Nicholas, Valdemoro, Spain; 27, 9.
Mathilda Ballester, General Hospital, Valencia; 26, 1.
Marie Bayet, House of Charity, Chateau-l’Evêque; 73, 50.
Marie Berlioz, European Hospital, Alexandria, Egypt; 50, 26.
Marie Briand, House of the Bastide, Bordeaux; 83, 61.
Claudine Laëtice, Central-House, Shang-Hai, China; 74, 55.
Marie Aldigier, Hospital of Eibeuf, France.
Pau la Baichère, Health Hospital, Rio, Brazil.
Rosa Viades, Hospital of Gerona, Spain; 46, 20.
Catalina Terrada, Hospital of Bujalance, Spain; 70, 42.
Maria Gallardo, Hospital of Sueca, Spain; 42, 21.
Francisca Escorsell, Hospital of Valencia, Spain; 28, 6.
Antoinette Mazza, Italian Hospital, Salonica, Turkey; 26, 3.
Adele Bronchard, House of Charity, Teheran, Persia; 50, 29.
Caroline Novacek, St. Stephen's Hospital, Budapest, Hungary; 29, 8.
Frances Fekonja Central-House, Gratzi; 26, 6.
Marie Fargier, House of Charity, Montolieu, 27, 5.
Marie Offentanchegg, House of Charity, Tchou-San, China; 52, 25.
Stanislaus Wiktorska, Hospital of the Blessed Trinity, Kalisch, Poland; 26, 5.
Anna Hernandez, St. Francis' Hospital, Lorca, Spain; 30, 3.
Brigitte Giorda, Hospital of Cavallermaggiore, Italy; 42, 22.
Marie Capella, Marine Asylum, Cagliari, Sardinia; 71, 51.
Marie Beaussier, Hospital of Victor Emmanuel, Catana, Italy; 78, 52.
Jeanne Bonas, House of Charity, St. Lazare, Marseilles; 67, 49.
Juana Sarvide, General Hospice, Madrid; 79, 57.
Ana Madrid, Saint Mary’s Hospital, Valladolid, Spain; 26, 7.
Anne Schinitz, School of Alt-Ofen, Austria; 36, 19.
Agnes Novarra, Home for Incurables, Erlau, Austria; 39, 11.
Sophia Frummer, School of Vienna, Austria; 33, 14.

Published by Via Sapientiae, 1905
Sr. Elizabeth Grygiel, Central-House, Cracow; 41, 20.

Marie Loton, Central-House, Metz; 69, 42.

Marie Farrié, St. Vincent's House, L'Hay, France; 62, 33.

Anne Demichele, Hospital of Salerno, Italy; 59, 40.

Elizabeth Reicher, Hospital of Funfkirchen, Austria; 85, 60.

Solange Boucheret, St. Vincent's House, L'Hay, France; 37, 12.

Julia Garnier, Hospital of Cunlhat, France; 61, 42.


Mary John Curran, St. Philomena's School, St. Louis, Mo., U.S.; 62, 44.

Henrietta Kane, St. Vincent's Asylum, Buffalo, N.Y., U.S.; 39, 7.

Marie Morrissy, St. Margaret's Hospital, Montgomery, Ala., U.S.; 44, 24.

Mary Agnes Holt, Mount Hope Retreat, Baltimore, Md., U.S.; 45, 22.


R.I.P.
The office proper of St. Vincent, as we have it in the edition reviewed and corrected, was approved by Benedict XIV., April 20, 1741. Who is the author of the four hymns which are comprised in it? Therein, we may indeed recognize the same hand, most assuredly a master-hand; they appeal to the heart of a devoted Son of St. Vincent. Even though this talent must remain anonymous, it is but fitting that its true value be appreciated.

The hymn of the first vespers sings all the glories of the humble Vincent: his lowly birth, his captivity, his labors, his charity, his important offices. The asclepiadiad verse suits the loftiness and the scope of this panegyric. The strophe is composed of three dodecasyllabic asclepiadiads and one glyconic. Several of Horace's most solemn odes are in this metre: such as Ode I, 16 to Agrippa; I., 15 the prophecy of Nereus; II., 16 to Maecenas. For the remainder, the poet adopts the grand Latin lyric. Does not the first verse:

Qui mutare solet grandibus infima,

immediately recall the thought of Horace:

Valet ima summis mutare Deus (I., 34)? The imitation is original, but had the poet, who drew from a higher source his inspiration, and in whose smoothly flowing Latin we meet not a single elision, need of a model? The hymn Te Joseph is written in the same metre: in comparing them no one could fail to appreciate the superior elegance of St. Vincent's poet.

