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.

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The termination of the process investigating the heroic quality of the virtues of Louise de Marillac, Widow Le Gras, has already been announced. The next step was to certify anew as to the condition of the remains of the Venerable Servant of God. This certification had been made at various epochs.

The late exhumation took place March 29, 1905. About one-thirty in the afternoon, Mgr. Legoux, the President of the Ecclesiastical Court, entered the chapel of the Daughters of Charity, 140 Rue du Bac, wherein reposes the body of the Venerable Foundress. He was followed by other members of the same court, three physicians, the commissary of police, and the workmen. The benches to the right and left of the tomb had been removed to make room. The physicians, and all who were to open the tomb, or touch the relics, took the required oath at the foot of the altar. Then Mgr. Legoux said a few words concerning the order to be observed conformably to the prescriptions of the Congregation of Rites and stated that excommunication would be incurred by whoever should appropriate any portion whatsoever of the relics of the Servant of God. After this the workmen proceeded to open the tomb in the midst of profound recollection. When the precious casket was taken from the earth it was placed on a brancard covered with white cloths. It was borne to the Hall of Retreats along the
chapel corridor by the Brother carpenter of St. Lazare and the carpenter of the Community, between two files of Sisters of the Seminary and Sisters of the Habit all bearing lighted tapers. Two large tables covered with white had been placed at the entrance of the vast hall which seemed of more than usual extent because of the removal of the central benches. The casket was placed on one of the tables. Mgr. Legoux was surrounded by the members of the commission, ecclesiastical and lay, the members of the Community being placed in front. The usual papers having been read, Mgr. Legoux gently opened the casket, and having taken off the cotton that covered the bones, he asked the doctors to take from the casket all they should find. What sweet emotions were experienced by every member of the Community as the skull and various bones of the Venerable Louise de Marillac were successively brought to view! After going through with other formalities, the physicians reconstructed the skeleton. Then all the Community of the Daughters of Charity slowly defiled before the precious remains, without however making the least demonstration of worship. They were succeeded by the Missionaries of St. Lazare who passed before the remains whilst other formalities and examinations were taking place.

An official report of the ceremony was briefly drawn, signed by Mgr. Legoux, the members of the ecclesiastical court, and a sufficient number of witnesses, notably Very Rev. Anthony Fiat, Superior General, Sister Marie Kieffer, Superioress of the Community of the Daughters of Charity. The seals of His Eminence Cardinal Richard, that of the Company of the Daughters of Charity, and that of the ecclesiastical notary, Abbé Fénéon, were affixed to the parchment. This document was rolled and placed in a cylinder of zinc, which was deposited with the bones in a metal vase containing the ashes, all was then put in a new oaken casket relieved by brass plates, the interior lined with
pewter, and bearing on the outside a tablet of brass with the primitive inscription: *Damoiselle Louise de Marillac*, etc., and on another tablet, under the former, these words:

OSSA. — DIE 29 MARTII 1905,
AUCTORITATE APOSTOLICA RECONCINTA.

Over the casket was placed a covering of white silk ornamented by a cross in golden embroidery on which was inscribed: *Spes unica*.

The return to the chapel was in the same order previously observed, but instead of the Sisters, the Missionaries accompanied the remains of the Venerable Servant of God, each one bearing a lighted candle.

When the workmen had replaced the stone slab over the tomb, Mgr. Legoux knelt awhile at the foot of the altar and recited the *Sub Tuum*, he then added, "I trust our earnest desires will be realized and that we may soon say: Blessed Louise de Marillac, pray for us."

Thus terminated this very touching ceremony. It began at one thirty, and lasted till five thirty p. m.

Rev. Léon Forestier, Assistant of the Superior General has sent us the following copy of a letter from Father Arnaiz, to the Superior General.

Madrid, March 15, 1905.

I have just sent you a telegram announcing the miracle that has taken place this morning in the novitiate of our sisters, the Daughters of Charity.

A sister of the Seminary, had for four months suffered from acute pain consequent on a curvature of the spine, and the displacement of one of the bones of the coccyx. She could not walk, neither could she sit nor stand; debility was so great that she could no longer retain any nourishment.

The invalid had been treated by a specialist without success and the doctors entertained no hope of her cure.
Three novenas had been made to the Venerable Louise de Marillac; a fourth ended this morning. The Directresses had applied some relics to the suffering sister, and especially, a piece of the chemise worn by the Venerable Foundress, on the day of her death. Suddenly, about eight o'clock this morning, the young sister felt so well she asked permission to dress; she then started to walk and went to the chapel. The great pains that had tortured her have disappeared, she can take and retain nourishment. All the sisters have seen her walking in the various apartments of the house. I also have seen her; she came to the Director's office, walked before me, knelt, kissed the floor which she had not been able to do for four months, the time of the fall that had brought about her recent disorder.

I present you the leading facts. The house physician as well as all who have witnessed the cure are convinced it is a miracle obtained by the persevering fervor of the sisters of the Central House. We have observed and caused to be observed all that Christian prudence demands in like circumstances; whilst awaiting further decision we most heartily thank God for this cure effected by the intercession of the Venerable Foundress.

Ellade Arnaiz.

### CAUSE OF THE BEATIFICATION OF THE VICTIMS OF THE FRENCH REVOLUTION MASSACRED AT PARIS, SEPTEMBER, 1792.

The Cause of the Beatification of the Victims of September, 1792, is of the greatest interest to the double Family.

of St. Vincent. The process of information instituted by the ordinary of Paris relative to this Cause, during the early part of 1900 is about to terminate. The Servants of God for whom the Church of Paris is about to solicit of the Holy Father the honors of the Altar, number two hundred nineteen. In this glorious phalanx of confessors of the faith are found all degrees of the ecclesiastical hierarchy; one archbishop, two bishops, several vicars-general, canons, curates, almoners, and professors of faculties in seminaries, members of ancient religious Orders, Benedictines, Franciscans, Minims: and those of more recent Congregations; Jesuits, Priests of the Mission, Sulpicians, Eudites, Brothers of the Christian Schools; all have place in this honorable assembly, nor are there wanting champions among the laity, four among them are inscribed on the long list of the martyrs of the Revolution.

We shall now treat of the especial interest of the Congregation of the Mission in connection with the Cause. The two hundred and nineteen servants of God in whose favor the process has been instituted were massacred at four different prisons: the Carmes, the Seminary of St. Firmin, the Abbey, and at La Force. Seventy-six of these victims fell at St. Firmin, formerly the College of les Bons-Enfants 1 where St. Vincent founded the Congregation of the Mission in 1625, and where he dwelt with his first Missionaries until 1632, when the new Community was transferred to the opposite bank of the Seine, to the Priory of St. Lazare, where it remained until the Revolution.

From 1632 the Priests of the Mission continued to occupy the College des Bons Enfants, which in the eighteenth century became a diocesan seminary and later assumed the name of Seminary of St. Firmin from the title of the chapel.

1 To-day Rue des Ecoles.
During the year 1792, the epoch of the massacre, the house of St. Firmin numbered three priests of the Congregation of the Mission, Rev. Louis Joseph François, Superior, Rev. Etienne Langres, Rev. Joseph Mansuit Boul­langier, and three coadjutor brothers, Louis Danois, John Baptist Ducrou, and Pierre Joseph Leroy. Eighteen ecclesiastics who were boarders, driven away because of refusal to take the oath, so mentioned in the notes of Father Boul­langier, and an old retired officer Mr. de Villette, received the hospitality of St. Firmin. These were placed under arrest with the priests of the house August 13, 1792. From this date until the thirty-first of August a great number of priests who refused to take the oath, as well as several lay persons, nearly all found in the neighborhood of the seminary, were brought to this newly improvised prison. Though the official lists give the names of only ninety-two, from the record on the documents relating to the period, they are found to exceed one hundred.

The massacres began at the Cannes, the Abbey, and at La Force, in the afternoon of September 2, 1792, they were continued at St. Firmin the morning of September third. Seventy-six prisoners were slaughtered. Among them are numbered, Rev. Louis François, the Superior of the seminary, and another priest of the Congregation of the Mission, Rev. John Gruyer, formerly vicar of the parish of St. Louis of Versailles served by the Priests of the Mission, and Rev. Nicholas Colin who for some years past had been pastor of St. Genevières, diocese of Langres, but who to the very last signed himself Priest of the Congregation of the Mission.

Rev. John Charles Caron is also reckoned as of the mission, he like Rev. N. Colin, for some time dwelt apart from the Missionaries, being pastor of Collégien, diocese of Meaux; after having refused to take the schismatic oath of the Civil Constitution of the Clergy, he quitted his parish
and retired to the Seminary of St. Firmin. Besides Fathers Grayer, Colin, and Caron, ten others pensioners of St. Firmin, among whom was Mr. Villette, had the honor of shedding their blood for the Faith.

We earnestly pray that the glorious Cause of these Servants of God be crowned in the near future with success. This would prove an encouragement most precious to the church of France so sadly tried at the present time.

E. Villette.
The ancient House of St. Lazare in Paris, rendered venerable by the sojourn of St. Vincent within its walls, will ever prove an unfailing object of interest to all the children of the great Apostle of Charity. We therefore subjoin the following historical notice.

We do this all the more willingly, as this house, used since the period of the Revolution as a prison, was, until the end of the eighteenth century, the headquarters of the administration of the Congregation of the Mission or Mother House, such as is to-day that of Rue de Sévres, No. 95, at Paris. According to present plans for the opening of new streets, the ancient House of St. Lazare is destined to give place either to the streets or to a public square.

The notice about to be given was published by Rev. J. Parang, C. M. in the "Little Annals of St. Vincent de Paul," No. 37, 1903.

Saint-Lazare-lès-Paris, as it was called at the time of St. Vincent de Paul, is situated in a locality formerly one of the suburbs of the capital; to-day the same locality is

1. The authors consulted and quoted for the greater part textually, in writing the present account are:

Germain-Brech. — Description de la ville de Paris, 1752, vol., II.
Hurtault. — Dictionnaire historique de Paris, 1779, p. 390, etc.
Jauffret. — Mémoire sur le sac de Saint-Lazare.
Dusaulchy. — Tableau historique de Saint-Lazare, depuis son ouverture jusqu'au 9 Thermidor.
Premier compte rendu de l'Association de dames pour la visite des détenues protestantes à Saint Lazare, 1839-1840-1841.
comprised in the northern portion of the city, and is one of the most progressive quarters of the great metropolis.

The origin of the House of St. Lazare is somewhat obscure, the greater part of the documents referring to primitive titles having been lost during the hundred years of war, and the civil wars that have succeeded. It seems probable that the present locality of the house was once occupied by a monastery dedicated to St. Laurence, of which mention is made by Gregory of Tours (Historia Francorum lib. VI., cap. IX.) This Abbey was destroyed by the Normans in 885-888—a Leper Home arose on its ruins, placed as were similar institutions under the protection of Saint Ladre or Saint Lazarus, owing to a confusion of names, during the Middle Ages, of the two persons called Lazarus, mentioned in the Gospel, the one restored to life by our Saviour, and the other seen by the rich Dives in Abraham's bosom.

The armorial bearings present the effigy of Lazarus, brother


Perdereau.—*Les Martyrs de Piepus*, 1871.

Alfred Franklin.—*Les Anciennes Bibliothèques de Paris*, 1873, vol. III.;

Maynard.—*Saint Vincent de Paul*, 1886, vols. I. and IV.

P. de Grandpré.—*La Prison Saint Lazare*, 1889.

M. d'A....—*Cinquante années de visites à Saint-Lazare*, vol. I., in-16, 1889.

Lebeuf.—*Rectifications et additions*, by Fernand Bournon, 1890, p. 315.
of Martha and Mary. On a seal of 1264 is inscribed: Leprosorium capituli Sancti Lazari Parisiensis.¹

The oldest of the dated documents making mention of the house of St. Lazarus is of 1122. (The deed by which Louis VI. granted the privilege of a fair to the Fratribus Sancti Lazari is dated 1110; it could not have preceded the year 1131.)

Another point involved in obscurity relates to the constitution of the house of St. Lazarus: did it combine both Leper Home and Priory? Competent historians hold opposite opinions. The probable opinion is that it was a Leper Home and, as is the case with other hospitals, was under the administration of a prior or master, generally a priest, whose nomination depended on the Archbishop of Paris, aided by the Brothers and the Sisters living under the rule of St. Augustine, though not under vow, and forming rather a confraternity than a convent. At St. Lazare the sick might be admitted as members of the Community and numbered among the Brothers.

Only the citizens of Paris were received into this retreat; however, exception was made to this rule in favor of the bakers, who, being, on account of their trade, more exposed to the disease, were received from all parts of the kingdom. On entering, the sick made a vow of obedience to the prior, giving an account of their worldly possessions, which in the event of death reverted to the hospital.

The House of St. Lazare to which kings had successively granted divers donations, rights, and privileges, ranked among the most prominent of ecclesiastical lordships of the kingdom and enjoyed the right of high, low, and intermediate jurisdiction. Within its vast inclosure was a building known as the king's lodge where, on their accession to the throne, kings and queens came to receive the oath of fidelity from the various orders of the city,

¹. See French Annals, p. 307.
previous to their solemn entrance into Paris. It was also at St. Lazare that the bodies of deceased kings lay in state, there the final absolution was given, and the prelates of the kingdom came to sprinkle the dead with holy water, after which, the religious of St. Denis received the body from the hands of the hanouards, and bore it to the vaults of the Royal Abbey.

In the beginning of the sixteenth century, the constitution of St. Lazare underwent a notable change; towards the year 1515, Etienne de Ponchie, Bishop of Paris, desiring to reform abuses and change the administration, placed it in the care of the canons regular of St. Victor. But their installation rested upon a movable commission, and the prior was named "ad nutum," that is subject to change agreeably to the will of the Bishop. All the provisions granted from this epoch until 1611, the year when provision was given to Adrien Le Bon by Henry de Gondi, Bishop of Paris, invariably bear the same character, quite incompatible with that of a beneficial priory.

In 1630, St. Lazare was occupied by eight canons of St. Victor under the direction of Adrien Le Bon. The religious and the prior not being congenial, Le Bon thought of exchanging his benefice; besides, there were then no lepers at St. Lazare, for the last hundred years leprosy had disappeared from the country, and the hospital no longer responded to its destination. Yet, before abandoning it, he considered whether it might not be possible to make an exchange of good works. He had heard of the great good effected by a company of Missionaries under the guidance of Vincent de Paul who devoted themselves to the instruction of the people.

Six years had elapsed since the formation of the Con-

1 Hanouards, in lower Brittany Halennour, were salt merchants organized as a corporation and from time immemorial had enjoyed the privilege of bearing the bodies of the dead kings.
Aggregation of the Mission: by a deed of April 17, 1625, Philip Emmanuel de Gondi and his wife Frances Marguerite de Silly had made over the sum of forty-five thousand livres to "Master Vincent de Paul, priest of the diocese of Acqs, Licentiate in Canon Law" for the foundation of a Company to labor for the salvation of the poor country people.

Adrien Le Bon felt convinced that he fulfilled the intentions of the founders, by applying the revenues of the priory to the spiritual relief of the poor country people, who were infected with the leprosy of sin."

The resistance made by the humility, prudence, and disinterestedness of St. Vincent during a whole year is well known to all.

Finally on January 7, 1632, a contract was drawn up between "Adrien Le Bon, priest, religious, and prior, of the conventual priory and leper hospital, and administrator of the Canons Regular of St. Lazare, order of St. Augustin-lez-Paris; Brother Nicolas Maheut, Sub-prior; Claude Cousin, receiver; Claude Cothereau, distributor; Richard Lavasseur sacristan; Adrien Descourtis, Jacques Lescellier, François Cacquet and Claude de Morennes, all brothers and religious of the said priory, being assembled in chapter according to custom at the sound of the bell, on one side, and on the other Master Vincent de Paul, also priest and Superior of the Congregation of the Mission", in his name and that of all the priests of his company. (Arch., nat., M., 212).

The very next day January 8, 1632, John Francis de Gondi, archbishop of Paris granted the decree of union between St. Lazare and the mission, and Louis XIII. in the same month of January granted from Metz letters patent, confirmative and recorded in Parliament the follow-

1 It was the same sub-prior whom St. Vincent cared for later on when he fell sick of the plague.
ing September seventh, notwithstanding the opposition of the religious of St. Victor.

However, a new contract, confirming the first, was entered December 29, 1632, approved by the archbishop December thirty-first, and confirmed by letters patent in January 1633.

The only difference between the first and second contracts is, that by the latter the ancient prior relinquishes the article requiring that the union of St. Lazare with the Company of the Mission should be sanctioned by Rome. Adrien Le Bon who had at first applied to the Pope for his confirmation as Prior both regular and irremovable, declared, that "having been informed by original documents relating to the hospital, that its administration was merely of a temporal order and might be intrusted to the management of a laic, it need not consequently be brought before the court of Rome."

Nevertheless, though the benefice did not depend upon the sanction of the Pope, St. Vincent de Paul wished to secure the approbation of the Holy See. On March 15, 1635, Urban VIII granted the petition, but the Bull of approval not having as yet been issued, Alexander VII granted another April 18, 1655 (bull ΑΕquum reputamus).

This Bull confirming the union was made public July 21, 1659 by "Nicholas Porcher, priest, doctor of the Sorbonne, vicegerent of the official administration of Paris, commissary and deputy for this part by....the Pope."

In the official report made by Nicholas Porcher of his visit to this priory, interesting details are given concerning the material condition of the house of St. Lazare at this epoch.( National archives, M. 212).

As soon as St. Vincent and his disciples were in possession of the house of St. Lazare, all assumed a better aspect. The house, in a ruinous condition, was repaired, whilst awaiting the construction of another larger and better
for the future purposes it was expected to serve. This house became the chief residence of the Congregation of the Mission and the ordinary residence of the Superior General; it was from there that St. Vincent fostered the many works of charity that claimed his care; from there he directed his two new Communities of the Missionaries and Daughters of Charity. It was also to this house the Ladies of Charity, clergy, distinguished persons, and those of humble positions, came to confer with him. In fine it was there he died September 27, 1660, and was buried in the choir of the church.

We are informed by the authors of the eighteenth century that Father Edme Jolly, third Superior General of the Congregation erected (1681-1684) the greater part of the buildings now existing, but the principal one of these facing the city is of more ancient date. This was erected by St. Vincent; it was appropriated to the candidates for ordination, and separated by an iron grating from the body of the Community.

The authors whom we have cited tell us the main entrance was fine, the refectory spacious and well lighted; it was a spectacle most pleasing to observe the order, silence, and cleanliness, that reigned throughout, though very often more than two hundred persons were present. At the end of the refectory, where the General is seen every day seated between two poor men, usually selected from among the old men of the hospice of the Name of Jesus and served with the same fare as himself, is a superb picture representing the universal deluge; the artist is unknown. Among the other pictures that ornament this apartment are those of the Last Supper and the Presentation of our Lord in the Temple.

In the hall of meditation a Descent from the Cross is seen. In another hall situated in the lower story is a collection of one hundred, and sixty portraits of popes, car-
cardinals, bishops and abbots, etc., the greater number benefactors of the house. In the reception hall are six pictures of the Venetian school representing the prophets, one representing the death-bed of a religious, another David presenting to Saul the stone with which he had slain Goliath. The pharmacy is also well worth inspection.

The library does not seem to be advantageously placed; the volumes, however, are numerous and well chosen. One finds there all desirable information particularly such as regards matters of ecclesiastical discipline: care is also taken to procure good books recently published. At the epoch of the Revolution, this library was one of the most extensive of Paris, its volumes numbered from eighteen to twenty thousand before the plunder of the night of July 13, 1789, during which it suffered greatly, as we are informed by the official report made in 1791. Great care was taken of the library and at three several times a catalogue of the volumes had been made. During the Revolution the books taken from St. Lazare were transferred to the Mazarin library. Therein, to-day, are also found the various catalogues.

At the time of the Revolution the small Gothic church was the only building remaining of the ancient hospital of St. Lazare. Later on, we propose giving an account of its present surroundings and other details of interest.

The enclosure of the house of St. Lazare was one of the most extensive in Paris or the suburbs, since it comprised all the adjacent lands situated between Rue de Paradis on the south, Rue du Faubourg-Poissonnière on the west, Rue Faubourg-Saint-Denis on the east, and on the north the boulevard which has replaced the old wall. This locality is now occupied by La Fayette Square as well as by a portion of the street of the same name, the Rue de Chabrol,
the church of Saint Vincent de Paul, the Lariboisière Hospital, the terminus of the Northern Railroad, and many new streets. In times gone by it presented ploughed lands, flourishing orchards, a mill and other requirements necessary to maintain a community as numerous as that of St. Lazare. The private gardens were well kept and the parterre, between two vast terraces, afforded a view of the city and adjacent country.

At one of the extremities of the inclosure of St. Lazare, on the grand route from Paris to St. Denis, in some buildings belong to St. Lazare was the Seminary of St. Charles; a preparatory seminary was also attempted, it was to this place missionaries when convalescent were sent, and sometimes prelates sought its hospitality for the purpose of making a retreat. There was also established for the Congregation the Seminary of the Renovation. Later on, Lafosse, a Lazarist, whose talent as a writer has been appreciated, composed several plays which were produced on occasion of the distribution of prizes at the house of St. Charles (1675, 1676, 1682, 1684 and 1685.)

In 1719 and 1720, the Priests of the Mission erected a long row of double houses, two stories high, solidly constructed in cut stone, which they rented to seculars.

St. Lazare also possessed properties both in Paris and its environs (Nat. Arch. S. 6590 to 6698.)

Mention should be made of the fair of St. Lawrence, belonging formerly to the ancient religious of St. Lazare, and afterwards secured to the Congregation of the Mission by letters-patent, October 1661. It had been held in open air in the suburb of St. Lawrence, but at this epoch the Lazarists transferred it to a location on their own premises of about five or six acres: they surrounded it with walls, built stalls, and planted trees in the streets. The fair lasted fifteen days. Some time after the Congregation obtained
letters-patent January 12, 1777, permitting its transfer to a certain Sieur Gévaudan, who cared for it until 1790. Upon this location was established, in 1835, the Market of St. Lawrence which disappeared in 1853 to be replaced by the opening of the Strasburg Boulevard. (National Archives S. 6607-6636).

Though the House of St. Lazare enjoyed large revenues, it was equally burdened with weighty obligations whilst it effected immense good towards all in its vicinity.

We are acquainted with the prodigious liberality of St. Vincent de Paul when there was question of doing good or of relieving misery. On taking possession of St. Lazare he opened its doors to ecclesiastics and laymen who wished to make a spiritual retreat; it is estimated that from 1635 to 1660, the year of his death, more than twenty thousand persons had been received at St. Lazare, that is more than six hundred during each year. This was continued till the Revolution. At each ordination, those who were preparing for Holy Orders could enter for a retreat of eight days. Laymen were also gratuitously received.

But the principal object of the institution of the Congregation of the Mission was the instruction of the poor country people,—there were priests at St. Lazare continually employed in these evangelical labors, giving missions in the environs of Paris. From 1632 to 1660 the House of St. Lazare gave nearly seven hundred.

These missions were afterwards continued. The great charities of the house and the frequent distribution of bread and soup are worthy of note.

On entering St. Lazare, St. Vincent found some unruly persons placed in detention by their parents as in a house of correction—there is mention of this prison in several administrative documents. In 1771 the number of prisoners was fifty-six; in 1788, the number was forty; and in 1789 only twenty were found detained for insanity, and
four children of respectable families, incarcerated for misconduct.

At the time of the Revolution the family of St. Lazare numbered about four hundred persons, of whom two hundred were ecclesiastics, priests, novices, or students in philosophy and theology, eighty laymen, and the remainder, boarders. The organization was about the same as at the time of St. Vincent.

The Superior General and the personnel forming the administrative body, resided there. There were also, students and those belonging to the novitiate, or attending to the spiritual direction of the Daughters of Charity and others employed in secondary works.

Such was the condition of St. Lazare, when on the nights of the twelfth and thirteenth of July 1798 it was pillaged, plundered and merely escaped destruction by fire, at the hands of a band of miscreants and brigands. This was the first act of the Revolution, and is known in history as the sacking of St. Lazare.

A decree of the National Assembly, November 13, 1789, renewed June 23, 1790, called for a detailed account of all the property, movable and immovable, of the Congregation of the Lazarists; towards the last of the same month, on an official report, St. Lazare was visited and stripped of all its documents referring to titles and registers, with the papers and archives that had escaped the plunder of 1798. At the same time the Missionaries were ordered to evacuate the premises.

St. Lazare then became a prison wherein as many as twelve thousand prisoners were confined, among them the poets Rouecher and André Chénier, who only left its enclosure to ascend the scaffold.

In virtue of a decree of April 9, 1811, the prison of St. Lazare was conceded to the department of the Seine.

To-day this establishment is appropriated to the deten-
tion of females convicted of crimes or misdemeanors. Since January 1, 1850 the religious of Mary-Joseph have charge of the prisoners.

The old church which since 1790 had been the parish church of St. Lawrence, was demolished in 1823 and replaced by a collection of buildings, 1823-1828. Other constructions followed these in 1838 to serve as an infirmary in the rear of the existing chapel. The council general of the Seine, in the session of December 21, 1902, assembled to discuss “the project of securing the loan of one hundred eighty millions, destined to further the public works of various departments”, voted five millions for the demolition of St. Lazare and the future improvement to be made on its site.

AUSTRIA

BUDAPEST


Budapest, January, 1905.

By our works at Budapest, at least in one point of view, we resemble the Missionaries in China. Our house is situated in the Faubourg St. Francis.

In St. Vincent’s time, the cities were well provided for, and the country people had no priests. Here at Budapest, quite the contrary is the case: the country is well cared for by fervent priests who have received a good education in the Seminary and some of whom come to us, or to the other religious houses to make their retreat; but the city of Budapest, and the suburbs, especially, are totally aban-
When I made my studies at the University of Budapest, this capital city had only one hundred twenty thousand inhabitants, and now the two parishes of St. Francis and St. Joseph, quite near us, have one hundred forty thousand. The poor laboring men come in great numbers from all parts of Hungary to Budapest, to earn their daily bread, and if zealous priests do not interest themselves in their salvation, they become the prey of socialists and anarchists. It is for this reason His Eminence Cardinal Vaszary—Budapest belongs to his diocese—has so often invited us to Budapest not only for the spiritual care of the Sisters of Charity, of whom there are more than five hundred, but for what seems still more urgent, the salvation of these poor laborers, the majority of whom live near us; this is why he has already pledged himself to furnish us pecuniary aid. His Eminence rejoices to see that in our little church the words of our Saviour are verified: *Pauperes evangelizantur*, and the pastors of our neighborhood have made me several visits; they have assured me that our coming to assist them in the vineyard of the Lord has filled them with joy. These two pastors have between them one hundred and forty thousand souls to care for; one of them has four chaplains and the other three, and these nine priests look after the one hundred forty thousand! The greater number of these ecclesiastics are engaged in the duties of the ministry—the burial of the dead, baptisms, visits to the sick, the confessional,—all these leave them rarely any moments of leisure. If you could meet these good priests, some of whom come to us for confession, you would realize how fully they appreciate our labors for the evangelization of the poor, and if you could witness the devotion with which these poor workmen hear the holy Mass and receive the sacraments your heart would experience much joy.

Notwithstanding all this, we do not neglect the missions.
During the short space that we have been at Budapest, our house has already given six or seven missions. My confrères at Budapest are most remarkable in their devotedness. Father Lallote, who, before coming to us was prelate to His Holiness and Canon of Gran, and who is over eighty, still goes to the missions, and he would be much pained if he were not allowed to take part in them. The good God does indeed bless us!

Ferdinand MÉDITS.

VIENNA


Vienna, Wahring, May 3, 1905.

Most Honored Father,

Your blessing, if you please!

I write to beg you to accept a work composed by Dr. Hanns-Marie Fruxa, counsellor of the imperial court, president or member of several charitable associations in Vienna, and more than all, a generous benefactor of our Conferences of St. Vincent de Paul.

To stimulate the zeal of these Conferences and to secure new members, he has just published a book entitled, Pau­perism in the Capital, (Vienna, 1905). It is written in German, but will be, nevertheless, an addition and completion to the series of books that treat of the charitable works of St. Vincent de Paul.

Our opening of the Month of Mary took place the day before yesterday. The beginning of this beautiful month of Mary is always an especially grand solemnity for all our Catholic centres. In the evening, at the hour appointed for the sermon, which is followed by exercises in honor of the
Queen of Heaven, which we have every day during the month, an immense crowd thronged our church, and even the space in front of the large entrance door was crowded with people. Close to the altar rail, in white dresses and veils, one hundred Children of Mary took their places, and beside them a large number of school children, also in their Sunday best, and set off with little wreaths of green. Our altar, lately dedicated to the Queen of Angels, a work of artistic beauty both in workmanship and design, was very attractive, transformed as it was into a throne for the Queen of May. The exquisite arrangement of lights and flowers gave the altar an aspect of ravishing beauty. It was a sweet and consoling spectacle and was in marked contrast with the noise of the socialists who are holding a reunion during these days to celebrate the first of May! Our confrères who teach the boys catechism are witnesses of the moral decadence of those children whose parents are without religion. Fathers Vorhauer and Lukesch, our two confrères who divide between them this arduous work in the boys' school have, assuredly, great merit.

I cannot refrain, Most Honored Father, from expressing to you my grief for the loss of our dear Father Boscat, Visitor of the Province of China, who has gone from us to Heaven, to enjoy the fruits of his indefatigable zeal and the great sacrifices that he so well knew how to make for the Community, for his confrères, and his dear Chinese. I owe him the deepest gratitude for the charity which he evinced towards me during the years I had the privilege of working with him in the vicariate of Kiang-Si.

Eight days before his death he wrote me a very kind letter.

With sentiments of filial attachment from my confrères here, accept my profound respect and entire devotedness.

Francis Gattringer.
Letter from Sister M. Thomas, Sister of Charity, to Most Honored Mother Kieffer.

Barcelona, March 1, 1905.

Here is the description which you desired, of the Jubilee Festivities. It is rather late to comply with your request, but sickness was the cause of the delay.

THE JUBILEE FESTIVITIES AT BARCELONA,

NOVEMBER 27, 1904.

Barcelona, ever faithful to her ancient traditions of loving confidence in Mary Immaculate, seems to have been chosen by the Virgin Immaculate on this occasion, to cause her Miraculous Medal to become better known. Already had the inhabitants for several centuries saluted her after this manner: Ave, Maria Purissima, responding: Sin peccado concebida. Mary had been solemnly constituted Guardian of the city by the governor and the ancient counsellors, who placed the keys of the city in her hands, amid the acclamations of the devout inhabitants; and thenceforth, nothing was spared when there was question of honoring her and of furnishing proofs of their fidelity and love.

November twenty-seventh afforded them an opportunity. On this day, in the large churches alone, not including the numerous chapels, convents, and colleges of the city, there were sixty thousand Communions. The thirty thousand persons who took part in the procession all approached the Holy Table that morning, as did the early martyrs, for it was apprehended that bloodshed might result since men of ill-will were doing their utmost to terrify the people and prevent this religious manifestation.— On
the evening of the twenty-fifth, that is to say the one preceding the eve, they contrived the explosion of a bomb-shell in the most central quarter of the city, which proved fatal to many; afterwards, they wished to make a counter-demonstration, under pretext of bearing to the mayor a message of condolence for the Fernando Street crime, of which they were themselves the authors, whilst they now accused the Catholics of being the instigators of the wicked attempt. It was not in the power of the governor to veto this protestation, but he prudently frustrated their designs by obliging them to change their program, for, in their determination to create a disturbance, they had chosen the same hour for starting that the Catholics had appointed for their procession to move forward. They expected a collision, but the governor baffled them by postponing their departure two hours later, so their procession was a complete failure. The sixty thousand partisans of whom they had boasted, dwindled down to less than two thousand, and as all Barcelona was in the Jubilee procession, these enemies of religion passed almost unnoticed through the deserted streets. Having arrived at the mayor’s office, where they presented their protest, they were requested to disperse, which they did almost immediately.

Notwithstanding the inclemency of the weather and the heavy clouds threatening rain, the city was brilliantly ornamented with colors and flowers. From thousands of windows and balconies in every street, streamers stamped with Mary’s image fluttered to the breeze; among the decorations were countless banners, electric lights, the entire city being magnificently decked out in blue and white. As to the procession, its most attractive feature was the piety, the fervor, the profound recollection and the fraternal charity that characterized it. All ranks of society were there mingled as one: men, women, and children, old and young,
rich and poor, blended in one harmonious concert to chant and to repeat the glories of Mary; all along the route they recited the chaplet, or sang canticles to honor the Virgin Immaculate.

The procession started from the cathedral at ten o'clock in the morning. The statue of the Virgin Immaculate about six feet, six inches in height, borne by eight priests, rose high above this loyal multitude. Four bishops participated in our devotions, the presiding spirit was His Eminence Cardinal Casanas, in his pontifical robes, attended by his chapter, preceded by a large number of the clergy.

Married ladies and young maidens of all the confraternities walked first, four abreast, in black dress and mantilla, without gloves, each holding her rosary in her hand; no color but the distinctive badge of each confraternity. These numbered about twelve thousand. Next came the confraternity of the men; about fifteen thousand walked with head uncovered, rosary in hand, wearing each his distinctive medal. The mayor with his staff, the chief officers of the government and of the army, brought up the rear of the procession; there were about thirty thousand persons. The remainder of the population formed one compact hedge all along the route on each side; all in profound recollection kneeling to receive the blessing of the Virgin Immaculate, as the statue was borne by them.

Two hours were required for the procession, which was not interrupted by the slightest disorder along the whole line of march. Pious concerts were furnished by the accompanying bands and choirs. The procession returned to the cathedral at half past one o'clock, and at the door thirty thousand printed copies of the vision of the Miraculous Medal were distributed to the faithful. This happy thought is due to the fervent zeal of the worthy Sister Paula, commissary for the Spanish sisters of Catalonia.
This procession was indeed most truly a triumph of faith and love to Mary Immaculate, and this solemn act will ever remain written in letters of gold in the archives of Barcelona, for its noble inhabitants have bequeathed to posterity an admirable example of a courage that would do honor to the first Christians.

In the evening the entire city was brilliantly lighted up, and every one went out to enjoy the effects of this splendid illumination.

The poor were not forgotten; asylums for the indigent, soup-kitchens for the laboring class were opened, and generous gifts were bestowed. A house with all its dependencies was given by a charitable lady to the poorest and most deserving woman in Barcelona. Literature and the arts were prodigal of their richest treasures. A magnificent crown was offered to the Vierge de la Merced (patroness of Barcelona) by the ladies who bear her name, with this inscription: “She is our guardian.”

The cathedral having chosen November twenty-seventh for the Jubilee procession, our House of Charity had to anticipate its feast on the twentieth of November. At six in the morning, Mass of Communion for the Children of Mary and all the women; at seven, for all the men; at eight, for the boys; and for all, this Communion was to fulfil the condition of the Jubilee. At ten o’clock, solemn office; Capocci’s Mass was sung by the children of the house with organ accompaniment and well directed orchestra. At the Elevation the band executed la Marche royale whilst all hearts thrilled to the enthusiasm of the music. The Rev. Superior of the Spanish Lazarists officiated, assisted by two of his priests; one of the most celebrated preachers of Barcelona held his audience spellbound whilst he unfolded to them the marvels wrought by the Miraculous Medal, showing that the revelation of this Medal had prepared the way for the definition of the dogma of the Im-
maculate Conception. At the close of the office, as well as at the public Mass at noon, quantities of Medals were distributed by our three chaplains. In the evening after the chanting of an anthem to Mary Immaculate, the procession was formed. The statue was borne alternately by the seminarians, in white surplices. A group of golden-winged angels, scattering flowers and incense, surrounded the brancard upon which the statue of Mary Immaculate rested. The Para in blue and white costume, carrying oriflammes, opened the line of march, they were followed by little girls dressed in white, then the Children of Mary also in white, our larger girls in black with white mantillas and blue sashes, carried their banners. The boys in white cravat, the men and students followed, having likewise their banners and decorations; these were succeeded by a group of sisters and the house band, which rendered the most exquisite selections from its repertory, alternating with the chant of the Ave Maris Stella. When the statue was placed upon the altar that had been prepared for it in the large inner courtyard, the choir intoned the hymn to the Immaculate Conception, accompanied by the band. This was a moment of the deepest emotion, for all present formed but one voice, uniting in one same sentiment of confidence and love. The procession then returned in the order in which it set out.

At the entrance to the church Loisel's Salve Regina was sung, the notes penetrating every heart, and an excellent preacher delivered a most pathetic discourse on the power and love of the Blessed Virgin, thus exciting in our hearts the most unbounded confidence in her power and goodness.

This beautiful feast was crowned by solemn Benediction of the Blessed Sacrament, and each one withdrew treasuring in her heart the sacred impressions of this heaven-sent day.
BELLPUIG


This succinct narration will summarize what I have learned either from written accounts or from ocular witnesses concerning our House of Bellpuig.

Situation.—The edifice is included within the district and about one hundred metres from the city of Bellpuig, near the grand route from Bellpuig to Terragona. It occupies the same site that was occupied in the fifteenth century, and previous to that time, by the Hermitage of St. Bartholomew which gives its name to the place, and whose chaplaincy has been transferred to the parish church of Bellpuig. In ancient days it belonged to the diocese of Vich; now it forms part of the diocese of Solsona and is in the midst of superb and spacious plains of the Urgel encampment.

Foundation of the Convent.—His Excellency Raymond de Cardona, was lord of the baronies of Bellpuig, in the principality of Catalonia; he was created viceroy of Sicily by the Catholic Sovereigns Ferdinand V. and Isabella of Castille; later, he was viceroy of Naples and captain general of the armies of this kingdom, during the league formed between Pope Julius II., and King Ferdinand. Desirous to testify to Almighty God his gratitude for the victories that had been given him by sea and land, and, moreover, being very devout to the seraphic St. Francis, he resolved to build for the children of this great saint a convent in one of the villas of his baronies, and he selected that of Bellpuig. Having to this effect obtained from Pope Julius II., the apostolic benediction, and the faculty of passing the chaplaincy of St. Bartholomew of this villa to the parish church,

1 See Anales de la Mision, Madrid, 1899, p. 520.
by the Bull *Eximice devotionis affectus* (February 24, 1507); he gave orders to his ministers and his officers to construct a convent at his expense. But the religious, consulting rather voluntary poverty, than the magnanimity of the benefactor, agreed with the ministers of the viceroy that they would be content with a plain edifice, of small dimensions. This coming to the knowledge of the viceroy, he was very much displeased; he reprimanded his ministers, and ordered them to pull down the building and to erect one worthy of his generosity and of his power, and he would himself send them from Italy the plan which they must carry out. In 1510, the viceroy of Naples had already been most liberal in his donations to his convent and to the religious, ordering that these alms should be continued by his successors and the inhabitants of the said city, and of the neighboring sections of his barony. Twenty-five was the usual number of the religious living at a time in the convent, and there is a common tradition that the Blessed Sauveur de Horta filled the office of gatekeeper there.

*Description of the Convent.* —As might have been expected, seeing the generosity of the benefactor, the edifice was both costly and spacious. The frontage measured 55 metres, 30 or 35 in breadth, and 12 in height. Almost the entire edifice was of hewn stone, and there was a ground floor with two stories. In the interior of the building there are two square cloisters, but not of equal size; the smaller one was used for a garden, the other, which is 19 metres each side, is surrounded by three galleries one story high. The arches of the galleries or corridors of the ground floor, are of the ogival style, but simple; each of the ten on the first story has four sides, of the byzantine style with capitals in relief on each of the pillars, they are all different and are of rare workmanship; those on the second story were added later, and they are of the Roman style. In the centre of the space between the cloisters is a cistern entirely of...
stone, the curb of which is an artistic marvel. The upper stories are reached by two stairways, the one wide, the other narrow, shaped like a snail: this latter is the wonder and admiration of artists. The apartments, the galleries, the inner passages are vaulted, and are studded with armorial bearings of the benefactor. Around the convent the religious had a very extensive vineyard and a large garden, abundant water for which was furnished by an inexhaustible well. The church for the religious was part of the convent building, and is composed of a spacious nave with side chapels, mostly of hewn stone. The religious were buried in the interior of this edifice; and, in the church, besides the tomb of the founder and his family, there were those of other special families. There is still one bearing the date 1518.

Mausoleum of the Founder and his Family.—Raymond de Cordona died at Naples in 1522, and was buried temporarily in the chapel of Castelnovo of the same city. To accomplish the will of her husband who had expressed a desire to be interred in the convent of Bellpuig, his widow had his remains removed thither. She ordered John de Nola, the first and most skilful sculptor in Italy, to construct a sumptuous mausoleum of the finest marble and to send it to Bellpuig. In a short time the artist had completed his work; when all was in readiness, the widow delivered to the Hon. John de Bari, the remains of her husband inclosed in a coffin with a double lock, that he might convey it to Catalonia and there deposit it in the mausoleum placed on the epistle side, in the church of the convent of Bellpuig. Everything was done in accordance with her orders, and on March 13, 1531, the remains of Don Raymond de Cardona were reposing in the convent of Bellpuig. A process-verbal of all that has just been said was drawn up in the presence of a large number of witnesses. This mausoleum is the admiration of all visitors. Not only when taken as a whole, but even when
considered in its most minute details it is a marvel of art; it has been finished with so much originality and perfection as to cause it to be compared with the most highly appreciated works of antiquity. The statue of the deceased in a reclining position is admirably executed.

On the upper part of the monument is engraven the following inscription: *Raymundo Cardonae, qui Regnum Neapolitanum prærogativa pene regia tenens, gloriam sibi ex mansuetudine comparavit, Isabella uxor infelix, marito optimo fecit. Vixit an 54, men. 8, dies 6. An. 1522 ob.*

Among the trophies which surround the mausoleum might have been noticed a sword, richly ornamented, given by Pope Julius II. to Don Raymond, when he was named Captain of the League, towards the year 1511. The blade bore this inscription: *Julius Secundus Pontifex Maximus, anno octavo.* There is still a sword suspended from the mausoleum; this is not Don Raymond's, but that of a French captain who, during the famous war with Spain, took the other and left his own in its place.

*Dispersion of the Religious; They leave the Convent.*—After having during more than three centuries peacefully served God in the convent of Bellpuig, the religious saw themselves, in the middle of the nineteenth century, compelled to abandon their quiet life, so glorious to God and so advantageous to the neighbor. Between the years 1834 and 1835, seeing the fury with which religious were persecuted and massacred in their cloisters, they realized that it had become necessary to adopt some measures by which they might evade the dagger of the assassin; they took the resolution of disguising themselves before taking flight, that they might thus make good their escape, leaving all that they possessed in the hands of the legal evil-doers who were hunting them down. Not far from here,
one of these religious is still living, at the age of ninety-three.

Neither he, nor the family of the founder, nor anyone else undertook the defense of the religious; they never claimed any of the property they had abandoned. All fell into the hands of the government, and, according to the custom of those times, for less than thirty pieces of silver, these things were handed over to the first one of the friends whom it wished to favor. The edifice passed into the hands of three associates, and the land was subdivided between two proprietors.

The Convent in Ruins; Translation of the Mausoleum.—Given over to tenants who had no interest in making repairs, and who moved from one apartment to another according to the ravages of time; stripped, not only of its furniture—which disappeared as if by enchantment after the departure of the Fathers,—but, moreover, of wainscoting, the locks and bolts of the doors and windows, the tiling, bricks, etc., the convent soon fell into ruins. In a single night, half of one of the wings crumbled down, and as the church was not much more secure the mausoleum was transported to the parish church with a view to the saving of at least this artistic monument. It was not too soon, for a few years later a large portion of the church crumbled down.

The Convent becomes an Establishment for the Sons of St. Vincent de Paul.—The convent was sold to an ecclesiastic of Barcelona, who agreed with the Bishop of Solsona and a committee of gentlemen of Bellpuig, to make it over to our Company. The said committee formed of gentlemen from Bellpuig, among whom were the pastor, his vicar, and the mayor, who was elected president, after many difficulties succeeded in slightly changing the aspect of the building; they then began to entertain the hope of rendering it habitable. Giving more or less as their re-
sources warranted, and persevering in their pious design, they had the happiness of seeing their aspirations crowned with success, and they could mutually rejoice that at last the foundation was accomplished. We tender our thanks to all these benefactors, begging our Lord to reward them for all that they have done!

Opening of the House.—The day so long desired arrived at length. October 1, 1899, the members of this little Community found themselves gathered in the convent; all Bellpuig was interested in the feast to be held that evening by the opening of the edifice whose ruins they had so long and so sadly contemplated. At three in the afternoon, the people assembled in the church: the clergy, the members of the committee, St. Vincent’s little community,—all were there awaiting the beginning of the ceremony. At the appointed hour we left the church in processional order, to the chant of the Rosary accompanied by the parish band. At almost every step the crowd increased, so that when we reached the convent we were fifteen hundred strong. The pastor officiated in the solemn blessing of the house and our temporary chapel; this over, Father Pedros, the new Superior, standing on the threshold, delivered a brief address suited to the occasion, rendering glory and thanksgiving to God for the wonders that had been realized; exhorting the people to continue the work that had been commenced, until they could see the church rise from its ruins. It was greatly to be desired that this foundation would be profitable to all Urgel, to all Catalonia, and even to all Spain: to the clergy, by the ecclesiastical retreats and preparatory instruction for the seminary; to the people, by the exercises of the missions, to the youth, by Christian instruction. Scarcely had he ended, than all came forward to congratulate us deeming it an honor to have us for their neighbors, and wishing us a prosperous future. The foundation had been laid.
Then began for us, with the observance of the Rules and customs of the Congregation, real Community life. We may regard October 1, 1899, feast of the Holy Rosary, as the date of our foundation; Fathers Michel Pedros, Superior, Joseph Rigo, Juste Toro, Mathias Saumell, with the two coadjutor brothers, Joseph Vidal and Bartholomew Gallart, have been the favored first stones of this house of the Family of St. Vincent de Paul. May it please Almighty God to bless this little family that it may increase in numbers and in virtue, that it may yield rare fruits of self-sanctification, and that it may procure abundant fruits of the salvation of souls!

Bellpuig, October 24, 1904.

I am sending you a concise account of the labors in which we are employed and of the present condition of this house.

From their installation at Bellpuig, the Missionaries have zealously taken up the works of our vocation, giving the preference to the principal work of the foundation which is the evangelization of the poor country people. The laborers being so few, they were satisfied the first year to preach the exercises of nine days, of seven days, etc.; but the following year they gave missions according to our rule, at Miralcamp, Sidamunt, Fondarelle and Palau, situated at six or eight kilometres from Bellpuig. Meanwhile, they have been engaged here at the same time with missions and retreats to the priests who come in large numbers from the different dioceses.

Besides these works, we have established an Apostolic School with a Latin professor, which has been fruitful in vocations to the ecclesiastical and the religious state. Add to this a flourishing elementary and a higher school where solid instruction, a Christian education is given, and where multitudes of boys are trained who will be men useful to the Church, to their country, and to society.
Already, thanks to the generosity of charitable persons and at the cost of continual sacrifices, we are rebuilding the ancient church on a plan more in harmony with the architectural whole of the convent, which is of pure, Gothic style. These labors once completed, this house fully restored will be by its grandeur, its artistic beauty, and more than all by its site, than which none could be more agreeable, one of the best of the Congregation in Spain.

Michel Pedros, C. M.

ITALY.

THE CONSECRATION OF MGR. ÉMILE PARODI, AT TURIN.