The hymn for Matins celebrates the virtues of the Saint. It appears to me—if I may so express it—that the first is consecrated to the exterior and public virtues, and the second to the interior and religious virtues. Hence the author uses different metres. The alcaic strophe full of force and enthusiasm suits the energetic thoughts and moral lessons. Horace prefers it to any other and uses it in thirty-seven odes, notably in the six first odes of Book III., which are considered among the finest. We know the alcaic is formed of two hendecasyllables, of one enneasyllable and one alcaic decasyllable. In the enneasyllable the caesura in generally placed after the third accent.
The hymn for Matins is in alcaic strophes; the enneasylable is regular in the first strophe.

\[Ne \mid sperne \mid Vincen \mid ti, \mid tu \mid orum.\]

But in six strophes of nine, there is a defect in the caesura. Our poet may have adopted some of the licenses of which Horace availed himself (I., 35 ii; 26 7). To make amends for this he has not an elision in his poem.—Alcaic verses are rarely met with in the hymns of the breviary.

Iambic verses are more common: we note them, for instance, in the hymns *Jesu, corona Virginiæ*; *Celestis urbs Jerusalem*, etc. The hymn for Lauds, for St. Vincent, is on this model: the strophe is four iambic dimeters. Horace always associates this verse with iambic trimeter or dactylic hexameter: this is properly speaking the verse for satire, because it is smooth and rapid; but Prudentius has written very long religious poems in strophes of iambic diameters. Elisions recur very frequently in Horace's iambics; they produce a disagreeable effect in the hymn *Auctor beate sæculi*. In vain would these be sought for in the harmonious verses of our poet.

To use all the ordinary lyric strophes, the hymn for second vespers must be in sapphic verse. This did not escape the author, and therein with the same noble and delicate touch he praises the charity of St. Vincent. Nothing could be more regular than this ode, the preparatory scheme of which would be \((2 + 3 + 2)\); the three principal strophes sing the praises of the Evangelist of the Poor, the Restorer of the Clergy, the Founder of the Daughters of Charity. The form could not be excelled in its variations and the unchanging sweetness of its musical rhythm.

The prose *Virum misericordiae* was not comprised in the Office nor in the Mass of St. Vincent, approved by the Sacred Congregation of Rites, April 20, 1741. Independent of the metrical quantity, the rhythm, like our French verse, is based upon the number of syllables and the rhyme. The strophes of four verses, are of eight feet in alternate rhyme. In the liturgy a number of analogous hymns and prose may be found: as the *Pange lingua*, the *Lauda Sion*.

A. DROULEZ, C. M.
BOOK NOTICES


The writer gives us an authentic history of one of the most edifying victims of the Revolution at the close of the eighteenth century, Sister Rutan, Daughter of Charity of St. Vincent de Paul, who was condemned to death by the Revolutionary tribunal at Dax, April 9, 1794, and guillotined on the same day, in the public square of that city. Without changing color, she witnessed the execution of a devoted priest, whose name preceded her own upon the doomed list. "After mounting the steps of the scaffold, she herself took off the pelisse and fichu which covered her shoulders; and as the executioner attempted to remove the second handkerchief, she quickly drew back, saying in a tone full of dignity: 'Forbear; the hand of a man has never touched me'. A moment after, the soul of Sister Rutan had winged its flight to heaven." (p. 61.) The author—as might be expected—has most accurately and conscientiously noted, at the opening of his pamphlet, the sources whence his statements are drawn and their reliability.

The Superior General of the Congregation of the Mission and of the Company of the Daughters of Charity has addressed to the author the following letter:

Paris, October 8, 1904.

"Let me thank and congratulate you for having given the last touch to your conscientious work on good Sister Rutan. Your task entailed a vast deal of research, but your labors will bring forth precious fruit in souls. More than all others our dear sisters will find in what you have written examples and encouragement well suited to our own time.

"To your work I wish its merited success, and to the author the most abundant blessings in our Lord, in whom I remain, Rev. and very dear Confrère,

Your devoted Servant,

A. Fiat, Sup. Gen."

257. *Die Kleinen Tagzeiten von der unbefleckten Empfangnis, erklärt von Edmund Heger, Missionspriester.* (The
Little Office of the Immaculate Conception explained by Edmond Heger, C. M., published with episcopal approba-

This small treatise was composed specially, as the author informs us in his preface, for the Children of Mary. He remarks that one of their principal exercises of devotion is the recitation of the Office of the Immaculate Conception. But, this office, although so brief in form, has nevertheless a depth of meaning; besides, among the titles attributed therein to the Blessed Virgin if some are clear, in their signification, others are less so: "Solomon's Throne," "Gideon's Fleece", "Burning Bush." Such are the motives that influenced the author to write these pages.