Very Rev. Émile Parodi, of the Congregation of the Mission, Provincial Superior at Turin, and Director of the Sisters of Charity of the same Province, has been elevated to the episcopal dignity by the Sovereign Pontiff. He has received the title of Archbishop of Pessinuntum, and named coadjutor, with the right of succession, to the Archbishop of Sessarri in Sardinia.

Mgr. Parodi was consecrated, May seventh, at Turin, in the cathedral church, at the same time with another bishop, Mgr. Costanzo Castrale, Superior of the Metropolitan Seminary of Turin.

A large number of Priests of the Mission, among others Father Tasso, Assistant to the Superior General, and numerous Sisters of Charity were present at the ceremony.
LECCE

The Corriere meridionale, which is published at Lecce, gives the following, in its number of May 4, 1905:

"Since Sunday last, April thirtieth, there are assembled here at Lecce, in the house of the Priests of the Mission, almost all the bishops of the region of Apulia (Southern Italy); they will remain one week.

"The object of this meeting, which usually is held every other year, is to spend some of these days exclusively in spiritual retreat. Afterwards, the prelates will be occupied by divers conferences among themselves, in which they treat of the religious needs of the people and of the clergy of their respective dioceses, and they will formulate on these subjects such resolutions as may appear to them opportune. A special importance is attached to the meeting of this year by the very fact that the Sovereign Pontiff himself is deeply interested therein, and, moreover, because of the momentous subjects to be considered.

"The bishops present are: Mgr. the Archbishop of Tarrentum, presiding over the meeting; the Archbishop of Ottrantum and of Trani; the Bishops of Lecce, of Molfetta, of Altamura, of Conversano, of Bitonto, of Gravina, of Andria, of Nardo, of Oria, and of Ugento."

"The spiritual conferences are given by Rev. Anthony Santoro, Priest of the Mission, who came, for that purpose, from Rome."

LECCE (Liciensis) is an important city of the Pouille or Apulia, in Southern Italy; chief city of the province of the same name (ancient land of Ottrantum); a city of twenty-six-thousand inhabitants; station for the railroad which descends from Brindisi towards the south, at thirty-eight kilometers from that city.—Lecce was founded, it is said, by the Cretan Idomeneus. Taken by the Normans in the twelfth century, it became a dependency of Tancred, Count of Lecce.—Bishopric.
CRACOW. — STRADOM

Vincentian church of the Conversion of Saint Paul
POLAND
CRACOW.— STRADOM

The engraving reproduced here dates from the year 1855. It is accompanied by this notice: "The church of the Conversion of St. Paul, near Stradom, at Cracow, belongs to the Priests of the Mission, or Lazarists, and was built for them by the coadjutor Szembeck, in 1732. John Malakowski, Bishop of Cracow, had brought these priests hither in 1682. The priest Constantine Szeniawski endowed them, and erected a college for them. This college at present contains a seminary. Some of the altars of this church are adorned with pictures from Konicz."

We have already given the engraving of the other church of the Priests of the Mission, at Cracow, in the faubourg Kleparz (Annals 1904, p. 172).

The Polish review (Roznicki) of the Priests of the Mission at Cracow states in 1904:

"Recently our intern seminary and our house of studies was transferred from Kleparz to the house of Stradom.

"Stradom is the only house of our Province which binds us to the ancient Province of Poland; it is the only link between the present and the past. During a whole century this house served for a diocesan seminary.

"Quite recently His Eminence Cardinal John, Prince of Kozielsko, Mgr. Puzyna, Bishop of Cracow, notified us in writing, in date of July twelfth, of the present year, that he transfers his diocesan seminary from Stradom to the establishment just completed, and that henceforward, he takes the direction of his seminary under his own authority and his own administration. The church of Stradom was formerly reserved for the seminarians, it has been opened to the public.

"Kleparz remains, as in the past, the Central House and the residence of the Visitor."
ASIA

CHINA

DEATH OF MGR. FAVIER

On the fourth of last April, at Pekin, the illustrious bishop, Mgr. Favier, Vicar Apostolic of Pekin and West Tche-ly, passed peacefully away. Mgr. Favier was born in the diocese of Dijon in 1837, and was received into the Congregation of the Lazarists in 1858.

The Sacred Congregation of the Propaganda, informed of this death by the Superior General, expressed the deepest sympathy for the loss we have sustained, and manifested the high esteem in which the great bishop was held.

At once a man of elevated views, and at the same time a man of decision and of action, Mgr. Favier filled an important part in the history of China. By his experience, his remarkable intelligence, his wide benevolence, from which none were excluded, he acquired the most distinguished reputation in the European colony. He had, moreover, gained the consideration and confidence of the Chinese government.

He leaves the works which had been destroyed by the war of the Boxers in 1900 reconstructed and on a better footing than formerly. His name will ever be identified with the heroic defense which illustrated the siege of the Pe-tang.

The great bishop interpreted his declining strength as a warning that the end was not far distant. During his last voyage to Europe at his own solicitation the Propaganda nominated a coadjutor, and in accordance with the wish of the Superior General, he proposed to the choice of Rome, one of his most prominent Missionaries, Rev. Stanislas
Jarlin, who was appointed coadjutor with the right of succession. On his return to Pekin, Mgr. Favier immediately consecrated the coadjutor that had been given him. Consequently, on the death of Mgr. Favier, Mgr. Jarlin, already accustomed to the government of the vicariate of Pekin, has undertaken the official administration of this important Vicariate Apostolic.

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The Chinese government has testified in a most expressive manner its condolence and its high esteem for the deceased prelate. The following letters were addressed to Mgr. Jarlin:

I. "Prince T'sin and the Mandarin of the Ministry of Foreign Affairs to Mgr. Jarlin:

"On being informed of the death of Mgr. Favier, we announced the sad tidings to the Emperor and the Empress, who have ordered us to have eight flower-pots placed around the coffin of the deceased Bishop in testimony of their condolence.

"We beg Your Lordship to accept them and to carry out the intentions of the Empress."

II. "The Viceroy Yuen-Che K'ai to Mgr. Jarlin:

"Your letter informing me of the death of Mgr. Favier, arrived on the twenty-ninth day of the second moon, and I was deeply grieved by the distressing announcement. Mgr. Favier was truly a just man, gifted with science and virtue, affable in conversation and amiable in the business affairs of which he treated with the mandarins.

"Now that he is no more, and that we are deprived of the consolation of his presence, we may well weep and lament.

"I entreat you, My Lord, to restrain your grief and in my name to comfort all those who mourn over his loss."
III. From the Viceroy of Nankin:

"Will Mgr. Jarlin please read this telegram:

"I have just been made acquainted with an unexpected event. Mgr. Favier, who for long years was at the head of religion in China, was a just man and a friend of peace, therefore he was honored and esteemed by all,—mandarins and men of the people.

"When, five years ago, he and I treated of the affairs of the Christians of the Vicariate of Pekin, in the space of one month everything was so well regulated that not the slightest dissatisfaction ensued.

"Mgr. Favier gave to all the Boxers who had been denounced the opportunity to reform, and he wished to inflict no penalty. The result, as I have been told, was that the criminals, touched with gratitude and covered with shame, all repented of the evil they had done. Such was the sincere desire of Mgr. Favier to bring the erring back to better sentiments! Behold the imitator of the Supreme Being who in His goodness gives life to all!

"I was most sensibly affected by the announcement of his death. Most humbly and respectfully I send you this telegram to express my sympathy.

"I have already sent a telegram to my seventh son, Sue-Yuen, in order that he may assist at the obsequies in your church and thus manifest my respectful sentiments.

"Tcheo Fou, Viceroy of Nankin."

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We intend to collect the necessary notes and we propose to retrace chronologically the long and meritorious career of Mgr. Favier in China. Having been sent there the day after his ordination, he spent forty-three years of fruitful labors in the land of China.
Assuredly, the journey from Paris to Pekin is not without its difficulties. We hope that the Trans-Siberian and the multiple railroads in course of construction in China will facilitate the route for the young Missionary. But perfection will be reached when one can procure at the Northern Station a through ticket from Paris to Pekin. Then, farewell to restless nights spent on the Indian Ocean, where with the sky above and the sea beneath, one experiences sensations, never to be forgotten, but difficult to express. Meanwhile, what I wish to all the Missionaries who come to China — and may there be many — for “the harvest is abundant,” is a pleasant journey.

Here are some notes: they are not those of an impressionist, they are rather those of a disciple of Bentham, upon one point at least: Time is money, that time should be utilized for “time is money.”

First of all one precaution should not be neglected: write to the procurator of each of the principal seaports: Colombo, Singapore, Saïgon, Hong-Kong. In these cities the same cordial reception is extended to the Missionaries as they might expect from us at Shang-hai. Much precious time may thus be saved, and one may avoid those often too lengthy, not to say tedious conferences. It will be sufficient to mention the number of Missionaries and the date on which the steamer will be due.

1. Here are the addresses:
   a) Rev. Procurator of the Oblates of Mary Immaculate; Borella, Colombo.
   b) Rev. Procurator of the Foreign Missions; 73, River Valley Road, Singapore.
   c) Rev. Procurator of the Foreign Missions; 4, Colombert Street, Saïgon (Indo-China).
   d) Rev. Procurator of the Foreign Missions; 34, Caure Road, Hong-Kong.

Pekin, July 15, 1904.
One last good-bye to Paris before starting for Marseilles. Whither shall I go on my arrival there? To Toursainte? The Missionaries would be delighted to welcome this youth, hope of the works of the Congregation, but the distance is too great. We went to the St. Louis Hotel which has always a conveyance at the station. This hotel is well-kept, very comfortable, and the charges relatively moderate. There are churches quite near; this is very convenient for the celebration of holy Mass. Mass can also be offered at the "Grande Miséricorde" of the Sisters of St. Vincent de Paul, all most devoted in their service towards the future apostles. The house is in Rue Fonderie-Vieille. So far, were it not for the regret one naturally experiences in quitting his native soil, all would have gone on admirably. Everyone is ready to lend a helping hand. The Sisters of the Missions at Paris and at Marseilles have arranged and packed everything with care. Nevertheless it might be well to give a glance before the baggage is put on board the steamer, in order to be sure that it has the right address. An oversight easily rectified in time might afterwards cause trouble.

But the moment of parting has come. Everyone profits by the last minute; there is an indescribable concert of farewells, and endless going and coming, fore and aft of the steamer. Suddenly the sound of the signal is heard, and is succeeded by the sharp whistle of the boatswains. All the sailors are at their post, the officers leaning over the poop, in their place of service, follow the movement. A rattling of chains, a sonorous rumbling of the machinery, a bubbling up of foam, respond to the command: "Forward, Ship," and the steamer advances majestically with its immense tricolored flag floating to the breeze. The pier is black with people. Then a waving of handkerchiefs, the boats that try to chase the vessel soon appear like tiny dark specks along the horizon. The
Virgin of *Notre Dame de la Garde* is saluted as we set sail, and this is the last object of the native land that vanishes from view. Star of the Sea, protect thy children!

Then, most naturally, more than one of the passengers experiences a legitimate sadness. Bewildering thoughts rush through the minds of those who are leaving home and friends. In vain does the bell invite the new guests to dinner. The event of the morning, the motion of the vessel have forcibly impressed the novice travelers. Seasickness has already made its appearance. What is to be done? Retire and take iced lemonade or some other refreshing remedy. One soon becomes accustomed to one's environment, and all suffering seems at an end.

Gradually recovering from our emotions we enjoy a little repose and the vessel crosses the Strait of Bonifacio.

Later, a signal from the starboard calls our attention to the active volcano, the Stromboli, which forms part of the Æolian Isles now known as the Lipari Islands. Fishing in their little barques is the sole industry of these inhabitants who live in wretched cabins.

A few moments to breathe freely and we enter the magnificent Strait of Messina about three kilometres wide. All eyes glance from Charybdis to Scylla, the terror of the ancients:

*Incidis in Scyllam, cupiens vitare Charybdim.*

Through our opera or marine glasses we contemplate Messina on one side of the strait, and on the other, her rival, Reggio di Calabria, constructed like an amphitheatre on the declivity of a mountain covered with neat, graceful villages.

The steamer has glided over her twelve to fourteen knots an hour; she has just cast anchor, not at the wharf, but in the roadstead of Port-Said, and this is only the fourth day after our sailing. We expect to halt also at Djibouti,
Colombo, Hong-Kong, Shang-haï. Whoever wishes to go ashore must do so promptly, for they only delay here long enough to take in coal. At the foot of the steamer’s gangway are barques of every shade and tint of coloring, all waiting for customers. At Port-Said only, it is to the superintendent of the landing that travelers must pay. The Arab boatmen, like our own workmen are syndicated. During the day the passage fare is six cents, during the night ten cents. Needless to mention the drink-money (bacshish); it might be said that they kneel to ask it, and accept it with forehead in the dust.

Port-Said is built at the entrance to the Suez Canal. Its name as well as its site was chosen by de Lesseps, whose design was to perpetuate the memory of Mohammed Saïd, viceroy of Egypt at the period of the opening of the canal. Situated upon the main route from Europe, and from the Extreme East, it is the cosmopolitan city by excellence. It would not be an easy matter to analyze the impression created by one’s first contact with this population, for the most part Oriental. Sharp cries reach you from every direction, boats going out and coming in, these deafening sounds seem at last to paralyze the ear and fatigue the eye. Courage, however, for we are nearing land; the steamer is not very far from the quay. We are once more in possession of our senses, one is so thankful to stand upon solid ground. Before going to visit the good Franciscan Fathers, it would be well, if the pestilence has been declared—which is not unusual—to procure a sanitary certificate. This is a mere formality to be gone through, and—res mirabilis—there is no charge for it.

The Reverend Fathers live about fifteen minutes’ walk from the landing: they have a beautiful little parish church. In our tour through the city, we find one European quarter relatively clean, and an Arab section quite otherwise. What am I saying, Arab? It is rather a curious amalgam
of all the Oriental nationalities. Doubtless all use fine idioms in their speech, but the word cleanliness can surely not be found in their vocabulary.

We shall experience an increase of temperature in the already heated atmosphere when we get into the Suez Canal and along the Red Sea. The slow motion of the vessel makes the canal appear of interminable length. Excellent motives justify our slow movement: to avoid the danger of sinking near the shore, or of being stranded in shallow places. Meanwhile, notwithstanding our double awning the heat is almost insupportable. For four days and as many nights we sail along this desolate coast with Nubia and Abyssinia on one side and Arabia opposite.

Land, land!... such are the cries that reach our ears when we have scarcely arrived in the roadstead of Djibouti. Thus do the little negro-boys tempt the traveler to take a walk through this small corner of French colony. I advise no Missionary to go ashore unless to celebrate Mass in the very humble oratory of the Capuchin Fathers; it is more than an hour's walk from the steamer.

Aside from the public buildings, which for so small a place are very numerous, and which, although not handsome, must have been costly, there is nothing worth seeing. Of course, it is not very pleasant to remain on board the steamer whilst they are taking on coal and everything is covered with black dust. If you go ashore at Djibouti, you must pay the superintendent of the barque: the fare for a day, from six o'clock in the morning to six in the evening, ten cents, and twenty cents for the night.

Here, especially during the hot season, one needs often to change his underwear. For a fair compensation, one of the sailors will gladly do your washing.

As soon as it arrives the steamer is surrounded with children half clad, or almost like our first parents in Paradise: squatting in their little pirogues made of a single trunk of a
tree hollowed out; they manage them with remarkable skill and dexterity: "To the sea!" they scream with all their might; these are the divers. The people throw them small pieces of money. The children immediately abandon their pirogue and their paddle-boards and plunge into the water to catch the piece of money. Several dispute over the same object and nothing could be more curious than this little sub-marine wrestling. When the most expert has secured the money he comes up to the surface of the water holding it tightly between his teeth, then he makes his way to his pirogue, and, nimble as a clown, resumes his place to cry out again: "To the sea!" etc. It would be a hard matter to rob them of their purse, for it is found in the space between the jaw bone and cheek, right or left: At first sight one could say they had large abscesses in their cheeks: do not worry about them, their health is excellent, it could not be better.

This strange spectacle will be renewed at Colombo and at Singapore. There we shall meet Hindoos or Malays. It is in this way that these wretched youngsters earn their bread. They seem to make a trade of it, for evidently they live, at least mostly, on these benefices.

But the coast of Africa soon disappeared from our view. The steamer for five or six days ploughs the dark blue waves of the Indian Ocean. This is the most painful experience of the whole voyage. One, however, becomes accustomed to the flying-fish and the dolphins which bounding gracefully follow the vessel; after a while these cease to be a distraction, being no longer a novelty. Hence there is not much variety in the subjects of conversation, and besides it is easy to incur criticisms and railleries. The least oddity is noticed and pointed out. It is truly a public chapter, wherein Christian charity is somewhat lacking.

Finally, we reach Colombo. The vegetation is luxuriant; we are in tropical countries. Let us set poetry aside
for practical life. We begin by exchanging money, but as little as possible, for the discount is heavy. The rupee is the currency here. It is worth about one franc, seventy centimes of our money. In these countries, as every one knows, money is regulated by the fluctuations of the exchange. This is a real market. One must mistrust the changers and test by sound every little crown, to be sure that the change is given in good silver. This process does not excite any surprise. Every one does the same. It is a childish method but a practical one: you slip the piece along to the end of the finger and, striking it with a second piece, test the value of the precious object. For want of this precaution more than one traveler has found himself encumbered with false pieces which he cannot think of giving to the changers, who are experienced and well informed men. Colombo, renowned for its precious stones, sells, it is said, many counterfeits, and does not hesitate to palm off worthless money.

If we put in for the whole day at Colombo, we shall be glad to take a stroll through this fair city. With one fourth of a rupee, that is twenty-five centimes for each person, you will be taken at a very slow pace to the quay. At night (from eight o'clock in the evening to six in the morning), the price is double.

Should one be desirous to visit the Reverend Oblate Fathers of Mary Immaculate, he can take either a pousse-pousse (common name of the ricksha) or the electric tramway for the Borella Quarter. It is nearly five kilometres (three miles) from the pier to the episcopal residence.

I have mentioned the pousse-pousse; this is an invention that is a matter of astonishment to every European novice. It is a very small, very light carriage, said to be of Japanese invention. It is drawn by a Hindu, at Colombo; in other cities by a Chinese. The traveler is painfully impressed to see himself drawn by a man, who thus absolutely
fulfils the office of an animal. Here is a social problem to be solved, which in the Extreme East is not the only question to be considered.—The fare is ten cents: for a half-hour the charge is twenty-five cents, and when the rick-sha is kept waiting, ten cents more every half-hour. These prices are the same at Singapore, Saigon, Hong-Kong. It should be noted, however, that in these three cities they use the Mexican dollar, (about two francs, twenty-five centimes) instead of the rupee.

There are two ways of sending correspondence. Either drop it in the French mail, or, if you would afford pleasure to the philatelists, do not forget that the postage of a letter, to Colombo, Singapore, and Hong-Kong, is fifteen cents, and a postal card, five cents.

In giving these few practical reflections I have been obliged to pass over in silence my poetical impressions between Colombo and Singapore. But everything has an attraction for the novice traveler. Let us suppose now that we have arrived in the roadstead of Singapore, which, in the opinion of several experienced travelers, is one of the finest in the world.

For the first time we get a glimpse of the Chinese. It is they who labor in this Malay region. With the queue rolled around a shaven head, the body only half covered, they load the vessels, stow away the merchandise, carry coal. Behold us definitively in contact with the people of the Extreme East.

The first impression is rather unfavorable with regard to the Celestials, or, at least it is not very enthusiastic. But it soon gives place to another.

We go ashore after having inquired about the hour of departure, otherwise we might be left by the steamer. We take a conveyance (fare one dollar); once in our pousse-pousse we hurriedly give directions to the Foreign Missions which is at some distance (about three quarters of an hour to get there).
Needless to speak of Father Couvreur's welcome. Although he has been here a long time, one would think that it was the first Missionary that he had ever received. The same cordial welcome extended to us at Saigon and at Hong-Kong. One feels quite at home. At last, at Shanghai, we are with the Lazarists.

There, we are amongst our own. Whilst waiting for Providence to manifest, through the Visitor's decision, our future destination, the old emotions seem to overpower us. Those who are for Pekin, will have still some slight difficulties to encounter. They must cross the famous bar of Takou at the mouth of the river, to arrive shortly after at Tien-tsin, where they will be received with open arms by the procurator, good Father Desrumaux. These are preludes to the cordial reception which, at Pekin, at the Pe-tang, await the young traveler and new collaborer.

Henry Cény

VICARIATE APOSTOLIC OF EAST TCHÉ-LEY.


Young-ping-fou, November 19, 1904.

I come to give you a short sketch of my Confirmation tour, made recently in the sub-prefecture of Tsien-An.

As we were about to make our entry into the first village our guide called our attention to the spot near a small stream where the Boxers in 1900 hacked his uncle to pieces. "And those assassins," I said, "have reformed into new men." "That is very certain," he replied, "at least to all appearance." Nevertheless their chief is dead, shot himself by a Boxer. Like the rest of his comrades he pretended to be invulnerable; now one day, a young man in a fit of anger firing upon this chief, killed him instantly. Besides this
uncle of the guide, there were more than a dozen victims in the village. In this Christian settlement there are fully one hundred Christians. No chapel; by force of circumstances, I was obliged to say Mass in a Chinese room. Twenty-six received Confirmation. In the second settlement, a little further on, no chapel; we must take things as we find them: a little room, where dried earth serves for flooring, and a box for an altar. No ornaments, but we have the consolation of being surrounded by a goodly number of Christians, almost all children, brothers or sisters of our martyrs of 1900. Here at the side of the village the Boxers had the cruelty to bury alive two old men and fifteen woman and children. In 1901 we found them just as they were when put into the ground the preceding year. One young woman was pressing her infant to her bosom, whilst with one leg she kept near her another child, perhaps to prevent its terror when the earth was shoveled upon them. Assuredly, it is a great happiness to consecrate one’s Missionary life to the salvation of such Christians. These poor victims had witnessed the apostasy of a neighboring family that was not molested, but they would not purchase life at such a price.

The following day we arrived at Kien-tschang-Ying, a small village, but a very enterprising one, and formerly the residence of the Missionary.

The property of the Mission and of the Holy Childhood was to a great extent either destroyed or burned in 1900. The orphan girls of the Holy Childhood had just left the section—where the under-mandarin had taken measures to exterminate all the Christians (and unfortunately, he succeeded in part)—to seek shelter at Young-ping-fou. There, owing to the benevolence, by no means common, of a sub-prefect, all were saved. Since our arrival in the new vicariate (1901), the Missionary resides in the sub-prefecture of Tsien-An.
At Kien-tschang-Ying, twenty-seven were confirmed.

Our next halt was at a place called Tai-ping-tchai: we passed along the great wall until we reached the Christian village hidden in a ravine in the centre of a charming site. This was once a flourishing Christian settlement; it has a small oratory but no house for the Missionary. Several families fell back to paganism during the persecution in the reign of Kiatsing (1796—1820). It has been remarked that there is about these mountaineers a certain air of Christianity remaining to them from the past, a more open, more attractive expression of countenance, a something less pagan in their external appearance than one meets elsewhere. During the troubles of 1900, the pagan villagers stood firm in protecting several Christian families of the locality. The smallpox is raging here now. Some Chinese physicians practise vaccination, it is true, but, usually with no other result than the small fee of forty cents for a boy, and twenty cents for a girl.

At Tai-ping-tchhai, below the great wall, we find a fervent old Christian settlement. Last year we were able to purchase what had been used for a granary, and we converted it into an oratory and a residence for the Missionary during his visits. For the second time, therefore, we are at home since we left Young-ping-fou; we always find a lodging in a Christian family.

Above the city gate, may still be seen a curious collection of arms and ancient suits of armor, helmets, iron gauntlets, arrows, lances, sabres, cannon, etc., the whole concealed by a thick layer of dust and antique rust. (This armory was recently destroyed by lightning.)

Fifty persons were confirmed here.

On our return we halted at two more Christian settlements, where we noted still the absence of a chapel, or an oratory. We have only been over the largest section of the district
of Tsien-An. In all about fifty Confirmations. The other half contains only new Christian settlements, opened about two or three years ago; here there is no convenient resting place. We hope that Providence will enable us to build a few oratories, and to buy some houses, not too costly. In this little tour, I had in all one hundred and fifty Confirmations.

As you know, everything is to be commenced in our new vicariate, which has existed about four years; all our needs press upon us at once. This letter mentions only one portion of a single district, and alludes only to the absence of chapels and oratories, but throughout the vicariate the same poverty is felt. My cathedral (!) is merely an ordinary house. This year with great difficulty we succeeded in building half a dozen oratories or chapels, which now makes our number eighteen, whilst there are yet sixty-six places wanting them.

Almighty God seems to bless our first efforts. We have twenty-three students in the seminary, twenty catechists in our two schools; we are ten Missionaries. There is, moreover, the all important work of the catechumens. Providence should, surely, be generous, for our claims are multiplied.

A few kilometres beyond Young-ping-fou, since the beginning of the war in Manchuria, we have had a Chinese camp of three thousand men. Our European, and even our Chinese Missionaries, whatever style of garment they may wear, whether or not they are clad in the glaring colors common to our mountain peasants, are constantly made to halt along the roads or the river banks, by the military sentinels of the outposts, and despite his passport no one is allowed to continue his journey, until a trooper is detailed to follow after, and immediately signal our passage to the neighboring chiefs. All this is done without the slightest hostility, and these poor soldiers, understanding very little about
passports, and unaccustomed to the minutiae of military
discipline, appear more embarrassed than the peaceable
travelers themselves.

Notwithstanding the frightful war in our vicinity, and
the presence of a Chinese army in the vicariate, we are
as tranquil as was the ancient St. Lazare's, when in the
time of St. Vincent, the inclosure was occupied by the
French soldiers.

God be praised!

TCHE-KIANG

Letter from Rev. F. Barberet, Priest of the Mission,
to Very Rev. A. Fiat, Superior General.

Ting-hai (Chusan Isles), St. Vincent's Seminary, March 19, 1905.

From our preparatory seminary I have consoling news
to send you. Thanks to God and its holy Patron, St. Vin-
cent, our future prospects are very encouraging. This time
last year, eight students who had already commenced the-
ology, after receiving tonsure, left us for the ecclesiastical
seminary of Ning-Po; eight are following the course of
philosophy under the direction of our good Father Wilfin-
ger; eight others are now completing their humanities, and
next September they will be among the philosophers, which
secures to His Lordship twenty-four students for his eccle-
siastical seminary. All are destined for the secular clergy,
at least unless St. Vincent should choose some from their
number for his own Family. If all persevere, as there is
reason to hope, what an acquisition in five or six years for
our mission, which is certainly making progress, as we
have this year reached and even exceeded the number of
twenty thousand Christians. Something about our students
seems to attract all visitors; it is true that this is character-
ostic of the province, where the people are more simple in
their manners, more upright than in other countries. I am well pleased with their earnest piety, the Rules are observed, and a good spirit breathes throughout the house.

As to our temporal concerns, we have only thanksgiving to return to our good God, who from year to year permits us to spread our tents: through the annual alms sent us by our amiable benefactors, we are enabled to purchase some lots of ground adjoining our own property.—When Monseigneur placed me in the seminary sixteen years ago, we were truly in very straitened circumstances: not more than twenty seminarians could be accommodated in the house. We have now a large two-story building after the European style, conveniently situated, well ventilated, with plenty of space for forty students. This number has been exceeded.

Last year, for the feast of St. Vincent, we celebrated the fiftieth Anniversary of the foundation of the seminary (1854-1904). On account of the melancholy situation of our Company in France, we limited our rejoicings to a little family feast. His Lordship was himself far from Ning-Po, and in a very suffering condition which did not allow him to enhance by his presence, the joy of our festivity, and to bless his assembled children. What a gratification it would have been for him!—Our dear provicar Father Faveau was his substitute on the occasion; all the students of the ecclesiastical seminary were present. In commemoration of this anniversary we have placed in the front of the house a beautiful statue of St. Vincent, the gift of a generous and charming confrère, who in his humility conceals his name. The base upon which the statue rests bears the inscription of the litany: Ut fideles filii..., etc. and above in exergue, the motto of the Seminary: Charitas, accompanied by two dates: 1854-1904. It was with our whole hearts that we sang the Te Deum; what gratitude do we not owe to God and to St. Vincent! I own that I was deeply moved, and
I prayed most fervently that St. Vincent would return in special blessings to each one of our benefactors, all that they had done for our dear work.

One favor that I cannot pass over in silence is the sojourn among us for fifteen months of the personnel of our seminary of Kia-Shing. On their arrival in China the Directors and seminarians had not as yet any house ready to receive them: Mgr. Reynaud graciously offered them the whole of the preparatory seminary, so that they could set about their work at once, and there was no interruption to the observance of the Rule. Of course some comforts were wanting, several times it happened when the boats were delayed that there was no bread for the seminary, but our future Missionaries took no notice of this privation. Our Chinese preparatory seminarians spent these fifteen months in an old house formerly used for the Holy Childhood; the transfer was promptly made, and if in the meantime they suffered from heat or cold, they bore all most cheerfully. A very precious advantage to them was that they could see illustrated before their eyes the formation of the clergy according to the spirit of St. Vincent. They noted the importance and the perfect rendition of the ceremonial; finally, there was no end to the examples of piety and of recollection constantly presented to them. From that time St. Vincent seemed to set his blessing as a seal upon our dear work.

Emile Barberet.


Ning-Po, Feast of the Epiphany, 1905.

I take occasion on this feast to offer most sincere thanks to our kind benefactors for their welcome contribution in favor of the Work of the apprentices. After the
example of the Magi, they have deposited the gold of charity at a crib rich in promises of salvation. This is the first and most important stone destined for the foundation of this shelter, within which I yearn to see youthful workmen gathered as in a secure haven. It is the beginning of a project long cherished by the zeal of the Missionaries, one which presses upon them as a necessary benefit,—as a need that grows more and more urgent.

These training enterprises or professional schools are much appreciated by the pagans. I have had occasion to speak on the subject to several notable functionaries and influential men; they are unanimous in praise of the work. It is a boon to the poor, to those who do not possess the advantages of fortune—and they are the majority of the population—for it furnishes them with a means of rendering their lives less hard and more honorable. From their standpoint, it is a good work that merits all commendation.

Some of them have already made experiments in this direction and their efforts have been rewarded with official encouragement from the Empress. In one case, I know of an institution of this kind opened in the capital of the province, and entrusted to the Japanese to teach young men the divers trades that will be useful and profitable to them. There are apprentices who learn tailoring, and there are carpenters, painters, blacksmiths, etc. The work is only beginning and already the example has excited a certain degree of emulation. It is much spoken of, the liveliest interest being manifested, and the desire expressed that such zeal may find many imitators.

The effort is most praiseworthy, and in any case it proves that in the estimation even of the pagans, the system of learning a trade in a private family is defective and should, therefore, be modified. And yet, their idea of reform is lamentably incomplete: in avoiding one danger, they fall in-
to another. They gather those young men together, they provide more skillful masters for them, the lessons given, assume a more serious air; they are no longer at the mercy of an arbitrary and sometimes of a cruel patron,—but that is all. No provision is made for moral training, nor to shield them from dangerous occasions; apart from the manual exercises, the students are looked upon as so many pieces of machinery that must be ready when needed, and beyond this no thought is given to them. Under such circumstances, these large reunions, uncontrolled, and undisciplined, are fatally pernicious in point of morality. These young fellows lose more than they gain, and workshops conducted on such a plan become inevitably schools of corruption.

In this movement of the pagans, I recognize a new and very striking proof of the necessity of this work; therein I realize, above all, another motive urging us to take the work in hand.

We have a twofold end in view: to preserve Christian apprentices from the pagan influence that threatens alike their faith and their morals; and again, by dint of good example, or through the services rendered them, to induce pagans to embrace the Christian religion. Now, under a pagan master, or in a pagan institution, our neophytes are exposed to countless perils from their superstitious and corrupt environment, whilst the pagan apprentices are beyond the reach of any endeavor on our part, and they sink deeper into the mire and the darkness of paganism.—Hence, to preserve the one, and to win over the other, both must have Christian masters and Christian surroundings.

These masters will be the Sons of Dom Bosco, whose excellence is above all praise. They have been invited and they are awaited with impatience. We have secured for them a large lot of ground where the plan of the work-
shops will be developed in proportion to the resources which charity will place at our disposal.

On the receipt of your valued alms, my first impulse was to begin to build at once, but the season dissuaded me, as wintry weather would be against us. We must, therefore, await the early spring. Perhaps by that time our resources may be multiplied and we shall thus be enabled to decide upon a definite plan.

From these few considerations you will understand how deeply I appreciate the goodness of our generous benefactors in thus furthering the Work, and how strongly my heart urges me to transmit to them the expression of our gratitude.

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PERSIA


Khosrova, February 12, 1905.

Permit me, at the opening of the New Year, to speak to you of Khosrova, that you may know something of our scholastic works in the plain of Salmas.

The schools under the direction of the Missionaries and of the Sisters of Charity at Khosrova, are divided into two groups, the one comprising the schools of the village of Khosrova itself, and the other those of the Christian villages of the plain of Salmas.

At Khosrova, a village of two thousand inhabitants, for the most part Chaldeans with whom are mixed some Armenian families, there are two large schools besides the Chaldean seminary: one for boys, who are under the care of the Missionaries, and one for the girls who are taught by the sisters.

In the boys’ school this year, there are five professors
who instruct one hundred children, aged from ten to fifteen; of these seventy-five are Chaldeans and twenty-five Armenians.

The students, divided into seven classes learn, besides their native tongue, Persian, French, Russian, and the mathematical sciences. The French students number forty-two, the Persians, also forty-two, and the Russians, ten. Besides this large school of boys, there is an asylum for the younger ones, where seventy-five, under the supervision of a sister who loves them tenderly, are taught the rudiments of reading and writing.

The girls' school, in which there are seven teachers, has one hundred and sixty-five pupils, divided into three groups: 1. about thirty intern girls; 2. the large class of day scholars, seventy in number; 3. a class of sixty-nine smaller children.

The Chaldean and Armenian girls learn their native language; they are, moreover, taught sewing and embroidery and are initiated into the essential duties of the housekeeper. The most intelligent among them are chosen for our French class. This year, these pupils number eighteen. The children—boys and girls, who receive instruction and are educated by the Missionaries and sisters number, in all, two hundred and sixty-five.

But, besides these schools, in the Christian villages of the plain of Salmas, the Missionaries for the boys, the sisters for the girls, direct other centres of education.

These are:
1. Saoura, an Armenian centre, where two professors teach twenty-five students.
2. Patavour, Chaldean centre: two schools, one of forty boys, six of whom study French, and another of seventy-four girls.
3. Galizau, Chaldean centre: two schools, one of fourteen boys, and another of sixteen girls.
4. Oulda, Chaldean centre: two schools, of thirteen boys, three of whom learn French, and another of fifteen girls.

5. Guavilau, Chaldean centre: two schools, one of twenty-five boys, and another of thirty-four girls.

The total for the schools of the plain of Salmas for 1905, is: thirteen schools, twenty-five professors, five hundred and ninety-six pupils—two hundred and ninety-two boys, three hundred and four girls. Of these sixty-nine learn French; ten, the Russian; and forty-two, Persian.

Such is the situation of our works at Khosrova with regard to the schools this year. Of course, there is much left undone, as the resources of the Missionaries and the sisters do not permit them to undertake more, much as they desire to see the good accomplished.

P. Darbois.

SYRIA.

Letter from Sister Ganem, Sister of Charity
The Mission at Moutein, 1904, Mount Lebanon.

Picture to yourself a spacious lot of ground, over two hundred metres in length, and from sixty to eighty in breadth, crowded with people. It was Rosary Sunday. Five small neighboring villages which had participated in the exercises given at Moutein, had all come to join the principal village with its one thousand inhabitants. At four o'clock in the afternoon the bells of the four churches rang out together, and in answer, the faithful coming from every direction took the places that had been already assigned them. Preceded by the banner of St. Joseph, the married men led the procession; in a line opposite, the married women ranged under the banner of the Holy Family. These were followed by over three
hundred young men singing canticles, with their banner of the Sacred Heart gilded by the last rays of the setting sun. Then about five hundred young girls, whilst one among them who had been selected for the honor, proudly bore the magnificent banner of the Immaculate Conception. What shall we say of the little boys and girls? They also had their place and their banner. At a signal from the Director of the Mission, each division moving slowly forward fell into line. The enthusiasm and the piety of the Maronites seem to be communicated to the very schismatics and the Druses. One of the principal repositories was decorated by the Druses who were most grateful for the privilege of being permitted to share in this honor, and they spread their mats and carpets on the ground over which the procession was to pass. The delightful emotions that filled all hearts, might easily be traced in the expression of the countenance. Alternating with the singing of popular canticles was the repetition of the *Ave Maria* of the holy Rosary which was recited as the procession moved on.

Several families vied one with another, in the adornment of four grand repositories. The last and most beautiful one outside of the large church was reserved for the Benediction of the Blessed Sacrament. The people formed a circle around this altar, most exquisitely decorated and brilliantly illuminated. The music, was rendered by a choir organized for the occasion, fifty children who had been carefully trained taking part: these were ranged around a gorgeous canopy, whilst the splendor was enhanced by the presence of fifteen priests, clothed in rich sacerdotal robes – the countless multitude, all kneeling to receive the Benediction of the Most Holy Sacrament. This charming spectacle delighted the heart and raising our mind to heaven made us forget the length of the ceremony which lasted two hours. "Oh! how beautiful! was the exclamation on all sides: "Never have we seen anything like it in our village; no,
neither we, nor our parents ever beheld such a spectacle. 
Blessed be the Missionaries! Blessed be the Missions!"

SR. GANEM.

TANNOURINE

Letter from Abbé T. Younes, Procurator at Paris 
of the Maronite Patriarch, to the Director of the Review, 
"la Terre Sainte," (1905 p. 56).


I have the honor to present to you, on the recent foun­
dation of a school for young girls at Tannourine on Mount 
Lebanon, this Report for which I humbly solicit publica­
tion in your Review.

Tannourine, with its dependencies: Ouatha, Ouadi, 
Chatina, etc. has a population of seven thousand. By its 
situation, in a deep gorge, at one of the most distant points 
to the north of Lebanon, forty kilometres from Syrian 
Tripoli, this city seemed destined to be forever deprived of 
the benefits of education and of civilization, both Chris­
tian and modern. Its position, its impassable roads, the 
snows which cover it five months of the year, render it in­
accessible even to the works of charity! Hence, its churches, 
as well as those of the neighboring localities, always pre­
sented an aspect of most profound misery. At intervals, a 
poor rudimentary school for boys was in progress, but no 
school for girls had ever been established, never had any 
girl as a pupil been taught to read or to utilize her needle. 
Even, those who had a religious vocation could not follow 
the call of God, on account of the isolation of this city, 
which, by being thus cut off, was likewise deprived of all 
tercoourse with religious communities, as well native as 
European, established in Syria.
In the meantime, the emigration of all our young men to America rendered the situation of these poor young girls particularly delicate: their ignorance, want of occupation, and poverty seemed to clamor for the foundation of a work in this city, which might forestall the deplorable evils that must inevitably result from this distressing condition of affairs.

Originally from this city, and having by a special dispensation of Divine Providence received my education in France, I realized fully the misfortune of my compatriots, and, on leaving Saint Sulpice, I conceived the idea of founding at Tannourine, my native city, a free school for girls, in which I would establish French religious. This appeared to me the most effectual means of securing the accomplishment of the desired good, but, considering my slender resources and the poverty of the country, my project seemed a rash one indeed.

Mgr. Hoyek, our eminent Patriarch, strongly encouraged me, by blessing my efforts and authorizing me to confide the school to the Sisters of Charity, whom he holds in the highest esteem. I own that I am myself surprised at the boldness that led me to undertake this work, nor could I explain how I have been able to bring it to a successful issue. Our Lord came to my assistance and the work which had been in preparation since 1898 is now completed, for since last October, three Sisters of Charity of St. Vincent de Paul are doing there all the good that is done by their Community the world over. They teach French and Arabic to little boys and girls, educate the older girls, take care of the parish church and of the churches of neighboring localities, and serve the sick poor; their charity, which extends to all, is characterized by a marvelous devotedness, and the country is, as if by enchantment, transformed.
and regenerated, to the ardent satisfaction of our Patriarch and of my compatriots.

Six miles from Tannourine, there are several important cities: Kefour, Chelalah, and notably Doumah, the majority of whose inhabitants are non-Catholic Greeks. But the Superioress, Sister Brasseur, formerly in charge of a school at Montpellier, gives the same cordial welcome to the schismatic girls as to the Maronites, and in their appreciation of her kindness, I recognize the commencement of the conversion of these poor people, among whom there is already a movement which gives hope of their return to the bosom of the Church. Several of these families were brought into the true fold in 1873, by a priest who is a relative of mine, Father Ch. Younés. These converts are persevering admirably.

It is, therefore, with confidence that I appeal to you for the most pressing needs of this new foundation. The school building comprises in all, a small chapel, three rooms and a hall of very limited dimensions. Nevertheless, since the opening it has an attendance of two hundred little girls, one hundred little boys, and one hundred young girls. The sisters need air and space. They suffer from many privations, for the tuition is gratuitous. Most keenly do they feel the want of a location large enough for the exercise of their activity, which urges them to establish there, as elsewhere, all their works of charity.

Most assuredly, it would never have been my plan to provide in so restricted a way for the French Sisters who have been accustomed to spacious and well ventilated institutions. But I thought it would be wise to profit by the present melancholy condition of affairs in France, which placed at our disposal some of the Daughters of St. Vincent de Paul. Then, or never, was I to secure for our mountaineers the Sisters of Charity whose worth is past all eulogy. This was my motive in the urgent solicitations
I made to their Superiors, although I was conscious of the insufficiency of the accommodations that I could offer them. God be praised! The foundation has been laid. The good has been accomplished, at least in part. But I do not conceal from you my anxiety. Despite the heroism of their devotedness, these sisters are overwhelmed with inconveniences in the voluntary exile to which they have borne the benefits of their charity. I shall say no more, knowing that your generous heart will plead the cause of this foundation so salutary in the results to be expected.

T. Youngès,
Chorepiscopus,
Procurator for the Maronites in France.
AFRICA
SOUTH MADAGASCAR


Farafangana, January 20, 1905.

My Lord,

I have the honor to send you herewith, a copy of baptismal certificates registered this year at Farafangana. Your Lordship will note, doubtless not without great satisfaction, that the number of baptisms in 1904, shows quite an increase over preceding years. This is an evident proof of the progress, slow but sure, which is now visible in the extension of our little parish. May you also recognize, therein Monseigneur, the good dispositions which animate all your children, who are so happy to contribute, in their humble way, to the development of Catholicity in your vicariate.

On the fifteenth of August we had the consolation to offer to our Lord, through Mary Immaculate, a little crown of newly-baptized Christians. There were more than thirty. On the feast of the Immaculate Conception, desirous to contribute our share to the festivities for the fiftieth anniversary of the proclamation of this dogma, as a fit closing to the exercises of the Jubilee, which our Christians had so religiously attended, we admitted twenty-four of the catechumens to baptism. We also selected at the same time fifteen of the best disposed amongst our boys and girls for their first Holy Communion. We have besides almost fifty boys and girls who are completing their preparation for the first Communion, to take place this year at Easter. Not less numerous are the young catechumens...
who are daily receiving instruction in the fundamental truths of our holy religion.

Our boys' school, somewhat disturbed by the dismissal of the oldest students who would not comply with the administrative regulations, is now restored to order. Of one hundred and forty inscribed upon the register, the December statement gives an average of over one hundred in daily attendance. The average has fallen off a little during the present month. Only ninety-two attend regularly. We should not be surprised, however, at this decrease. This is the season for gathering in the rice harvest. A certain number of students are obliged to follow their parents to the country.—Our larger boys, old enough to work, begin to employ themselves according to their chosen vocation, or their special aptitude. Many of them are in the service of the commercial men of the section. Some are carpenters; others work with their parents at the divers branches of Malagash cultivation. Those whose occupations are not too far from the city assist regularly at the offices on Sunday, and at the Catechism of Perseverance which is held after the high Mass.

We have indeed, Monseigneur, a great deal to do at Farafangana. The Malagash who surround us are not in general hostile to the idea of religion. We go among them as much as possible. During the year which has just elapsed, they came in greater numbers to assist at the offices and to learn the catechism. Their holding back is not surprising, for the idea of indissoluble marriage makes them hesitate. To abstain from servile work on Sundays appears to them very rigorous. The prohibition to trade on this day is particularly distasteful to them. There is, however, some slight improvement on this last point, for among our catechumens there are some who are now willing to interrupt their occupations. More time would be required to
reconcile them to the law of matrimony as presented to them by our Catholic teaching. These practices to which we would lead them are entirely opposed to their usages and customs, no wonder, therefore, that their application is not readily accepted. To strongly impress them with the importance we attach to regular unions, we contrived that the last three marriages brought to us should be blessed on Sunday, in presence of our little parish. Each time, in a brief discourse, we did not fail to speak to them of the dignity of this sacrament, of its effects, of its obligations. Need I say, Monseigneur, that in our labors for the evangelization of these people, the Sisters of Charity have a large and meritorious share. Most gladly would I relate all that is done by them in the Leper Home. In relieving the corporal miseries of these poor lepers, they find it easier to reach them concerning the things that relate to the soul and the life hereafter. Thus, through their efforts, the greater number of the dying manifest good dispositions and are judged worthy to be admitted to baptism.

The girls' school, well organized, has a regular attendance of one hundred pupils. The two sisters appointed to educate and instruct these little Malagasy, fulfil their duties with the utmost care and devotedness. So many little girls hastening so regularly and so quietly to school every morning and evening form a very interesting picture. Strictly speaking, the work has been in progress only twelve or fifteen months. At first there was only one sister in charge. The results obtained, however, have been most satisfactory and it is easy to foresee that this school will exert a most favorable influence on the propagation of Catholicity in Farafangana and its environs.

A great deal might be said, Monseigneur, on the amount of good done by the sisters of the school in the parish, but the matter belongs not to me; to render this account, falls rather to the Sister Servant, who will herself inform Your
Lordship. I shall leave it to her lest I might be thrusting my sickle into the harvest of another.

I thought it well, Monseigneur, to enter into these details concerning our works and our life, that you may be thoroughly convinced of the earnestness with which your children desire to be useful to you, in sharing your labors to spread the faith, thus rendering themselves worthy of the affection and interest that you have always manifested towards them.

I beg Your Lordship to be pleased to accept the expression of my most respectful sentiments.

Ch. LASNE.
It was in 1849, that the priests of St. Vincent de Paul came to Philadelphia on invitation of Right Rev. Edward P. Fenwick, D. D., then bishop of the diocese of Philadelphia, for the purpose of establishing a parish and house for Missions.

They settled originally in the borough of West Philadelphia but on account of lack of facilities for travel and remoteness from the centre of population, the Fathers transferred their residence to the borough of Germantown, it being more in touch with the city.

A piece of property situated on the corner of Price and Evans Streets was accordingly selected and here began in Germantown, the parish of St. Vincent de Paul.

As time went on the demand for missions increased in the East, and as many requests to join the Little Company of St. Vincent were made at the Price Street Church, it was deemed expedient to bring the novitiate to Germantown. Accordingly, in 1868, a site for a house of studies and novitiate was purchased on East Chelten Avenue, that being the only property available, when as prejudice was very rife in those days, it seemed next to impossible for anything Catholic to get a footing. This location was then pretty much out in the woods; corn fields were all around, and farm houses stood where now may be seen many beautiful residences.

As the months sped by, plans were formed for building
the new seminary. It was designed that a large chapel should be built for the Community, directly back of the centre building, as the chapel then in use was entirely too small and inadequate for Community needs.