After having given the Latin and the German text on opposite pages, he traces rapidly the historical view of the office and states its object. Then follows the explanation; taking each stanza, he explains it fully in a devout and instructive commentary on each of the appellations referring to the Blessed Virgin. The book is approved by episcopal authority.


This interesting publication is written in the Slav language; this being the idiom most popular at Marbourg and Cilli. H. E. Mgr. Napotnik, Prince-Bishop of the Levant, residing at Marbourg, intimate counsellor of H. M. the Emperor of Austria, has graciously written and published this work. It is an evidence of his high esteem for the Missionaries who for fifty years have served St. Joseph's Church in Cilli; it will, moreover, be an encouragement for them in the important works in which they are engaged, and the history of which is set forth in the book.

259. In a work entitled Laïcisation des hôpitaux (Paris, H. Oudin, 1905: in-8 125 pp.) a notable part of which was published in the Universe, the eloquent author thunders forth his indignant protest against this laïcisation. All readers will be in sympathy with him. From this book we draw one special lesson from which great profit may be derived. After having commended the devotedness of the hospital sisters, emphasizing, in several places, the Daughters of Charity of St. Vincent de Paul, he remarks that the lessons of devotedness which the hospital sisters receive, help to fit them for their responsible ministry; this being made clear, he adds
this consideration: "The infirmarian who is a member of a Congregation would not be appreciated did she neglect the necessary technical instruction." (p. 17). He goes on to show that "this necessity results from a salutary revolution in medicine and surgery, entailing a corresponding modification in the art of caring for the sick"—(p. 21) and which therefore requires technical information: "Religious infirmarians," he adds "will apply themselves to this technical preparation, and will, moreover, secure a diploma where this condition may not be dispensed with." He continues: "In time of war, a diploma, a certificate of aptitude is essential to defend the ambulances from improvised nurses who rush forward under the impulse of an indiscreet zeal, or some other motive even less commendable. This caused trouble, it is said, at the Transvaal. An ambulance or the battle field is not the place for the apprenticeship of the nurse, called upon to render urgent service to the wounded, to be the co-laborer of the surgeon in amputating a limb or extracting a ball. The Red Cross has done wisely in establishing a training school for nurses, to whom after rigorous examination are awarded diplomas, the holding of which secures to them the right of being admitted to render useful service. Religious women in large numbers follow this course having one special end in view, besides many other courses much more extensive. The teachers have no auditors more attentive, more intelligent, more desirous that their patients should profit by the advantages of the technical notions or practices which these lessons bring to light. The newspapers relate that at Bordeaux thirty-six religious women presented themselves before a committee of six or seven physicians to take the nurse's examination; twenty of these papers were marked very good, sixteen good. If it be necessary, these religious will not recoil before the conquest of the diploma, provided that there is nothing in the system of teaching that could offend modesty. According to Mme. Leroy-Atlais, religious form the bulk of the auditors in the technical course. At Lyons, during the four years school term, there were registered one hundred sixty-three religious and only twenty-seven lay persons; at Rouen fifty-one religious, three nurses from a hospital, five externs...At Havre, at Lille, at Nancy, at Rheims etc, the results are identical. Better still, the department of Meurthe-et-Moselle offers annually fifteen purses of five hundred francs each, and not one of these prizes has yet been taken."

Among the Daughters of Charity of St. Vincent de Paul these wise considerations are appreciated and applied. We recall to mind that in visiting one of their most important establishments at Bordeaux, we met a long procession of these sisters, with the red-edge books under their arm: they were returning from a course of medicine and practical lessons for the pharmacist, given by one of the most distinguished physicians of the city. Similar courses are given in Paris, which lessons and experiments are attended by the sisters from the divers establishments of the city. We have now before us a volume: Manuel des hospitalières et des gardes mala
This book is the echo of the course and the practical exercises followed by
the Daughters of Charity at St. Joseph's Hospital.

At least equal to any others in devotedness, religious women charged
with the care of the sick, will, thus equipped, be inferior to none in the
knowledge of the technique and the professional skill which in our day is
lawfully exacted.

260. The beautiful work *les Missionnaires angevins du dix-neuvième siècle*,
by Abbé Joseph Mesnard, (Angers, P. Desnoes, boulevard du Château; in-8),
contains two notices which possess a special interest for the Congregation
of the Mission: that of Very Rev. Eugene Boré, and that of Rev. Alex-
ander Richou, both originally from the same city of Angers. The notice
on Father Boré presents several details hitherto unpublished; this was
written indeed, by a relative of Father Boré, to whom the author of the
book intrusted this task. The work is adorned with numerous well-chosen
illustrations. It is an honor to Anjou to have furnished the Church with
the apostolic men whose lives are portrayed in this volume; and these de-
lightful narrations, so full of life and interest, are calculated to engender
in a region still so truly Christian as Anjou, new vocations to the Mission-
ary's field of labor.