Archbishop Wood, learning of the projected chapel, advised and requested that its site be changed and the building be put on the plot now occupied by the Immaculate Conception Church, so that, as he remarked, the people might have access to it, and derive therefrom the benefit of hearing Mass and of enjoying the liturgical service, such as can be had, in this country, only within the precincts of a seminary. At the request of Archbishop Wood, the labor of constructing the chapel was immediately taken up.

The corner-stone of the new edifice was laid July 19, 1875, by Right Rev. Bishop Quinlin, D. D., of Mobile, Ala., the sermon on the occasion being preached by Right Rev. Bishop Ryan, C. M., D. D., of Buffalo, N. Y.

It was an ideal summer day, and great crowds of Germantowners, Catholics and Protestants alike, assembled to witness the ceremonies and to view the outlines of the new building.

By means of fairs, tea parties, collections, etc., resources were obtained for pushing along the work, so that on November 9, 1879, feast of the Dedication of Churches, it was ready for the solemn ceremony of dedication.

This ceremony was performed by Right Rev. Bishop Ryan, C. M., D. D., of Buffalo, N. Y., assisted by a large number of Philadelphia clergy; the laity filled the sacred edifice to the very doors.

Archbishop Wood was celebrant of the Pontifical Mass and Right Rev. Jeremiah Shanahan, D. D., of Harrisburg, Pa., preached the sermon.

It was a great day for the Catholics of this district of Germantown, and many were the exclamations of awe and surprise, when the chaste beauty of this House of Prayer
with its five fine marble altars and exquisitely carved marble rail were seen for the first time.

From that day the chapel, as it was then called, was thrown open to the public for divine services.

Different improvements were made from time to time, all tending to the comfort of the faithful and to the beautifying of the interior.

In 1896, the work of frescoing the chapel was undertaken and pushed on to a happy completion, so that, to-day, eight years after the work has been finished, it stands unrivalled in the city and in the archdiocese, for the beauty of its paintings, windows, and mural decorations.

To those who have not seen this shrine of Mary Immaculate, we may say that it is built of stone, cruciform in shape and in Romanesque style. Two towers flank each corner in front, whilst at the angle of the south transept arise a beautiful campanile one hundred twenty-five feet in height. This campanile contains a superb chime of twenty-six bells, made by the renowned bell founders, Paccard Frères of Annecy, France. Above the bells at a suitable distance is situated the clock, the dials of which are six feet in diameter, a size that readily permits the time to be read by the passer-by. Rising gradually from its square shape, this tower by degrees becomes hexagonal and finally domical the summit being crowned by a statue of the Blessed Virgin, fourteen feet in height.

A magnificent granite entrance leads up to the three arched doorways of the chapel, which are sheltered by a broad portico uplifted by granite columns. A large rose window over the central doorway lets a flood of tinted light into the nave, whilst the aisles, transepts, and sanctuary, are lighted by windows of their own. Slender pillars, half plain and half fluted, with composite capitals hold up the ceiling of the nave, and a cluster of four, blended as
one, supports the four large arches and dome, where the transepts and apse break away from the nave.

The walls are painted in a delicate cream playing between a salmon and a buff, with ornate traceries in ivory white, tan, and gold running around the walls before they break into the window recesses.

The pendant columns, with their beautiful corbels on the side walls, are tastefully brought out in white and gold, giving a strengthened and finished appearance to the large wall surface that lies in between the windows.

Directly under these finished terminals, with a suitable distance to spare, are placed the Stations of the Cross. These Stations are true works of art, imported from France, and are without a duplicate in this county. They are painted on copper plates by a master hand, and their minutest details will bear the closest scrutiny of the art connoisseur. The frames are also of metal, quite ornate, and are finished in polished gold, thus making a handsome setting for each picture.

The windows are of two schools: those in the transepts and sanctuary being of the Munich class, whilst those in the side aisles, opalescent in kind, are from the school of the celebrated colorist, John Lafarge. The sanctuary is a gem of beauty: broad, deep, and semi-circular, with a handsome altar, well set in the rear, which, on account of its rich marbles and simplicity of detail immediately attracts attention.

The stalls or seats for the clergy and choir, rise in four tiers on each side, whilst back of them, and thus prominently bringing them into view, is painted in old rose, a curtain, typical of the curtain used in the early days of the Church, when the curtain was used at the secret of the Mass to separate the clergy from the faithful.

Above the choir stalls are two tribunes, one on each side of the sanctuary. These are lighted by amber-colored glass
which throws a glow of golden light on the altar and surroundings, whilst the brass grilles that stretch between the slender columns of the tribunes unconsciously lift one's gaze to the ceiling of the sanctuary above. This ceiling is in gold mosaic, with traceries in relief, of wheat, grapes, and passion flowers, all brought out into prominence with high lights wiped off, whilst the heavy ribs of the same, without any ornamentation whatever, save a toning in ivory, give an idea of strength and solidity to the entire whole.

The paintings filling in the three large panels, back and on each side of the altar, are thirteen by eighteen feet in size and are from the brush of the celebrated Virgilio Tojetti. They are separated from each other by columns richly ornamented in relief and burnished in gold; the pictures represent the Annunciation, the Immaculate Conception, and the Birth of our Saviour. The side altars near the transepts have also a background setting in gold mosaic and alto-relievo tracery, and are indeed beautiful. The statuary in the niche above each of these altars is extremely handsome and costly; that of St. Joseph coming from the chisel of Signor Aurelliji in Rome, and that of the Guardian Angel from Raffel of Paris. The two transepts, that of the Sacred Heart and that of St. Vincent de Paul, are richly decorated with mural paintings and inscriptions, and are little shrines in themselves.

In the Sacred Heart transept are picture of the Agony in the Garden, the Crucifixion, and the Taking Down from the Cross. In the transept of St. Vincent are pictures of St. Vincent giving himself in exchange for the Galley Slave, the Manifestation of the Red Scapular to a Sister of Charity, and the Martyrdom of Blessed Perboyre. All of these pictures, as well as those in the sanctuary, are painted on canvas and all are copyrighted.

The ceiling of the nave is carefully brought out in large
panel effect with free hand tracery and ornamentation where the panels spring into curves, giving to the ceiling a heightened effect and delicate uplifting that must be seen to be appreciated. Below these panels are arches in recess, each filled in with a picture of an angel representing one of the nine choirs, and holding an uplifted tablet bearing a suitable inscription. Below this series comes the frieze, deep, ornate, and richly decorated, running around the entire edifice, whilst below this again are the spandrels, which in turn receive their share of artistic treatment.

The side aisle ceilings, not without their appropriate ornamentation also, are finished after a design taken from the Church of St. Sophia at Constantinople.

The entire wainscoting of the chapel with the exception of the two transepts is of white Italian marble, panelled in St. Baume six feet in height, whilst the panels of the transept, not quite so high, are in Red Lisbon.

The entire edifice is heated by steam and lighted by electricity and gas. The furniture is in white oak and walnut.

The choir is composed of male voices, boys from the Apostolic School and seminarians, about eighty in number, and in all services the liturgy of the Church, is carried out with that care and exactitude so much desired by our present Holy Father. Apart from the chapel proper, above described, the handsome new Baptistry and Sodality Chapel will claim the attention of every visitor, and are the wonder and admiration of all who see them. From what has been said, one who has not visited the chapel of the Immaculate Conception, Germantown, may gain a faint idea of its beauty but nothing to compare with the impression received by seeing it and assisting at divine services therein.

As time rolled on and the district hereabouts became more settled, the day arrived for giving the chapel parochial rights. Accordingly, on December 8, 1901, the chapel was raised to the dignity of a parish church, by
the authority of Archbishop Ryan, and given territorial boundaries.

This announcement was gladly welcomed by all who had been worshippers at the chapel for years, and the new name, the Church of the Immaculate Conception German-town, was hailed with delight.

J. W. Moore, C. M., Rector.

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LOUISIANA
NEW ORLEANS


Good-Friday, 1905.

Two fruitful missions have just been given by our confrères of St. Louis (Missouri) in the two parishes directed by the Lazarists in this city. The first mission was preached, in St. Joseph’s parish; two thousand one hundred, thirty-seven confessions were heard. The second was given in St. Stephen’s parish, from Lætare Sunday to Palm Sunday. It is of this latter mission that I wish to speak. The Diocesan Seminary is a part of St. Stephen’s parish, the pastor being always the Superior of the seminary. As an old Missionary from France, I was deeply interested in this mission and I am still under the influence of the charm I felt in witnessing its admirable arrangement.

What struck me most forcibly, was the docility of the people in responding to the invitations of the Missionaries for the instructions and for confession. St. Vincent de Paul esteemed himself the happiest of parish priests, because of the readiness of his parishioners of Clichy to comply with his slightest wish. Father Ryan, pastor of
St. Stephen's, might say the same in speaking of his people.

Our American confrères are accustomed to give, in their missions, two different retreats in succession: one for the women, the first week, with special opening and closing; the other for the men in the second week. This was their plan at St. Stephen's.—The churches, they say, would not be large enough for men and women at the same time, and the missions here are very popular and well attended: this is quite true.

There were four reunions each day during the mission: the first very early in the morning, and consequently very meritorious, at five o'clock: Mass and a short instruction,—this exercise was well attended;—the second, at eight o'clock, for those who could not come in the morning; the third, at three in the afternoon: Way of the Cross; our American confrères have this devotion as part of the daily program in their missions; the fourth, at half past seven in the evening: Rosary, principal instruction, and Benediction, the church being always crowded.—After the instructions the Missionaries remain in the church hearing confessions until ten o'clock. During the day after the first Tuesday, they were in the church at certain hours for the convenience of the faithful, and many profited by their ministry.

Throughout the mission, owing to a special organization, peculiar to this country, the most perfect order prevailed. Certain young men of good will place themselves at the disposal of the clergy, somewhat after the manner of our beadle in France: they show the people to their pews, prevent any confusion, and during the offices they take up the collection for the maintenance of the clergy.

At the mission, many Crucifixes, medals, scapulars, etc., were blessed; these pious objects had been sold by persons of good will to the profit of the church. The men made
no hesitation in purchasing these things; they, moreover, provided themselves with prayer books, the New Testament, or works of controversy which had been recommended.

Now for the results obtained by the mission. Almighty God visibly blesses the works of St. Vincent. From the outset, the audience had been formed, and so it remained to the end. During the second week on the three first days the children had their little retreat. They attended the reunions at eight and at three o'clock, and thus kept up the number which is more difficult to do in the second week, the men not having leisure, like the women, to come to church during the day.

The number of confessions was very considerable. Here are the figures: women, one thousand three hundred twenty-seven; men, one thousand forty; marriages blessed, five; tardy first Communions, seven; adult baptisms, one.

Two new associations were established in the parish, one in honor of St. Ann, for women; the other, in honor of the Blessed Sacrament, for men. The members pledge themselves to approach the sacraments once a month. St. Stephen's parish is one of the most flourishing in the city. Already it has its Work of the Ladies of Charity, meeting once a week in the presbytery; Conference of St. Vincent de Paul, which meets every Friday; the Association of the Children of Mary, established in the institutions under the charge of the sisters; the League of the Sacred Heart, which, on all the first Fridays and Sundays of the month, adds a very considerable number to the Communions. (in America the Communion of the first Friday is a very popular devotion and obtains above other secondary feasts); the Association of the Holy Agony, established in 1895, and which has its annual novena; the Association of the Holy Family, a sort of mutual aid society in favor of the colored people. Besides these, the Sisters of St.
Vincent de Paul have in their classes two hundred and ten boys and girls. There is also a free school for the colored children, the pupils of which number forty-four; these are taught by seculars.

Mgr. Chapelle, Archbishop of New Orleans, was pleased to assist at the closing of the mission, to give the Papal Benediction, and to thank the Missionaries for the good they had done in his diocese. His Grace paid a well-merited tribute to the “distinguished” director of the Mission, Father Nugent, and his two colaborers... In brief, the closing of the mission was a grand day for us, one fully appreciated by all. — When shall the like be seen in France? A. Vautier.

New Orleans, formerly the capital, now chief city of Louisiana (United States), lies on both sides of the Mississippi River, one hundred miles above the delta. The city is protected against inundations of the Mississippi—which flows into the Gulf of Mexico—by a dike about fifty miles in length. In value of its exports New Orleans ranks only second to New York, and next to Liverpool is the largest cotton market in the world. The population according to the census of 1900 is two hundred eighty-seven thousand one hundred four, and comprises Anglo-Americans, French, German, Irish, Italians, with twenty-five per cent colored people.—Catholic Archbishopric.

New Orleans was founded by Bienville, a Frenchman, in 1718, and took its name from the Regent (Duke of Orleans). As part of the Louisiana Purchase, it was ceded to the United States in 1803.

MISSOURI

HISTORY OF ST. VINCENT'S COLLEGE. CAPE GIRARDEAU, MO.

By Rev. F. V. Nugent, C. M.

The history of St. Vincent's College would not be complete without a preliminary notice of St. Mary’s Seminary

in Perry County, Mo., of which St. Vincent’s is an off­shoot, and with which it has been closely connected during the fifty-eight years of its existence. St. Mary’s Seminary was founded in the spring of 1818, and it is, therefore, not only the oldest institution of higher education in Missouri, but as far as the writer is aware, the oldest west of the Mississippi. For many years past it has been devoted exclusively to the students of the Congregation of the Mission, as the Mother House of that Order in the West. One hundred and fifty young men and boys are at present pursuing their studies there for the priesthood, as members of the Community.

In the year 1816, the Right Rev. William Dubourg, D. D., Bishop of New Orleans, went to Europe in search of missionaries for his immense diocese. The Catholic diocese of New Orleans comprised at that time all of what was then called Upper and Lower Louisiana. It extended from the Great Lakes to the Gulf of Mexico, and from the Mississippi to the Rocky Mountains, and even westward to the Pacific Ocean, over what is now the States of Washington and Oregon.

In his European visit, Bishop Dubourg had in view not only the securing of priests to do immediate missionary work, but he determined, if possible, to provide for the founding of a college and a seminary somewhere in Louisiana for the higher education of young men of all classes, but especially of candidates for the priesthood. While in Rome, the bishop met a young professor of theology, who was attracting great attention there by his brilliant talents, his great zeal, piety, and remarkable modesty. This was the Rev. Felix De Andreis of the Congregation of the Mission, a society of priests founded in the seventeenth century by St. Vincent de Paul.

For many years this young priest had been filled with the desire to devote himself to the work of the foreign mis-
sions, and his meeting with Bishop Dubourg seemed to both of them to be providential. The bishop applied to the Superiors of Father de Andreis, and asked that he and some other members of his Order should be sent to Louisiana to open a college and a seminary, and to help spread the light of the Gospel among the inhabitants.

As a result of this application, a colony of five priests, four students of theology, one lay brother, and three postulant brothers landed in Baltimore, July 26, 1816. From Baltimore to Pittsburg they traveled by stagecoach, and thence by flatboat to Louisville, which they reached in the month of November. At the invitation of Bishop Flaget of Bardstown, Ky., they spent the winter at St. Thomas' Seminary, studying English and otherwise preparing themselves for their future labors.

Besides Father de Andreis, who held the position of Superior, the other members of this little band were as follows: The Rev. Joseph Rosati, who became the first president of St. Mary's Seminary, and still later the first bishop of St. Louis; Rev. John Baptist Aquarone, Rev. John Caretti, and Rev. Joseph Ferrari, all priests of the Congregation of the Mission. The four students were Messrs. Francis Xavier Dahmen, Joseph Tichitoli, Leo Days, and Coste Gonzales. The lay brother's name was Martin Bianka, the postulants were Francis Moranville, Medard Di Latri, and John Flegifont.

In the summer of 1817, this pioneer expedition of Missouri educators having made the overland journey from Bardstown on horseback, crossed the Mississippi at St. Genevieve, and thence proceeded to St. Louis, where Bishop Dubourg had decided to take up his residence till certain troubles then existing in New Orleans could be settled.

Arrangements were in progress for opening a school in St. Louis, when a delegation of farmers from Perry County arrived and offered the newcomers a tract (six hundred
acres) of land near the present town of Perryville, about eighty miles south of St. Louis, as a site for the institution they had come to establish. These farmers were delegates sent by the people of a Catholic settlement which had been made in Perry County in the early years of the nineteenth century. The settlers were Anglo-American emigrants from Kentucky and Maryland. They were all devout Catholics, and their greatest desire was to have the two prizes which now seemed almost within their grasp, namely, a Catholic college for the education of their sons, and Catholic priests to live with them and minister to their spiritual wants.

The proposal of these good people was given mature consideration. Bishop Dubourg and some of the priests went to Perry county to survey the situation and to examine the land that was offered. The result was that the offer was accepted, and, accordingly, the entire colony set out for their new home in the spring of 1818, except Father De Andreis, whom the Bishop had appointed his vicar general, and who on that account was obliged to remain in St. Louis.

Father Rosati was placed in charge of this expedition, which was received with enthusiastic joy by the Catholics of Perry County. The construction was at once begun of two log buildings — one to be used as a church, the other as a college.

The inhabitants were enthusiastic and most generous with their time and labor. Some cut down trees and cleared away the brushwood, others leveled the ground and dug the foundations, while others again employed themselves in sawing timber or planing the boards. A great many brought materials, lumber, lime, etc. Even the women were not less indefatigable than the men, considering every burden light that was to help build the house of God, or that of his servants. Among these fervent souls Mrs. Hayden deserves particular mention. She was the most wealthy of the inhabitants, and a generous hearted woman, who gave her own house as a lodging for the Missionaries and for the worship of God.¹

¹ Life of Rev. Felix De Andreis, by Bishop Rosati, pp. 211-212.
The first college building was a log cabin, eighteen by twenty-five feet. This cabin was at once the chapel, dormitory, study room, kitchen, recreation hall, and tailor shop: yet everything had its time and place, and all was done with as much order as in a regular seminary. Charity, piety, and poverty went hand in hand, and that poor beginning must have been as pleasing a spectacle to the angels as it was a subject of admiration to the people of the surrounding country. There could be seen at the same time, Father Rosati on one side teaching a class; on another the good lay brother cooking a scanty dinner; and in the corner, Mr. Cellini trying to make sausages; while, to complete the picture, a cow would occasionally put her head in at the door, to petition, in her own noisy way, for something to eat. During the first winter, as the cabin was badly built, and still worse roofed, the rain, and especially the snow, would penetrate through the innumerable openings and some mornings the buffalo robes and blankets, under which the inmates were peacefully slumbering, would be found covered with a considerable quantity of snow. Poverty did not permit them to furnish their windows with panes of glass, so they substituted paper or white muslin.

But a second building, fifty by thirty, two stories high with attic and basement, soon arose beside the first humble cabin, and the growth continued steadily until it reached the splendid pile of brick and stone buildings with steam heat and electric light, which is now known as St. Mary's Seminary.

The first students of the new college were the sons of Messrs. Joseph Pratte and Ferdinand Rozier, of St. Genevieve. Others came by degrees from Kaskaskia, Cahokia, St. Louis, and Louisiana. Within a few years after its opening, St. Mary's had an annual attendance of about eighty students. In 1833 the roster showed an attendance of one hundred and thirty. The course of studies covered a space of six years, embracing Latin, Greek, history, and mathematics (including analytical geometry and calculus), chemistry, natural philosophy, astronomy, geology, English (embracing rhetoric and English literature), French, German, Italian, and Spanish, Christian Doctrine, and music. The last or graduating year was devoted chiefly to the

2 Ibid., first edition, p. 257.
study of mental philosophy, embracing logic, metaphysics, cosmology, psychology, natural theology, and ethics.

For the candidates for the priesthood a three years' theological course was added to the six years of classics. This course embraced moral and dogmatic theology, Sacred Scripture, canon law, homiletics, pastoral theology, liturgy, ecclesiastical history, plain chant, and sacred eloquence.

These courses of study were carried on at St. Mary's, from shortly after its opening, in 1818, until the foundation of St. Vincent's College at Cape Girardeau, in 1844, when the classical department was transferred thither.

As St. Mary's Seminary had no endowments, it was obliged to depend for its support on the fee charged for the board and tuition of students. This amount varied at different times, from two hundred dollars to three hundred dollars for each student for the scholastic year of ten months.

Private bequests of small amounts received from time to time, and the generosity of benefactors in Europe, enabled the faculty to collect a library of some twenty thousand volumes, and a very good equipment for those days, of electrical, philosophical, and chemical apparatus.

From its very foundation, the professors of St. Mary's Seminary were accustomed to minister to the religious needs of the Catholics living in the various towns and settlements of Southern Missouri. On Saturdays, it was a common thing to see three, four, or more of the professors, each accompanied by a student of theology, and, all on horseback, starting of in different directions to spend Sunday in some of the Catholic mission stations more or less distant from the seminary. On Sunday morning the priest heard confessions, said Mass, preached, and baptized while the student taught catechism and gave instructions. One of these out-missions often visited by the priests of St.
Mary's was Cape Girardeau, forty miles southeast of Perryville.

(To be continued)

F. V. Nugent, C. M.

MEXICO

PUEBLA

REPORT OF THE MISSIONS FROM THE HOUSE OF PUEBLA

BY REV. CYPRIAN ROJAS

Puebla, April 24, 1904.

Puebla (Puebla de los Angeles) is one of the most important cities of the Republic of Mexico, as well from the number of its inhabitants (one hundred thousand souls), as by its industries, its commerce; by its edifices, its streets, wide and narrow, its spacious squares, and its magnificent gardens; by its medicinal waters and by its baths; by its multiplied churches (at least eighty), sumptuous, grandiose, and richly ornamented; by its antiquity, the piety and religion of its people. It is called Puebla of the Angels, because of the striking instances of the protection of these heavenly spirits, over the city and also because of the extraordinary devotion and of the great purity of the morals of its inhabitants. Its coat of arms bears two angels with this inscription: Angelis suis mandavit de te.

In 1527 Puebla was erected into a suffragan bishopric of Mexico, and although the episcopal see was first fixed at Tlaxcala, it was transferred to Puebla about thirty years later. Since that time there has been an uninterrupted succession of most worthy and most virtuous prelates, one of whom, His Grace the Most Rev. Raymond Harra...
Gonzales who now governs this church, the last incumbent of this ancient bishopric, and the first archbishop of the new archbishopric.

His Holiness Pius X., by his Bulls, issued during the past year and put into force February 8, 1904, has thought it expedient to raise the bishopric of Puebla to the dignity of a metropolitan see. Splendid festivities, both religious and literary, celebrated the occasion in this angelopolitaine city and the pious prelate, to return thanks to God, and that his beloved diocesans might reap the effects of this signal benefit, decided to have missions given in all quarters of this city, by the priests of the divers communities who devote themselves to this exercise of the ministry.

As the poor country people are the heritage of the Children of St. Vincent de Paul, he agreed with our Superior to assign us the suburbs and the outskirts of the city. Hence, according to the will and with the blessing of the new archbishop, Fathers Torres, Fernandez, Toro, and Castro gave the missions, long announced, in the faubourg Analco, Holy Angel parish, commencing, of course, with the parish church. This parish has thirty-three thousand souls; several large churches are found in the divers sections of the territory forming the parish and in which we gave successively the exercises of the mission. These churches are, besides Analco, Our Lady of Light, Holy Cross, and Saint Balthazar.

As in these missions we followed the same order, performed the same ceremonies, obtained proportionally the same results, we content ourselves with giving here the summary of the marvelous fruits of salvation produced by this first series, the detailed account of which has been forwarded to us.

Communions of children nine hundred and fifty-seven, grown persons six thousand four hundred and forty-four; marriages, three hundred and twelve; illicit unions dissolved, two hundred and twenty-three; ordinary attendance at the morning exercise, from three hundred to five hundred persons; at the evening exercise, from eight hundred to one thousand. Be-
MAP OF MEXICO

MEXICO
MEXICO

History. — Mexico is a federal republic of North America, bounded on the north by the United States, on the south, by Guatemala and English Honduras, on the east, by the Gulf of Mexico, on the west, by the Pacific Ocean. Area, 751,000 square miles; population, 12,000,000. The capital is Mexico (Méjico). Spanish is the language of the country.