261. Pious reading is the aliment of the soul. It is, therefore, an excel-
lent work to multiply books judiciously selected. Under this head we note
with pleasure a translation of the *Imitation de Jesus Christ* (versao portu-
geza por un Padre da Missao; Rio de Janeiro, collegio da Imm. Concei-
çao, Botafogo, 1904; in-12), and a *Manuel du chrétien*, adapted and trans-
lated into Portuguese from the well-known and much appreciated work
published under this title, by Father Leonard Goffiné, of the Order of St.
Augustine. (Same place, same date. In-12 of xl. 820 pp.) We are in-
debted to Rev. Pierre Bos, C. M., for these valuable publications.
CONTENTS: NO. 1.

The Year 1904. ................................. 3
Festivities of the Golden Jubilee of the Definition of the Dogma of the Immaculate Conception—The Maryan Congress at Rome. 11
Ceremonies for December Eighth at St. Peter's of the Vatican. .......................... 15
The Miraculous Medal. ........................................ 16
Celebrations: Rome, St. John Lateran, 25; Turin, 26; Naples, 27; Zurich, 29; Vienna, 30; Budapest. .............................. 31

EUROPE

FRANCE

Dax — Mme. de Lupé. ........................................ 33
Life of Mgr. de Jacobis, by Mgr. Demimuid: Letter from the Superior General to the Author. .............................. Ibid.

GREAT BRITAIN

Scotland

Missions: The Past and the Present. Rev. J. Carpenter, C. M. .............................. 35

SPAIN

Orense.— New Foundations. Rev. R. Beade, C. M. ........................................ 46

ITALY

Seminaries in Southern Italy. ........................................ 48

POLAND

The Sisters of Charity and the Care of the Wounded: Time of St. Vincent de Paul, 51; Insurrection of 1863, 53; Turco-Russian War (1877-1878), 56; Russo-Japanese War (1904). 60

TURKEY IN EUROPE

Macedonia

Zeitenlik.—Visiting the Sick-Poor at Yenidje. Sr. N. ........................................ 73
CONTENTS

ASIA

CHINA

Pekin and North Tche-Ly


SOUTH KIANG-SI

Rev. L. Boscat, Visitor. 81


SYRIA

Tripoli. — The Missions. Rev. A. Ackaouy, C. M. 85

AFRICA

ALGERIA

Letter from the Archbishop of Algiers to his Clergy on Occasion of the Departure of the Lazarists from the Ecclesiastical Seminary. 86

ABYSSINIA

Gouala—Alitiena. — Edict of Persecution and Exile Revoked.
Rev. E. Gruson, C. M. 93

CENTRAL AMERICA

SALVADOR

San Jacinto.— The Missions: Pilgrimage made by the Indians.
Rev. C. Hetuin. 94

SOUTH AMERICA

BRAZIL

Curityba.— Geographical Notes: The Fruits of the Missions Exceed our Anticipations: Trials: Disappointments: Loving Care of Providence. Rev. J. Quintao, C. M. 96

https://via.library.depaul.edu/annals_en/vol12/iss1/1
CONTENTS

Bahia.—Our Little Apostolic Tour through the Forests: Missions. Rev. W. Vaessen, C. M. *Les Missions catholiques* September 2, 1904. 102

**ARGENTINE REPUBLIC**

Buenos-Ayres. — Mission in this City at the Request of the Archbishop. Rev. N. 106

**Answers and Information.** 118

Favors Attributed to the Intercession of Venerable Louise de Marillac. 119

Favors Attributed to Water Blessed with the Relic of St. Vincent. 120

Favors Attributed to Blessed John Gabriel Perboyre. 121

**Our Departed:** Missionaries. 123

Notes on Rev. Sauveur Stella. 124

" " Sisters. 125

**Miscellanea:** Latin Hymns in the Office of St. Vincent de Paul. Rev. A. Droulez, C. M. 129

**Book Notices.** 131

**Illustrations:** Paris. Mother-House of the Congregation of the Mission. 1

The Virgin of the Miraculous Medal. 11

Dax. — House of the Congregation of the Mission (1904) 33

Rev. Sauveur Stella, Assistant. 124

Map of Italy and Switzerland. 50

Map of Turkey in Asia and Egypt. 75

Map of Persia. 82

Published by Via Sapientiae, 1905