Cortez made the conquest of Mexico in 1520, and Spain converted it into a viceroyalty in which Guatemala was comprised. After a long struggle, begun in 1810, the people finally achieved their independence in 1824, at which period, should also be noted the healing of many internal dissensions. The present constitution dates from 1867.

The Roman Catholic Religion is almost exclusively professed in Mexico. However, the governmental act of 1857 proclaimed freedom of worship, and the additional law of September 25, 1873, established the separation between the Church and the State, abrogated the mortmain laws and suppressed monastic Orders.

Measures and Currency.—The French Metric System has been established by law in Mexico: it will only come gradually into use. The unit of measures most common is the vara (3 feet) equivalent to 83 centimetres.

The coin of currency is the piastre or peso, a piece of silver, the nominal value of which is 5 fr. 35, the real value is often less: about 2 fr. 50. The piastre is divided into quarters of the piastre or peseta (1 fr. 33) and the real (66 centimes).

Divisions.—From a political standpoint Mexico is formed of 30 divisions or States and of the federal district of Mexico.

Ecclesiastical divisions are as follows: 6 archbishoprics and 22 bishoprics: 1. Antequera or Oaxaca; suffragans: Campeche, Chiapas (residence at S. Cristobal), Tabasco, Tehuantepec and Yucatan or Merida; 2. Durango; suffragans: Chihuahua, Sinaloa (residence at Culiacan), Sonora (residence at Hermosillo); 3. Guadalaxara; suffragans: Colima, Tepic, Zacatecas; 4. Linares (residence at Monterey); suffragans: San Luis Potosí, Saltillo, Tamultpas (residence at Ciudad Victoria), Vera Cruz or Jalapa (residence at Jalapa); 5. Mexico; suffragans: Chipala, Guernavaca, Tlascala or Puebla de los Angeles, Tultancingo; 6. Michoacan (residence at Morelia); suffragans: Léon de los Aldamos, Queretaro, Zamora.—Lower California, vicariate apostolic (residence at La Paz).
sides, we have established the Association of the Children of Mary, and of the Ladies of Charity in some of these sections, and we collected countless heretical or immoral books, which we consigned to the flames.

Puebla, September 5, 1904.

This historical sketch will furnish an idea of the other missions, given by the Missionaries from the house of Puebla this year.

Mission at Puebla in the church of Notre Dame des Remèdes, and in the section of Xonaca.—The historic and beautiful sanctuary of Notre Dame des Remèdes, is almost in the centre between the quarters of Our Lady of Light and Holy Cross, to which belongs the parish of the Holy Angels at Puebla. This circumstance caused us to expect abundant fruits from the mission as it offered a favorable opportunity to the faithful whom we had visited, and to whom we had formerly given a mission. We hoped at length to touch hearts still rebellious to grace, but already affected by so many sermons and exhortations, which they had heard from us during six weeks.

Fathers John Mary Fernandez, Juste Castro, and myself, accompanied by a brother, entered the church of Notre Dame-des-Remèdes at half past-five in the evening, April twenty-seventh of this year, half an hour after leaving our dear little house of the Mansion. (This is the Missionaries’ residence at Puebla). We were received with the greatest demonstrations of respect and affection by all the inhabitants of the quarter, having at their head the pastor of Holy Angels’ parish. On that same day we opened the mission with the usual ceremonies. Father Fernandez, who had charge of the sermons, returned heartfelt thanks to the people for the warm welcome which they had extended, and earnestly exhorted them to come and hear the word of God, with an ardent desire to profit by it, at the same time pointing out the means by which this might be accomplished.
On May twelfth, the feast of the Ascension, we had the general Communion of two hundred and fifty children of both sexes; this feast attracted a considerable crowd, all characterized by an extraordinary animation which greatly increased during the evening exercise, at which not only the people of des Remèdes quarter assisted, but, moreover, those of Holy Cross and Our Lady of Light.

On the twenty-second of May we had the general Communion of the mission in which three hundred sixty-seven persons took part with a piety truly remarkable, and during the whole mission there were one thousand, two hundred eighty Communions.—Our beloved Superior, Father Torres, and the other confrères from the Mansion came to our aid in order that we might be able to hear all the confessions.

Realizing the blessed fruits with which it pleased the Almighty to crown our humble labors, we forgot our fatigues and thought only of thanking God for His infinite mercy. That evening we blessed a large stone cross which to these fervent Christians will be a reminder of the mission and its happy days.

We succeeded in our efforts to induce a number of persons who were living together illicitly, to separate; we blessed seventy-five marriages of parties who seemed to have been living a long time without the benediction of God, and we reconciled quite a number between whom animosities of long duration had existed. We distributed one hundred Manuals of Piety, six gross of Miraculous Medals, many pictures and we had the unspeakable happiness to witness the marvelous conversion of great sinners and of many who had been estranged from God for twenty, thirty years, and more.

Before closing the mission on the twentieth of May, Father Fernandez, with Father Relats who had joined him, passed on to the quarter of Xonaca, which belongs likewise to the parish of the Holy Angels. Father Rojas continued the labors of the mission with other confrères from the
Mansion, and on the twenty-third, after taking leave of des Remèdes, he also joined Father Fernandez. The other confrères returned home. At Xonaca about one hundred persons assisted at the morning exercise and three hundred attended in the evening; eighty children and five hundred and fifty adults received Holy Communion, and we legitimized twenty-nine illicit unions. We were offered hospitality by a family of humble position, but most ardently zealous for the glory of God. This is the first time in the course of our missions that we have been an expense to anyone; for hitherto the Community provided for us.

This mission ended the series of those which we had given in the several churches of the parish of the Holy Angels of Puebla, and of which the following is the total result: Communions of children, one thousand two hundred ninety-seven; of adults, eight thousand two hundred seventy-four; marriages rehabilitated, four hundred five; great numbers of persons who had led scandalous lives separated, inveterate animosities were dissolved. To God alone be all the honor and all the glory.

Mission in the Sanctuary of Our Lady of Refuge.—The missions of which I am now about to give an account were given in the territory of the parish of St. Joseph of Puebla, one at the extremity of this city, the others in sections six or seven kilometres distant. We shall commence with the poor quarter of the Refuge, formerly a place of pilgrimage which attracted multitudes of the faithful from the environs: they came hither to lay at the feet of Her who is the Refuge of sinners, generous offerings and precious ex-votos; but this sanctuary has lost its ancient splendor, either through charity grown cold, or as a fatal consequence of past wars.

This mission was given by the same Missionaries who were at Notre Dame des Remèdes. We were received by the pastor of St. Joseph's parish with great solemnity; af-
ter the customary prayers, he addressed the numerous as­
semblage in words full of evangelical unction, exhorting
every one to profit by the grace which the infinite good-
ness of God now offered; then, Father Fernandez, para-
phrasing the words of the pastor, preached the opening ser-
mon. The attendance at the instruction was quite large;
but the crowd had greatly increased for the evening in-
structions and the sermons on the eternal truths.

On June fifth, Fathers Fernandez and Castro by the
Superior’s order left the mission to repair to Oajaca for the
same apostolic labors. They were replaced, by Fathers
Torres and Henry Gonzalez who came direct to us from
our house in Mexico. The mission was continued, and on
the twenty-fifth of June we had general Communion for
one hundred thirty children. This was a very touching
feast! The church had been tastefully decorated, and the
Mass was sung with musical accompaniment; after Mass,
the children repaired to the place where breakfast had
been made ready; it was both bountiful and varied, and
during the repast some young ladies played bright and
religious airs upon stringed instruments. Breakfast over,
Father Gonzalez intoned charming canticles which the chil-
dren had learned. We had arranged for that evening the
touching ceremony of the Renovation of Baptismal Vows,
Consecration to the Sacred Heart of Jesus, and to the
Blessed Virgin. Everything passed off in the most edifying
manner and the faithful bore away the sweetest and most
sacred remembrance. The general Communion of the mis-
sion was still more solemn, four hundred and fifty persons
approached the Holy Table.

An extraordinary, most consoling act took place at that
moment. A few days after our arrival at Our Lady of
Refuge, we learned with sorrow that there was in the place
a priest who had incurred ecclesiastical suspension, and who
was doing much harm by the disorders and scandals of his
life as well as by his conversations. One of our Missionaries set his heart upon bringing back to the fold this stray sheep, by forcing this unworthy minister of the Lord to enter into himself that he might acknowledge his faults, weep over them, and repair the scandal he had given. Accordingly, he spoke to him, and grace touched the heart that had wandered so far from the right; the penitent assisted at the sermons, made his confession several times, and prepared to publicly retract and repair the scandals of his criminal life. The day of the general Communion was appointed for this act. At the beginning of Mass the repentant priest again wearing the soutane, surplice, and stole, knelt in the sanctuary to assist at the Holy Sacrifice. A few moments before the Communion the Missionary ascended the pulpit, spoke of the Holy Eucharist, of the preparation that we should bring to the Holy Communion, and when he had found his way to the hearts of his audience, he addressed the priest, requiring of him,—as had been agreed between them,—a public recantation and suitable reparation for his scandals, and that he should anew ask pardon of God for his sins; he bade him, moreover, ask forgiveness of the people and implore the prayers of the faithful for his conversion and his perseverance. The unfortunate priest burst into tears, then the audience wept with the preacher, whilst, doubtless, the angels in heaven rejoiced over the return of the poor prodigal son to his Father’s house. He received Holy Communion at the head of the faithful and all were edified, admiring and blessing the wonderful mercies of the Lord. On the following day we bade farewell to these people, leaving to them as a remembrance of this spiritual harvest, joy in the Lord and the cross of the mission.

Missions of Saint Jerome Galeras and of Saint Philippe de Hueyotlipam.—These annexes of St. Joseph’s are quite near each other, at six or seven kilometres from Puebla:
each has its municipality, its schools, its church, and a population of fifteen hundred souls. Rev. Crescent Torres, the Superior, Father Henry Gonzalez and myself started for St. Jerome. The pastor, in cope, bearing the parish Cross, came with the people to meet us at about one kilometre from the place. The chimes of the joybells and the noise of fireworks announced our arrival; triumphal arches, along our route, banners, crowns, bouquets of flowers, and long files of people bearing lighted tapers indicated to us the direction we were to follow. All along our pathway the pious faithful of St. Jerome strewed roses and odoriferous plants. Arrived at the church, after the usual ceremonies, Father Torres delivered the opening sermon, and seemed much pleased with the audience. In the evening after the Rosary, Father Rojas preached on the necessity of listening to the word of God and putting it in practice.

On the feast of SS. Peter and Paul, the faithful of Refuge, in testimony of their affection and of their gratitude towards the Missionaries for the apostolic labors, of which a few days previously they had been the object, came, in procession under the leadership of their pastor, to St. Jerome, carrying the statue of their heavenly Patroness, reciting the Rosary, and making the air resound with their canticles. The sound of bells with fireworks made the inhabitants of St. Jerome aware of their coming. We went out to meet them, then there was a Mass and sermon, and they all received Communion which they offered for the Missionaries, and for the success of their labors. We thanked them for this delicate attention and they withdrew.

On July tenth we had general Communion for one hundred and thirty children at Mass, during which the choir was accompanied by the orchestra of the place. Music entertained them also at breakfast, and afterwards medals
and pictures were distributed and the children were dismissed in fine spirits.

For the sermon on the pardon of injuries we placed images of the two thieves, one on each side of the large life-size crucifix which is on the main altar; at the feet of our Lord, figures of the Blessed Virgin and the Beloved Disciple, also life-size. It was an imposing spectacle; therefore, marvelous were the effects which it produced upon the immense throng that filled the church, all listening with the most devout attention.

Everyone is aware that external worship is proscribed in Mexico and that priests are no longer permitted to wear the soutane in the street; nevertheless, at St. Jerome, although so near to the chief office of the State, the authorities and the piety of the faithful tolerated both. Hence, the Holy Viaticum was borne through the streets with all due solemnity, under a canopy, with lighted candles and to the sound of the bell, observing all that is prescribed in the Roman ritual. The bodies of children who die, clothed like little angels, receive ecclesiastical burial according to the laws of the Church. All the people, the band at their head, accompany the priest from the mortuary house to the church and to the cemetery.

The general Communion in which five hundred participated was made on the seventeenth of the same month. We rehabilitated thirty-seven illicit unions. We blessed two small stone crosses to be placed on each side of the principal entrance of the church. On the next day, after taking leave of the inhabitants of St. Jerome we returned to our dear home.

Saint Philippe.—Having celebrated together the family feast of St. Vincent, we set out, the same Missionaries, for Saint Philippe de Hueyotlipam; a most cordial reception greeted us. So great was the crowd attending all the exer-
cises that very few persons could have failed to profit by the opportunity. On the thirty-first of July, one hundred and fifty children who had assisted at the explanation of Christian Doctrine received Holy Communion. High Mass was sung at seven in the morning; at ten o’clock we had Renovation of the Baptismal Vows, and Consecration of the children to the Sacred Heart of Jesus and to the Blessed Virgin; at four in the afternoon, having been furnished with the requisite faculties, we, with the usual ceremonies, erected the Stations of the Cross in the church. As the closing sermon of this day, before an audience that filled the church, we preached on the pardon of injuries; so touched were all present that at the end nothing could be heard but groans and sobs, whilst floods of tears were poured out by repentant souls.

The same confrères from the Mansion who had helped with the confessions at St. Jerome, rendered the like service here. In order that the workmen might be ready for their respective labors, we arranged a very early hour for the general Communion, at which one hundred seventy persons approached the Holy Table. The total number of Communions during the mission was one thousand four hundred thirty-seven, no doubt because many from the vicinity had joined the people of St. Philippe.

On this occasion, the evening exercise began at four o’clock and, after the Rosary, the Blessed Sacrament was carried in solemn procession. Next came the blessing of objects of piety and the two mission crosses. These crosses were borne on the shoulders of two Missionaries, whilst a third led the congregation in singing canticles to the sacred sign of our Redemption. The two crosses were placed one at each side of the main door of the church. During the mission we rehabilitated thirty-five illegitimate unions.

The following day, as a recognition of the fervor of these people, we chanted the office of the dead and a Requiem
for the departed. By ten o’clock, all re-assembled in the
church and after the customary prayers, we set out for home;
the multitude accompanying us as far as the conveyance,
strewing flowers along the pathway.

In the course of the missions, we invited the young peo­
ple to form an Association of the Children of Mary and we
invested forty-seven of them with the green ribbon; many
others likewise presented their petition to be received, but
we put them off that we might note the result of this lit­
ttle beginning.

Mission of Oaxaca.—On June sixth, Fathers Fernandez
and Castro started for Oaxaca, capital of the state of the
same name, three hundred sixty-seven kilometres from
Puebla. Two confrères from this house were awaiting
them at the station, whence they conducted them to the
church of Our Lady of Guadaloupe. The ringing of bells
announced their arrival, and the religious associations, the
seminarians, the collegians, in full uniform, with wax tapers
in their hands, came to meet them. The rector of the
seminary in cope, with the processional cross, offered holy
water to the Missionaries and presented the crucifix for
them to kiss; they entered the church to the chant of the
Litany of the Saints: it was seven in the evening. The
church was illuminated as on days of the most solemn
feasts; the crowd was considerable, over a thousand persons
bearing lighted candles: it gave one the idea of an immense
flaming furnace. The Missionaries thanked the faithful
for the solemn reception given them, and announced the
opening of the mission for the next evening, at seven.

On the twelfth, according to their custom, they cele­
bated the feast of Our Lady of Guadaloupe: high Mass
with orchestral accompaniment; there were about five hun­
dred communicants, and in the evening, in the interior of
the church the picture of Our Lady of Guadaloupe was
borne in procession. On the twenty-third of the same
month, we had the Communions of five hundred thirty-seven children of both sexes. Thanksgiving over, the program was breakfast, music, distribution of medals, etc., finally, all the ceremonial of the other missions. At four in the evening, procession through the gardens of the seminary, the boys carrying a statue of the Child Jesus upon a brancard, and the Children of Mary, the Virgin Immaculate of the Miraculous Medal. On the return of the procession, we had the Renovation of the Baptismal Vows.

Over a thousand persons attended each evening sermon. On the twenty-ninth, the feast of SS. Peter and Paul, the crowd completely filled the church of Our Lady of Guadalupe: thousands surrounded the sanctuary. It had been announced that the sermon would be on an extremely important subject,—this was the forgiveness of injuries. So deeply were all hearts moved that at the end of the sermon the voice of the preacher, although strong and sonorous, was drowned by the groans and sobs of the multitude. When the outburst of sorrow had subsided, the seminarians intoned the *Miserere*, in which the people joined with enthusiastic fervor.

On occasion of the Jubilee year of the Immaculate Conception, the happy thought was conceived of organizing a grand pilgrimage to honor the Blessed Virgin, in this glorious mystery. The day chosen was July eighth, the church, Our Lady of Guadalupe. From the early morning the people flocked to the church. So numerous were the communicants at all the Masses, that each one seemed like a general Communion; the crowd was greatest between eight and nine o’clock. Forty associations were present; their respective banners, ranged with a view to order and symmetry, formed an attractive picture. The feast commenced with a solemn procession, so perfectly conducted that a compact multitude of people of all classes and conditions, from every direction, filling every inch of
space, could participate; they carried a graceful statue of the Blessed Virgin clothed in richest robes of white, her mantle blue, and her head crowned with a rare and costly diadem. After the procession the solemn Mass was chanted by a choir of select voices with orchestra. At the Gospel, Father Fernandez ascended the pulpit and for three quarters of an hour held his audience spell-bound. In the evening, the exercises in honor of our Immaculate Mother were continued.

Two days later, seven hundred thirty-nine took part in the general Communion of the mission. That evening the concourse of people was very great; we blessed the Cross of the Mission, which was placed upon a magnificent pedestal, as a perpetual memorial of these days of grace and salvation. On July eleventh, we returned to Puebla.

A few days after our arrival, we gave a retreat to the Children of Mary, then to the workmen in a factory, whilst two other Missionaries went to San Diego, nine miles from Puebla, to give a two weeks mission. Success crowned their labors; four hundred communicants were registered, and there were not more than fifteen persons in the whole section who did not receive the sacraments.

Although the chief occupation of this house of Puebla is the work of the missions, the archbishop wishes to confide to us, from time to time, duties concerning the formation of the clergy. He makes use of us to hear the confessions of the seminarians and to give them conferences; we hope by these means to contribute towards the training of holy priests.

Our labors are entirely gratuitous, although this house enjoys neither revenue nor foundation, no certain resource, nor any special fund; Divine Providence supplies all our wants.

Cyprian Rojas.

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PUEBLA or La Puebla de los Angeles, City of the Angels, (Latin Ange­lopólis) belongs to Central Mexico, and is the chief city of the State of Pue­bla. It ranks second or third in importance in the republic, situated just where the railroad branches off from Mexico to Vera Cruz towards the south. It is one hundred kilometres from Mexico. The population is one hundred thousand. In a plain whose slope facilitates drainage, its position is much more favorable than that of Mexico, the city of Puebla is considered one of the most salubrious in Mexico.—Archbishopric.
BRAZIL

History.—Since November 15, 1889, Brazil forms a federal republic. It is the largest state in South America. Area 3,219,110, square miles (more than eleven times that of France), but its population is only 14,000,000 inhabitants, of whom many are Indians, Negroes, or half-breed. The federal capital is Rio-de-Janeiro (500,000 inhabitants.)

Discovered in 1500, it was explored the following year by Americus Vespucius, in the name of the king of Portugal. Brazil was a flourishing Portuguese colony. In the nineteenth century, the royal family of Portugal, driven out of Europe in 1807 by Napoleon, came to reside in Rio. On the return of the princes to Lisbon in 1821, Portugal lost Brazil which declared itself independent in 1822 and elected Dom Pedro I., son of John VI., king of Portugal, emperor.

A military insurrection broke out on November 15, 1889, and proclaimed a republic instead of the empire.—Portuguese is spoken in Brazil.

The metric system was officially established in Brazil in 1872.—Currency: the real (plural reis) is the monetary basis, as a unit it has only a fictitious existence. The milreis (1000 reis) has the value of 5 francs; it is scarcely equivalent to more that 2 fr. 50. The conto de reis is valued at 1,000,000 reis.

Divisions.—Brazil is divided into twenty states and one federal district which comprises the city of Rio and its outskirts.

There are two archbishoprics and seven bishoprics: 1. Bahia or Saint Saviour, suffragans: Amazon (residence at Manoas), Belem de Para, Fortaleza or Céara, Goyaz (residence at Uébara), San Luiz de Maranhao, Olinda (residence at Pernambuco), Parahyba and Piahuy; 2. Rio-de-Janeiro or Saint Sebastian, suffragans: Alagoas, Curityba, Cuyaba, Diamantina, Marianna, Saint-Paul, Pétropolis, Saint-Pierre de Rio Grande (residence at Porto Alegre), Saint Esprit (residence at Victoria).

The Establishments of the Congregation of the Mission existing at present or that have existed are underscored on the map.

For the Establishments of the Daughters of Charity, see the Annales des Dames de Charité.
The Bishop of Curitiba secured the children of St. Vincent de Paul for the direction of his diocesan seminary in 1896, and in 1902 he also confided to them the office of giving missions throughout his diocese. In a recent number of the *Annals* an account was given of these missionary labors.

Not far from the city of Curitiba other sons of St. Vincent de Paul had come from Poland to give spiritual aid to the colony of Polish emigrants; they were established at Thomas Coelho in 1903 (see *Annals* 1904) and at Lucena in 1904. Sisters of Charity came also from Poland to help in this Apostolic work — We subjoin an account of the country and its works.

*Letter from Rev. H. Dylla, Priest of the Mission."

Thomas Coelho November, 1903.

We inhabit Brazil but our state of Paraná forms only a small portion of this vast country. The Republic of the United States of Brazil has a surface of eight million square kilometres, and numbers about seventeen million of inhabitants. It is composed of twenty provinces or states: Amazonas, Para, Maranhão, Piauí, Ceará, Río Grande do Norte, Pará, Pernambuco, Alagoas, Sergipe, Bahia, Espíritu Santo, Río de Janeiro, São Paulo, Paraná, Santa Catarina, Río Grande do Sul, Minas Gerais, Goyaz, Matto Grosso, and the neutral district of Río-de-Janeiro.

The area of Paraná is two hundred forty thousand square
kilometres, hence it is of less extent than the kingdom of Italy, but up to the present time it is thinly populated. Italy counts thirty two millions of inhabitants, Parana has scarcely three hundred and twenty thousand.

The inhabitants are divided between natives and emigrants, the first number two hundred thousand, among these are the full-blooded Indians, divided into various tribes of which the Botocudês who dwell on the frontiers of Parana and Santa Catharina are thorough savages. The natives also comprise the Brazilians of the forests, called cabuclos, these are the descendants of the whites and Indians; and negroes, descendants of slaves brought from Africa; to-day they are of mixed race. The emigrants count one hundred and twenty millions: among these are seventy thousand Poles, the others are Germans, Italians, Portuguese, Maronites from Libanus and a few French. Some Jews allured by hope of gain have settled in Parana.

Among the emigrants the Polish element is decidedly the most important.

Curitiba is the capital of Parana. A railroad connects this city with Rio de Janeiro the federal capital. It is as yet a very wild country. It was formerly a penal colony. The colonists began the systematic culture of the land and by the effects of their industry the face of the country is greatly improved.

On the arrival of the first colonists Curitiba was a miserable straggling village composed of a collection of wooden cabins, without windows, a hearth in the center of the room. The governor went about barefoot, but, to-day, he is a grand lord: the people dress as Europeans, wear English dress coats and collars,—in fine Curitiba has become a European city.

Parana, like the other provinces of the United States of Brazil is a republic, federal, constitutional, and representative.
At the head of the government is the president, who exercises the executive power and whose term of office is four years. The president and vice-president are elected by the votes of the country.

Among the educated classes, if they may be so called, there reigns supreme indifference regarding religion, consequently, great ignorance, and the free-thinkers, unwilling to be considered less civilized than the Europeans they admire, have ranked themselves among the freemasons.

The Brazilians of the forests, called *cabuclos*, are religious, but according to their own ideas. They rarely attend church, still, in this they cannot be severely censured as they are sometimes sixty miles distant from the nearest church.

Nevertheless, they possess many praise-worthy customs and are noted for domestic virtues.

A miserable hut without windows, is their habitation. In the centre on the earthen floor is the hearth; close to the wall, a pallet or bench serving as a bed; this is the whole furniture. In the morning they drink a few cups of tea (maté) without sugar, men and women smoke pipes or cigars, and this diet suffices till ten o'clock, the breakfast hour; the meal consists of a little *feijão* with flour made of manioc, some rice, and a small cup of black coffee. They dine at four in the afternoon; again the menu calls for *feijão*, rice, and cigars.

The wealthy *cabuclo*, that is, the one possessed of lands, and droves of cattle, horses and mules, lives in the same style.

The complexion of many is almost black, but the women and young maidens are white and very like the Jewish women of Galicia.

The language of the Brazilian aristocracy is the pure grammatical Portuguese, the language of the Brazilians of
the forests is a mixture of Portuguese and Indian dialect; it is ungrammatical and more simple.

It is in the midst of this population still savage that the colonists have established themselves and their European civilization.

The Polish colonies are very numerous in Parana; I have not seen all of them, a few only have a Polish priest. The Bishop has already authorized us to give missions throughout the diocese. Until now we have not commenced the work, however; I for a while supplied the pastor's place at Abranches and at Porta Grosso.

Thus ends a brief account of the country and our work.

Hugo Dylla.
fall; however the Rev. Pastor insisted upon showing us everything at once. The house is not yet finished, but the workmen are doing their utmost to complete all necessary arrangements. In the meanwhile M. and Mme. Preiss, the founders of the new school, have placed their entire establishment at our disposal, reserving for their own use only one room. We are most comfortably situated, for our hosts are honest, simple people who have amassed a fortune by their own industry.

The Rev. Pastor has offered to maintain us until our kitchen is ready. In the morning we take coffee; we dine at the presbytery which is at a short distance from the house. The Rev. Abbé Niebiesczanski is a man over fifty; his admirable simplicity and kindness render him very attractive; he is above all devoted to his dear colonists who reciprocate his affection, loving and venerating him as a true Father. He testifies towards us great good will, though he does not conceal the fact that the beginning of our work will have its own share of difficulties; at present funds are exhausted, yet he assures us we shall want for nothing and that, little by little, all will be properly organized.

The day following our arrival, there was a solemn high Mass; after the Gospel the venerable pastor delivered an address bidding us welcome in the name of the entire parish. On leaving the church, we found these worthy people assembled in great numbers, they expressed aloud their joy in having us in their midst. It seems we shall find generously devoted hearts among them; for our part we desire to do all in our power to win their confidence by gentleness and kindness in order to draw them more closely to God.

They are generally of the poorer class, having but a house and small patch of land to cultivate; by this means, they contrive to support numerous families. The houses are scattered over the country, consequently many of the
children will come to us from a distance; in arranging class
hours, this fact must be considered.

Our house is large and commodious; on the first floor are
two large class rooms for the children, opposite which are
similar ones appropriated to our use; these we shall parti-
tion, thus making smaller rooms; a kitchen and small dis-
pensary, are in the basement. In the second story are two
very large compartments that may be divided according to
future need. The air is salubrious, the situation beautiful;
extensive grounds are attached to the house, in time we
shall have a fine garden.

Benches for the school rooms have been ordered and,
God willing, we can begin our work though we still con-
tinue with M. and Mme. Preiss.

We must expect to encounter difficulties, for the popu-
lation is far from being wealthy, yet we are not discouraged;
on the contrary, we greatly rejoice at having been chosen
by Almighty God, notwithstanding our unworthiness, for
this beautiful work. We have all recovered entirely from
the effects of sea-sickness and other slight inconveniences
attending the long journey and we are now in fine condi-
tion and very happy.

Accept the expression of devoted affection and profound
respect from your three Daughters, and believe me, Most
Honored Mother, in the love of our Lord and His Im-
maculate Mother,

Your very humble and obedient Daughter,

SR. OLSZTYNSKA.

Curitiba (Curytibou), a city of Brazil, capital of the State of Parana,
seven hundred fifty-five kilometres southwest of Rio de Janeiro, numbers
eight thousand inhabitants. The city is situated in a fertile plain cultivated
by a numerous European colony. It is connected by rail with the ports of
Antonina and Paranagua on the Atlantic.—Bishopric.

Lucena, Brazil, is one of the colonies on the plain of Curitiba; the Poles
have settled there and number some fifteen thousand, scattered among the
Germans. Lucena in the State of Parana and dependent on the diocese of
Curitiba, is situated on the confines of the State of Saint Catherine.
AUSTRALIA

History.—Australia, formerly New Holland, the largest island on the globe, is the most important division of Oceanica. Situated in mid-ocean it forms a continent, larger than the three divisions of Europe taken together. The area is about 2,740,393 square miles (more than fourteen times the area of France); the population not including the natives, was, in 1891, 3,200,000 inhabitants.

Australia was discovered about the year 1503; the Dutch were the first explorers. In 1770 the celebrated English navigator Cook, landed at the southeastern point of the continent and took possession in the name of his sovereign, George III., giving to the land the name of New South Wales. After the loss of the American Colonies (1776), England turned her attention to Australia; her first settlement there dates from 1787.

An act of the English Parliament August 5, 1851, gives to each State or Colony a representative constituted with power to create other divisions if deemed necessary. Each of the Colonies is self-governing under the sovereignty of England; there is a project on foot to form a federation like that of the Dominion of Canada.

Divisions.—The number of English Colonies at present is six: 1. New South Wales, capital Sydney; 2. Victoria, capital Melbourne; 3. Queensland, capital Brisbane; 4. Southern Australia, capital Adelaide; 5. Western Australia, capital Perth; 6. Tasmania, capital Hobart-Town.


The establishments of the Congregation of the Mission are underscored.
I wish to give you some details regarding these once happy Islands.

Philippines! poor Philippines! Such is the continual cry of all who knew their flourishing condition previous to 1870. I say this because, since the opening of the Suez Canal, men of corrupt principles have come to destroy the faith and, with sadness I am obliged to add, they have come from our beloved Spain. This country that was a terrestrial paradise in the truest sense of the word; this magnificent oasis of Catholicity in the far East, and if I dare say it, in the Church, is about to become an arid and sterile field. Where are now its venerable institutions and its patriarchal traditions? All are slowly, almost imperceptibly, vanishing and if, notwithstanding evil influences, faith is still preserved, how great the difference between its manifestation to-day, and that of former times! In penetrating into the interior what a sad sight is presented to the eye! One beholds the towers of sumptuous churches, some pillaged, others demolished—fortunately not in great numbers—by the devastating savage hordes sent forth by the freemasons, who have left in their pathway, desolate and blackened walls. Some churches are without priests, others in the hands of schismatics. Thus have a number of our
churches disappeared, as well as the rich adornments of
great value, and the superb altar furnishings that were
proverbial in the Philippines.

The cause of all these evils is found in the first place,
in those unfortunate emisaries of hell, the masonic sects.
These have proved to be subterraneous mines, upheaving
the foundations of religion and casting upon the country hordes
of revolutionary spirits; secondly, the schismatics, who led
by ignorant men, the freemasons, and the apostate Aglipay,
have also brought about immense harm to religion, and the
tranquillity of the nation, by dividing the spirit of the people.

I shall profit by this occasion to say a word of the
schools. Nothing is now taught save English and gym­
nastics. As to religion, there is complete liberty, that is
to say, the teachers, (generally Americans) are not allowed
to speak of religion, either Protestant or Catholic, nor
against any form of worship: all books which speak either
for or against any religion are kept out of the schools. The
priests or pastors however, can go to the school three times
a week to teach catechism for half an hour; it is also per­
mitted to close the schools on holydays of obligation.
Hence, absolute religious liberty.

Let not those who read this account suppose faith has
disappeared from the Philippines; by no means, my object
has been to show forth the changes and revolutions that have
taken place regarding religion. Yet faith, and a lively
faith pervades the Philippines, nor will it die out quickly;
in proof of this we have numerous Catholic schools founded
by the faithful and their pastors at their personal expense,
wherein the catechism and religious instructions are fol­
lowed, notwithstanding the established government schools.
We have also the offices of the Church rendered in all their
solemnity, public processions (and these with greater liberty
than is enjoyed in Spain), religious associations, novenas,
frequentation of the Sacraments, not only at Manila, but
even in the remote portions of the country. The religious condition of the people resembles that of Northern Spain, yet, and this seems incredible, it is one of greater freedom. I leave much unsaid to give place to the account of our works and the condition of our confrères in this Province.

We are held in the same affection as formerly by the Philippine population, as are also the Daughters of Charity. The American prelates testify great good will towards us, particularly the Archbishop of Manila, who studied at the seminary of Saint Louis in the United States, directed by our confrères, and who, for fifteen years, was confessor, to the Daughters of Charity.

The Priests of the Mission in the Philippines number thirty-five with nine coadjutor brothers; these are scattered as follows: nine priests and three brothers at Manila, ten priests and two brothers at Cebu, ten priests and two brothers at Nueva-Caceres, and six priests and one brother at Jaro.

Though we are twelve at Manila, we have much to do; as, without leaving our house, we attend to the parish of Paco, giving sermons, catechetical instructions, novenas, and other religious devotions, and attend, moreover, a school of one hundred pupils; two or three priests scarcely suffice for the work. At a distance from the house we serve the colleges for young girls of Concorde, St. Elizabeth and St. Rose-Looban; we have the spiritual direction of the young girls of the hospice—the Assumptionists and aliquote amplius; there are about two hundred young girls in these various establishments, young maidens, who, in a little while, will become mothers of families; consequently their spiritual formation demands attention. Added to this the institutions in the provinces require still further care and time.

At Cebu we have two hundred intern and as many extern students. Our confrères are overburdened, not except-
ing the Superior Father Julia who never rests, although it is with difficulty he can keep on his feet: they desire two more confrères. Besides the seminary they have the direction of the sisters' school (two hundred pupils).

The existence of the collegiate seminary of Nueva Caceres has languished during past years owing to revolution and distress. It is now emerging from its sad conditions for it numbers one hundred intern and more than two hundred extern students. We need the aid of two more confrères for the work. The college for young girls in charge of the sisters counts eighty children.

The seminary of Jaro was closed till within the last year, so that it now numbers only sixty pupils. Funds are wanting and if to this we add conditions both strange and deplorable, one may readily comprehend why it is less flourishing than other institutions. The bishop is, however, sanguine for the future, and relies upon us to bring about the realization of his hope. There are about six priests, the funds of the seminary not permitting the employment of a greater number. The college for young ladies has about one hundred pupils.

The bishops, particularly those of Manila, are desirous that we should establish the missions, a work most important in view of existing circumstances, and recommended by the constitution Maria sinico. Yet this is not possible at present, we must wait until the public mind is quieted, and we have resources to meet indispensable expenses. May God's mercy open for us this field of labor so well suited to our Congregation. Such is my earnest desire.

Our former seminary of Manila, was re-opened this year, but by order of the Delegate, lately deceased, it has been confided to the Jesuit Fathers. The students are received gratuitously, at the expense of the seminary, the funds of which are considerable: it is installed in the Normal school of the Jesuits.
The Daughters of Charity numbering one hundred and fifty, are divided among the eleven establishments they have in the Philippines, three less than formerly; but they have lately opened a school in the suburbs of Manila, called the Hermitage, which numbers ninety pupils at present; it is an episcopal foundation.

God willing, the sisters will soon open another school, the foundation of a pious lady. The sisters are in charge not only of the four colleges and the hospice of which I speak, but also of the hospital of St. John of God at Manila, a Catholic school at Cavite, and three colleges for young girls at Cebu, Jaro, and Nueva-Caceres. Though the number seems proportionately great for the work, yet, owing to the influences of climate and sickness they are scarcely sufficient to face their duties. There is constant work to be done, the natives are ignorant of Spanish, the climate is unhealthy, though less so than generally reported.

Therefore, be not discouraged, you who may feel the call of vocation to come to us, your crown will be all the more brilliant, since you will imitate Him who abandoned His heavenly country for the welfare of such miserable sinners as we are. Have then pity for the poor Philippines, you who feel urged to sacrifice all earthly things for the heavenly country.

This account must suffice for to-day. We have but touched the surfaces of things, our next will give more minute details.

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Bruno Saiz.

Manila, the capital of the Island of Luzon and of the entire archipelago of the Philippines, is situated on the magnificent bay of fifty kilometres that bears its name. The city is walled and divided by the river Pasig. In 1870 it had about twelve hundred inhabitants. It is surrounded by a belt of suburbs and large native villages, such as Malate, Ermita, San Marcelino, the whole amounting to one hundred thousand souls. In spite of relative humidity the climate is salubrious. The port of Manila is connected by a line of steamers not only with other points of the Philippines, but...
with Europe, China, and Cochin-China. It is much frequented.—Archbishopric.

Cebu, the principal city of the island of the same name, is found in the group of the Bisayas Islands in the archipelago of the Philippines. The country is mountainous and rich in coal mines, it was discovered by Magellan in 1521; it was there the navigator was killed. Its population numbers ten thousand. Cebu is connected with Manila by a service of steamboats—Bishopric.

Nueva Caceres, formerly called Naga, is a city of Luzon (Philippines) principal city of the province of South Camarines. Population, six thousands.—The city was founded in 1578 by Capt. General Fr. de Sande, a native of Caceres Estramadura, hence its name. At first it was a purely Spanish city, but soon became thoroughly Indian.—Bishopric.

Jaro, city of the Island of Panay in the Philippine archipelago. The Isle of Panay has three provinces: Jaro is in that of Ilo-ilo thus named from the city and the strait. The little town of Jaro with the surrounding inhabitants of the country, numbers thirteen thousand inhabitants; they are of the Visaya race.—Bishopric.

Cavite, city and port of war of the Isle of Luzon (Philippines), capital of the province of Cavite. It is situated at the distance of thirteen kilometres southwest of Manila at the extremity of a long promontory that tapers into the bay of Manila. Population fifteen thousand.
34. FAVOR OF A PRIVILEGED ALTAR IN THE CHAPELS OF THE SISTERS OF CHARITY; THIS FAVOR IS APPLICABLE TO ALL THE MASSES SAID AT THIS ALTAR.—S. C. of Indulgences, February 1, 1905.

Augustin Veneziani, filling the office of Procurator General of the Congregation of the Mission, humbly laid before the Sacred Congregation of Indulgences this case: Pius IX. of holy memory, by a Brief in date of July 23, 1857, granted to the Sisters of Charity of St. Vincent de Paul the following favor:

"Every time that they would have the Most Holy Sacrifice of the Mass celebrated—in any part of the world, by any priest whatever—at their Community altar, although said altar had not already been enriched with an apostolic privilege..., the Mass would have in favor of the soul, or the souls, for whom it would have been offered the same value of suffrage, as if it had been celebrated at a privileged altar."

But, as doubt had arisen concerning the words: "which they would have celebrated," viz: whether the said altar can be considered as privileged for all the Masses celebrated thereat, or, only for the Masses which the Sisters would have celebrated, and for which they themselves offer the honorarium,—they humbly solicit of the Sacred Congregation the solution of this doubt.

The Sacred Congregation, having charge of Indulgences and holy Relics, declares that in the present case, these words: which they would have celebrated, should be taken in the broad sense, so that the altars are to be considered privileged for all the Masses celebrated thereat.
Given at Rome in the Secretary's office, of the same Sacred Congregation, February 1, 1905.

Joseph-Mary, Canon Caselli
Substitute.

Place of the Seal of Cardinal Tripepi,
Prefect of the Congregation of Indulgences.

PRESBYTERORUM MISSIONIS S. VINCENTII A PAULO
Augustinus Veneziani Procuratoris generalis munere fungens in Cong. Missionis, Sacre Indulgentiarii Congregationi humiliter exponit Pium IX s. m. Puellis a Caritate S. Vincentii a Paulo, per Breve diei 23 juli 1857 indulsisse, ut quodcumque ad altare Sodalitii ubicumque existentis, quod apostolico privilegio decoratum pridem non fuerit, Sacrosanctum Missae Sacrificium celebrare faciant per quemcumque Sacerdotem... Missae Sacrificii hujusmodi animae seu animabus pro qua seu pro quibus celebratum fuerit aequae suffragetur, ac si ad altare privilegiatum fuisse celebratum. Cum autem ex verbis celebrare faciant oriatur dubium: An praefatum altare censeri possit privilegiatum pro omnibus Missis quae inibi celebrantur, an pro iis tantum Missis quas Sorores oblatas ab ipsis eleemosyna celebrandas committant,—a S. Congregatio ejusdem dubii solutio humiliter expostulat.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita declarat in casu verba illa "celebrare faciant" late esse intelligenda, ita ut Altaria intelligi debeant privilegiata pro omnibus Missis, que in illis celebrantur.

Datum Romae ex Secretaria ejusdem S. C. die 1 Februarii 1905.

L. S.
Card. Tripepi, Joseph Ma. Cancus Caselli,

35. WORK OF THE HOLY TRINITY FOR THE DELIVERANCE OF THE SOULS IN PURGATORY.—Occasionally we are asked for information concerning this work, its nature, and its advantages. We think that we could not do better than reproduce, the following recently published Notice on the Work.


I. ORIGIN OF THE WORK.—ITS PRINCIPAL END.

After God, the Work of the Most Holy Trinity owes
its origin to a servant maid of Brittany named Marie Pellerin. Commenced at Paris, about the year 1845, it was for ten years sustained by the zeal, the devotedness, and the privations of this poor servant. It was the desire of the pious foundress that the Daughters of Charity should enter into her views, and that they should favor her project. She had frequent communications with the Sisters of Saint-Louis-en-l’Ile, in Paris. One day she said to them:

"You perform good works to relieve the poor, the sick, orphans, and all the unfortunate; you are blessed and I envy your lot; but do you not know that the relief and deliverance of the Souls in Purgatory comprise all the good works recommended by our Divine Saviour in the Gospel? To open heaven to a suffering soul, is to bestow, not only the crumbs from your table, but the bread of angels with all the bliss of paradise! It is to give, not only a cup of cold water, but the source of that water springing up unto life everlasting!... To open heaven to one single soul, is to place that soul, not in your home as a passing stranger, but you introduce it into the place of its eternal sojourn, the abode that has been the object of all its desires!... It is to clothe it, not in coarse raiment, but in a robe of immortality... You visit the sick to assist them in fever or in other maladies, and I would wish to extinguish the flames which devour our departed. I believe you do not visit prisoners, and I would descend ceaselessly to the prison of souls, to break their chains and secure to them the liberty of heaven! Poor souls! God’s dear orphans! Who will give me power to assuage your sufferings?... Ah! if what one does for the poor here below, Jesus Christ considers as done to Himself, I trust He will accept as done to Him, what I do for the holy souls; poorer and more abandoned than the most needy of earth.” etc.

Marie Pellerin by her earnest solicitations obtained that
her Work should be confided to the Priests of the Mission. After divers plans, several times determined upon and then abandoned, the Association was definitely organized in the meeting of December 16, 1857.

From that epoch, the Work, blessed many times by Pius IX. and Leo XIII., enriched with numerous episcopal approbations, and erected into an archconfraternity by Pius IX., January 20, 1874, has had a marvelous extension. Introduced into all parts of the world, it has everywhere been welcomed with marked favor. Sacrifices and privations laid its foundations; the same characteristic generosity has caused it to strengthen and rapidly develop. Most gladly do the members of the Association despoil themselves to bestow their suffrages, first upon the most abandoned souls, then to share them with the relatives of the associates; and if these members participate in the fruits of the Work, it is only after others, and to the extent of but a third part.

On the registers of the Work, the names of the most illustrious families, mingle with those of the most lowly. Now it is a lady of wealth who has found happiness in making a foundation, sometimes for several members, or for each member of her family, or for her dearest friends. Again, it is a poor woman scarcely able to earn her livelihood, who has for long months deprived herself of wine, in order to be able to become a perpetual member of the Association. Often we find Daughters of Charity giving generously, that their beloved poor may participate in the fruits of the Work. Further on, we read the name of a street laborer, known to God alone, who, little by little, has saved from his scanty wages enough to make a double foundation. A few lines lower down, it is a poor printer whose beloved mother has been taken from him by death. He was employed in reprinting the statistics of the Asso-
Nation. He read them with lively interest. Whilst setting up the type for the work, he imagined that he saw his mother amid the torments of purgatory, and tears flowed from his eyes. At his first free moment he came to us bringing for the relief of the soul of his dear mother, the amount required for a foundation. May God bless this most Christian workman! He also will not cease to bless a Work which enkindles such devotedness.

II. Organization of the Work.

Its organization is principally determined by the statutes, which were approved by His Grace, Archbishop Guibert of Paris, July 1, 1873. Here are the principal stipulations:

1. The Association of the Most Holy Trinity, established in the Mother House of the Congregation of the Mission, has for its end the relief and deliverance of the Souls in Purgatory.

2. The Work is placed under the invocation of the Most Holy Trinity, to impress the members with their obligation to have a special devotion to this great Mystery, the foundation of our faith, by honoring the Father in His justice, the Son in His mercy, and the Holy Ghost in His love.

3. The Superior General of the Congregation of the Mission, is the President of the Work; he appoints the Missionary who is charged to direct it.

4. The Association comes to the aid of the souls in purgatory:

1. By multiplying, according to its means, the oblation of the Holy Sacrifice of the Mass.

The number of Masses which the Archconfraternity has celebrated each year is about one hundred thousand, nearly three hundred a day: sometimes they have even exceeded this number. The greater part of these Masses are founded, in perpetuity; they continue to be celebrated with great exactitude, although, owing to the misfortunes of the times, there is a notable diminution of the annual receipts.
2. By affording help to poor churches and schools, and by causing alms to be distributed.

The demands for help, to be considered, must be approved and endorsed by diocesan authority, and they cannot be repeated but every two years and with the same approbation.

5. The funds of the Work are thus divided: Previous deduction having been made as a reserve to increase the foundations for perpetual Masses, two thirds of the receipts and the revenues from foundations are applied to Masses, celebrated according to the ends of the Association; the rest is employed in alms and in aiding churches and poor establishments. The distribution of funds is made in council, four times a year, at the beginning of January, April, July, and October.

6. The fruits of the Association, comprising the Masses and the alms of the Work, as well as the prayers of the associates, are applied in the following manner:

1. One third to the most abandoned souls;
2. One third to the relatives of the associates without any exception. (Husbands, wives, ancestors, descendants, brothers, sisters, uncles, aunts, nephews, nieces, cousins to the fourth degree, excluding relatives by marriage);
3. One third to the deceased associates.

Moreover, the associates have a right to three personal Masses, which are applied to them immediately after their death.

III. Admission into the Archconfraternity.

One is associated to the Archconfraternity by subscriptions or annual offerings, or by perpetual foundations. The subscriptions and foundations can be made for the living or for the dead.

Several persons can club together for a subscription or
a foundation. Communities, orphans, bands of laborers, have joyfully accepted this mode of association.

An annual subscription or a perpetual foundation can be applied to one deceased person or to several. The case is not the same with subscriptions and foundations for the living, which are individual, and limited to one person.

1. Annual Subscription.

The annual subscription is sixty cents.

This offering for a living person secures to the deceased relatives of this person, to the fourth degree, inclusively, for one year, participation in a third part of the fruits of the Work. The associated person, dying during the course of the year of subscription, has a right to three personal Masses, which are applied to her immediately after her death, and she participates in perpetuity in one third of the fruits of the Work. Her relatives continue to participate in perpetuity in another third, but they have no right to the personal Masses.

The subscription of sixty cents for one or several deceased persons, enables them to participate for one year in the third of the fruits of the Work reserved for deceased associates, but the part of each is diminished in proportion to the number of associates.


A perpetual foundation for one living person is ten dollars, or twenty dollars.

A foundation of ten dollars gives to the associated person no right to the fruits of the Work during life. But, immediately after his or her death, three personal Masses are applied, and thenceforward he or she participates in perpetuity in the third of the fruits of the Work. At the same time, the deceased relatives begin to participate in
one third of the fruits of the Work reserved in perpetuity to the relatives of the associates.

A foundation of twenty dollars secures to the associated person the same advantages as that of ten dollars. Moreover, he or she procures immediately for deceased relatives three special Masses and the participation in perpetuity in one third of the fruits of the Work.

A perpetual foundation for one or more deceased persons is ten dollars. Three Masses are applied to these deceased persons as soon as the foundation is made, thenceforward, they participate in perpetuity in one third of the fruits of the Work reserved for deceased associates.

3. **Multiple Subscriptions and Foundations.**

It is permissible and advantageous to multiply annual subscriptions and foundations in favor of one living person, or of one or more deceased persons, and the fruits of the Work are applicable in a measure proportioned to the number of subscriptions or foundations. For instance, two foundations or two annual subscriptions even in the year of the death of the subscriber give a right to six personal Masses immediately after death; ten foundations, to thirty Masses, and the perpetual part of the fruits of the Work is double, or tenfold, etc..

4. **Manner of collecting the Subscriptions and of making Foundations.**

The associates by annual subscription are generally divided into bands of ten. One of them, who is called the head of the decade, receives the subscriptions of the associates which she enters with the names on a leaf printed for this purpose, and sends the whole to the Director of the Work, who acknowledges the receipt. Any one interested in the Work can be constituted head of a decade, and can collect the subscriptions. Any individual can also, without the mediation of the head of a decade, remit or bring
subscriptions to the Director of the Work, as may be convenient.

Persons who wish to make a foundation in perpetuity can remit the required sum to the head of a band, or bring it to the Director, who will give the certificate of the foundation and the picture or ticket of the Archconfraternity.

Remarks.—1. The subscriptions and foundations take effect from the moment that the sum is placed in the hands of an authorized representative of the Director.

2. It is not necessary, at the death of the associates, to notify the Director. The first Masses of the Work, said after their decease, are applied to them, in virtue of the intention of the priest appointed to celebrate these Masses.

IV. Summary of Plenary Indulgences granted to the Work.

(See the special notice).

The associates are urged to assist at the monthly reunion of the Work which is held in Paris, the Seat of the Archconfraternity, and its principal centres. The Mass, which is said for all the souls in purgatory, is followed by recommendations and an instruction.

In Paris the reunion usually takes place on the second Friday of the month, at half-past eight; but it is postponed to the third Friday, should Good Friday, or a holyday of obligation fall on the second Friday, or should some other reunion be held on that day.

Permission to Print.


OUR DEAR DEPARTED

Rev. John Dufour, Mother House, Paris, France, March 10, 1905; 92 years of age, 63 of vocation.

Brother Anthony Spina, Oria, Italy, March 18, 1905; 79 years of age, 59 of vocation.

Rev. Matthew Ronat, Antoura, Syria, March 26, 1905; 64 years of age, 39 of vocation.

Rev. Stephen Portes, Dax, France, April 3, 1905; 63 years of age, 44 of vocation.

Right Rev. Alphonse Favier, Vicar Apostolic of North Tché-Ly, Pekin, China, April 4, 1905; 68 years of age, 47 of vocation.

Rev. Francis Xavier Gonzalez, Guayaquil, Ecuador. April 1905; 55 years of age, 5 of vocation.

Rev. Stephen Bru, Cazouls-lès-Béziers, France, April 29, 1905; 62 years of age, 39 of vocation.

Rev. Ferdinand Piefort, Guatemala, Central America, May 1905; 63 years of age, 38 of vocation.

Rev. Henry Morange, Dax, France, May 15, 1905; 47 years of age, 28 of vocation.

Rev. John Garros, Metz, Lorraine, May 16, 1905; 58 years of age, 36 of vocation.

Rev. John Macur, Cilli, Austria, May 17, 1905; 59 years of age, 36 of vocation.

Rev. Alphonse Boucays, Khosrova, Persia, May 23, 1905; 51 years of age, 29 of vocation.


OUR SISTERS:

Sr. Mary Caulet, L’Hay, France; 29, 9.

" Theresa Stienwender, Haschau, Austria; 45, 15.

" Theresa Gelan, Ehrman, Austria; 33, 15.

" Mary Greffier, L’Hay, France; 70, 47.

" Theresa Raffi, Sampierdaren, Italy; 45, 20.

" Johanna Pasquariello, Naples; 44, 16.
Sr. Josepha Carrion, Placentia, Spain; 48, 22.
Marcela Barquin, Oviedo, Spain; 50, 33.
Catalina Aguerri, Spain; 74, 48.
Mary Fourcade, Bordeaux, France; 59, 38.
Adele Gianoglio, Italy; 54, 14.
Rosalia Nitschke, Vienna, Austria; 38, 17.
Elisa Pessoti, Rio, Brazil; 32, 13.
Maria Mieli, Châtillon-sous-Bagneux, France; 26, 5.
Johanna Turner, Dublin, Ireland; 76, 53.
Mary Lignères, Bègles, France; 41, 16.
Victoria Kramaqies, Alt-Ofen, Austria; 35, 12.
Stephanie Jeney, Bialyktamien, Poland; 27, 2.
Eva Danzer, Pinkafeld, Austria; 39, 13.
Annie Cabanié, Lau tre, France; 79, 54.
Aloysia Zupancie, Vigaun, Austria; 19, 2.
Catherine Brugger, Salzbourg, Austria; 41, 15.
Rosalia Batalla, Tarragona, Spain; 22, 5.
Elizabeth Ureutz, Vienna, Austria; 29, 9.
Caroline de Guillibert des Essarts, Torlonia, Rome; 45, 26.
Jerome Szuszkowska, Czerwonogrod, Poland; 68, 43.
Vicentia Mendizabal, Zamora, Spain; 64, 41.
Francis Pauschmann, Dison, Belgium; 44, 10.
Louisa Cras, Malaga; 66, 43.
Romana Barberena, Madrid; 60, 39.
Euphemia Lasnier, Bahia, Brazil; 75, 51.
Mary Lopez, Bursa, Turkey; 62, 45.
Picarda Lopez Losada, Madrid, Spain; 76, 54.
Francis Blanquié, Boghar, Algeria; 63, 41.
Susanna Ponstomis, Ans, Belgium; 59, 39.
Agnes Fialla, Waitzen, Austria; 39, 23.
Johanna Auziès, Tartas, France; 66, 56.
Mary Grétin, Lima, Peru; 77, 54.
Theresa Schwentner, Gratz, Austria; 60, 42.
Elizabeth Baurès, Montolieu, France; 77, 55.
Martha Murphy, Lanark, Scotland; 34, 8.
Annie Dardaud, Clichy, France; 70, 49.
Pierrette Sandrin, Clichy, France; 79, 54.
Gisela Szakolczay, Gyongyos, Austria; 31, 11.
Mary Record, Bourbon-l'Archambault, France; 51, 29.
Mary Cieplinska, Cracow; 71, 42.
Mercedes Esain, Almeria, Spain; 64, 39.
Sebastiana Sola, Bilbao, Spain; 36, 11.
Innocent Galdos, Madrid; 70, 44.
Candida Santiago, Reus, Spain; 58, 36.
Sr. Maria Echeverria, Madrid; 61, 39.

Mary Dangez, Paris, France; 71, 47.

Noémie Duvivier, Paris, France, 34, 11.

Elisabeth Hutmacher, Châtillon-sous-Bagneux, 35, 11.

Paula Barone, Grugliasco, Italy; 75, 55.

Griselda, Osuna, Santiago, Chili; 62, 44.

Mary Zanho, Waitzen, Austria; 46, 28.

Elizabeth Hancié, Fapolesany, Austria; 62, 37.

Annie Loiseleur, Riobamba, Ecuador; 74, 50.

Elizabeth Fenninger, Schermberg, Austria; 44, 16.

Basilia Lancet, Madrid; 54, 27.

Francisca Arza, Manila, Philippine Islands; 51, 24.

Mary Cassius, Paris; 77, 55.

Adèle Granelli, Turin; 65, 37.

Mary Charles, Chili; 34, 12.

Josephine Novacék; Austria; 44, 18.

Francis Villemain, Sarlat, France; 73, 46.

Mary Gimel, Gayette, France; 71, 46.

Mary Bonnetrain, La Rochelle, France; 59, 36.

Mary Perrin, Guise, France; 69, 46.

Mary Tatibouet, Rennes, France; 31, 15.

Mary Radselli, Spezia, Italy; 30, 10.

Esther Galvez, Ecuador; 25, 1.


Johanna Cave, Uzès, France; 73, 55.

Mary Truchard, Montpellier, France; 67, 45.

Margaret Lamon, Castres, France; 77, 56.

Mary Rondé, Brussels; 72, 49.

Ursula Rome, Laibach, Austria; 31, 6.

Martina Mannecart, Paris; 89, 68.

Elizabeth Kroll, Salzburg, Austria; 73, 50.

Annie Bogensberger, Kitzbühel, Austria; 26, 3.

Theresa Cosrétés, Guatemala; 80, 49.

Mary Montels, Paris; 71, 48.

Maria Cabrera, Spain; 27, 4.

Micaela Inchausti, Madrid; 58, 38.

Frederica Ugarte, Pamplona, Spain; 28, 6.

Antonia Zamorano, Coruna, Spain; 78, 51.

Teresa Minguell, Seville; 44, 23.

Marianna Przytarska, Schronda, Poland; 64, 44.

Maria Fouchard, Ham, France; 23, 3.

Johanna Szokolovies, Hochenegg, Austria; 36, 13.

Angela Roué, France; 68, 40.

Josephine Pesci, Turin; 53, 28.
Sr. Adelaide Chevalier, Montluçon, France; 42, 22.

Mary Carayol, Montolieu, France; 54, 30.

Catherine Gensheimer, Salzburg, Austria; 34, 12.

Mary Schmitt, L'Hay, France; 76, 43.

Clara Aussant, Vannes, France; 67, 44.

Perboyre Mehan, Los Angeles, Cal., U. S.; 43, 14.

Pacifica Ulrich, La Salle, Ill., U. S.; 62, 44.

Teresa Maxent, St. Simeon's School, New Orleans, La., U. S.; 66, 45.

Benigna Dunn, Providence Hospital, Washington, D. C., U. S.; 52, 34.

Mary de Sales Wilson, Central House, Emmitsburg, Md., U. S.; 63, 40.


R. I. P.

PORTRAITS AND HISTORICAL MEMOIRS

OF THE CONGREGATION OF THE MISSION

We borrow from Collet, himself the historian, as was Abelly, of Saint Vincent de Paul, the following biographical details on the learned and pious bishop of Rodez.

“Louis Abelly, born in 1604, was the son of Peter Abelly, treasurer and collector of the generality of Limoges. Louis studied in Paris. Some think he took the degree of doctor. It is certain that he attached himself to St. Vincent de Paul from the time that the Saint retired to the college des Bons-Enfants: that he delighted to participate in his apostolic labors and that with regard to piety and the duties which he undertook, he was guided entirely by the wise counsels of this most enlightened director.

“Vincent at length gave him as grand vicar to Francis Fouquet, Bishop of Bayonne, who gave him charge of the officiality, a commission which by reason of the times and circumstances, required much firmness and still more wisdom. On his return to Paris, where business called him, Abelly who knew the needs of the country, accepted a village curacy. His modesty was edifying, but he was made
to do violence to this disposition, and a short time after (1664), the parish of Saint-Josse, Paris, was confided to him. His priests were the first objects of his solicitude; he formed an ecclesiastical community that served as a model for many others.

"When mendicancy was banished from Paris, Vincent who knew what was best, and who did that best to its full extent, thought it his duty to confide to this virtuous friend the direction of the General Hospital. There was not perhaps in all Europe so difficult a parish as this new establishment. So well did Abelly acquit himself of the office that it was said, if the choice of Vincent de Paul had done honor to Abelly, Abelly had done honor to the choice of Vincent de Paul.

"Hardouin de Péréfixe, Bishop of Rodez, having been named Archbishop of Paris, petitioned for Abelly as his successor and obtained him. The diocese of Rodez which was filled with Huguenots had need of its pastor: the new prelate hastened to his flock (1664). There he labored with his accustomed energy. But the climate impaired his health to such a degree, that he could not recuperate. A first stroke of paralysis seemed to be the prelude of something more serious, he was compelled to yield to the disease. Abelly acted like a man of understanding; and when the physicians had decided that he could no longer live in his diocese, but at the risk of his life, he decided that he could not retain a diocese in which it would be impossible for him to live.

"His ancient relations with the Founder of the Mission made him desire to finish his course where this holy man had ended his days. At St. Lazare's, they gave him a very plain apartment. There, disengaged from tumult and all encumbrances of the world, he devoted his time to meditation and study: or rather he so regulated his studies that they became for him subjects of meditation. Of the more
LOUIS ABELLY, bishop of Rodez
Author of the Life of saint Vincent de Paul (1604-1691)
than thirty works which he published, there is not one that
does not tend to nourish or reform the heart. His Sucer-
dos Christianus, his Episcopalis Sollicitudinis Enchiridion,
his Tradition de l'Église on devotion towards the Blessed
Virgin, his Méditations for the year, could only have been
produced by a man familiar with the Scriptures, the laws
of Christianity, and canon law, and one well versed in the
interior life.

"His abridgment of theology, Medulla Theologica, merit-
ed for him the surname of the French Juvenal 1; it gratifies
me to see that competent judges consider the book excellent.
"The love for study did not prevent the Bishop of Rodez
from rendering his neighbor every kind of service that it
was possible for him to bestow. As Superior, he conducted
several communities of sisters, notably the Sisters of the
Cross; he directed persons of rare piety, and formed young
priests to virtue by salutary advice, but still more by his
example. He tenderly loved the students of St. Lazare,
and it is to his generosity that they are indebted for the
country house to which they go to repose from their labors.
Apart from this benefit, the Missionaries owe him much.
He edified them during his life, he wished to rest amongst
them after death."

Such is the author of the Vie de Saint Vincent.

"With the exception of the process verbal of the canoni-
zation, which the religious oath seems to place in a higher
order, could anyone desire, adds Collet, a guide more de-
serving of credence? He was our Saint's contemporary;
he held intercourse with him for many years; he had close
relations with his spiritual Children; he did not write a
word that could not have been verified by eye-witnesses,
and his material, it might be said, was drawn up by the
public. He was, moreover, full of candor, uprightness,

What is the part that belongs to Abelly in the composition of the Vie de Saint Vincent de Paul? He himself will explain it: “I shall relate sincerely to the reader what occurred. Some years after the death of Mr. Vincent, prompted by the affection which they entertained for so worthy a Founder, solicited by many persons of quality who had a special veneration for his memory, the Gentlemen of the Mission determined to give to the public the history of his life; they realized that it would be useful not only to their Congregation, but that it would, moreover, contribute to the edification of the whole Church, and the sequel proves that they were not mistaken.

“They were quite competent to accomplish this work themselves; there were in their Company many whose capabilities would ensure success. But the humility which Mr. Vincent bequeathed them induced them to borrow a pen outside their Congregation; they cast their eyes upon me, perhaps, because I had the happiness of being acquainted with Mr. Vincent, and of being on terms of intimacy with him for many years. Be the case as it may, they mentioned to me their design and as soon as I had accepted their proposal, they forwarded to me all the memoirs which they had secured from reliable sources. To facilitate the work one of them assisted me in assorting and arranging these memoirs, so that I might say I had only to transcribe what they had given me, because in many places I could not express the subject matter more clearly, especially in giving Mr. Vincent’s own words, wherein I made no alteration, nor did I add anything, as I can de-

lare, and, if necessary confirm on oath, chiefly all that I put into Chapter XII., Book II. Concerning the letters of St. Vincent, I only inserted in my book copies from the original letters which are now in the hands of the Gentlemen of the Mission; and furthermore, before putting anything in press I always sent my manuscript to St. Lazare's that these Gentlemen of the Mission might review what I had written. They were most willing to take this trouble and they even undertook to have the printing done."

The words and the spirit of St. Vincent de Paul which fill Abelly's book possess a charm that will always be the delight of Christian readers.

Louis Abelly died October 4, 1691. He was buried at St. Lazare's in the Chapel of the Holy Angels.

1 On Jansenism.—Abelly was answering a libel published by the Jansenists against the Vie de Saint Vincent.
BOOK NOTICES.


Rev. Edward Rosset, in his Notices Bibliographiques sur les Ecrivains de la Congrégation de la Mission, has written a very interesting article on Father François, massacred at Paris, in hatred of the faith, September 3, 1792.—Here are a few of the biographical items that he gives:

"François, Louis Joseph, born at Busigny, diocese of Cambrai, February 3, 1751, was received into the Intern Seminary, or Novitiate of the Congregation of the Mission, at Paris, October 4, 1766, and made his vows, February 4, 1769. He was Superior of the Seminary of St. Firmin at Paris, when the Revolution broke out. From the outset he manifested the strongest opposition to the religious innovations introduced by the Constituent Assembly and refused the oath of the civil constitution for the clergy. His writings in the defense of the Church drew upon him the hatred of the revolutionists. Hence it became impossible for his numerous friends to screen him from the vigilance of the persecutors who marked him out for the September massacres.

Incarcerated, August 13, 1792, in the Seminary of St. Firmin, which had been converted into a prison, he was cruelly massacred, on the morning of September third, together with a number of ecclesiastics who had there been detained. Some particulars of this glorious death may be found in the work of Abbé Gruillon, entitled, les Martyrs de la foi pendant la Révolution Française. Paris, 1820." 1

Having had occasion to make some researches relative to

1 Father François is among the victims of the French Revolution to whose Cause of Beatification reference has already been made. See p. 282.
the writings of this venerable confessor of the faith, we shall complete, as accurately as we can, what Father Rosset has said of the works of Father François. We shall arrange in chronological order the works published by the Superior of St. Firmin; most of these writings having appeared anonymously, for such we shall cite the bibliographers who attribute them to Father François; for each of these treatises we shall indicate the various editions that have reached us:

1. *Eloge de Mme de Maintenon. Discours prononcé à Saint-Cyr, le second jour de la fête séculaire, en 1786, par M. François, prêtre de la Mission.* At Paris, the Widow Hérissant, m. dco. lx x x v il In-8 of 78 pp., with a leaf bearing the approbation of Reauduin. There is a copy of this discourse in the library of the Mother-House of the Lazarists at Paris (x 332).


In the library of the Mother-House at Paris, (x 332 a).

3 *Opinion sur les biens ecclésiastiques.*

This treatise is attributed to Father François by d'Auri­beau (*Mémoires, vol. I., p. lxxv.*), Feller (*Dictionnaire, v° François*), la *Biographie universelle (v° François article by Picot), Guillon (les *Martyrs de la foi, v° François*). I have found no copy of this pamphlet. The plaquette of four pages entitled: *Mon opinion sur les biens du Clergé* (Versailles, Bauduin, s. d., in-8), at the National Library (Stamped Lb. 39, 2511), is certainly not the pamphlet of Father François.
4. *Mon Apologie*. S. l. n. d. In-8. This treatise, which according to Father François himself (*Défense de mon Apologie*, p. 35), appeared in January 1791, to be more accurate, between the fifteenth and the twenty-first of January 1791, is Father François' master-piece; this is perhaps the most remarkable work published at the epoch of the Revolution against the oath prescribed by the civil constitution for the clergy.

It is attributed to Father François by his confrère of the Seminary of St. Firmin, Father Boullangier, in his unpublished notes on the massacres of St. Firmin; by d'Auribeau (*Ibid.*), by Feller (*Ibid.*), by the *Biographie universelle*, by Barbier (*Dictionnaire des anonymes*, n° 12068), by Quérard (*la France littéraire*, vol. III., p. 194).

I have met *Mon Apologie* in five editions with text absolutely identical: National Library, Ld 4, 2405, and Ld 4, 3405 A, in-8 of 40 pp., library of the Mother-House of the Lazarists (*Varia*, vol. III., p. 281, in-8 of 40 pp.), and two other editions, also in-8, one of 40 pp. and the other of 48 pp.

*Mon Apologie* has been inserted in the *Collection ecclésiastique* of Barruel, (Paris, Crapart, 1791), vol. VIII., p. 286, and in the *Recueil des circulaires des Supérieurs généraux de la Congrégation de la Mission*, vol. II., p. 577.

4 bis. *Mon Apologie d’après le serment civique, dans le vrai sens de la Constitution et revêtu de tous les motifs réunis pour en justifier la prestation*. S. l. n. d.

Although the title is different and appears to indicate a work favorable to the taking of the oath, this treatise is but the literal reproduction of *Mon Apologie*. I have found two editions of it in the National Library, Ld 4, 3406 (in-8, of 40 pp., with a leaf of *Fautes essentielles à corriger*), and Ld 4, 3406 A (in-8 of 40 pp. without the leaf of *Errata*).

This treatise was published after January 21, 1791. *La Bibliothèque universelle* (V° François), Barbier (Ibid., No. 6172), and Quérard (Ibid., vol. II., p. 194) quote it as being from Father François. I have seen three editions of it, one in-8 of 24 pp., another of 32 pp., National Library, Ld 4, 3283 A), and the third, in-8 of 38 pp., National Library Ld, 4 3283).

Father Rosset, thought “that the treatise placed immediately after that of the Bishop of Langres, in the *Collection ecclésiastique* of Barruel (vol. X., pp. 183-209) must be the work of Father François, the title of which was changed whilst inserting it in the Collection.” This is an error. Such a mistake could not have been made: the style of this treatise is entirely different from the style of Father François.


This pamphlet was published after the decree of February 5, 1791, forbidding those who had not taken the oath to preach. I know of only one edition of it. (National Library. Ld 4, 6092). It has been inserted in the *Collection ecclésiastique* of Barruel, vol. X., p. 209.

*La Biographie universelle* (Ibid.) et la *Littérature française contemporaine*, of Louandre and Félix Bourquelot, attribute it to François.


This writing appeared immediately after the decree of February 8, 1781, fixing at 500 francs the aid to be furnished to the pastors who had resigned, dispensed from the oath by the very fact of their having resigned. It was
published in the *Collection ecclésiastique* of Barruel, vol. VIII., p. 435. Father Boullangier, in his manuscript notes, d'Auribeau, Feller, Guillon, Barbier and Quérard, in their works already quoted, give it as being from Father François.

There are in the National Library two editions of this pamphlet, Ld 4, 3413, and Ld 4, 3413 a; this second copy has besides the indication of the publisher Crapart, that of Mme Dufresne, at the Palace.

8. *Il est encore temps.* At Paris, Mme Dufresne, at the Palace (s. d.). Father François wrote this treatise March 17, 1791. It is attributed to him by Father Boullangier and by the *Biographie universelle*.

I have seen four editions of this work: one in-8 of 20 pp.; a second, of 26 pp. (National Library, Ld 4, 3654), bearing on the last page two *errata*; the third, (National Library, Ld 4, 3654 a, in-8 of 26 pp.), with the express mention: *Troisième édition*; and the fourth, (National Library Ld 4, 3654 a, *Quatrième édition*). At the end of these two last editions, there is a *nota bene* after which come the Briefs of Pius VI. of March 10, and April 13, 1791.

*Il est encore temps* is in the *Collection ecclésiastique* of Barruel, Vol. VIII., p. 360. Father François himself alludes to this pamphlet in his *Défense de mon Apologie*, p. 23, of which we shall speak later on.


This treatise is in letter form. It was published in April or May 1791; Bonnet was constitutional Bishop of Chartres, at the time of its publication; he had been consecrated March 27, 1791. It is well known that Gratien, formerly Priest of the Mission, and Superior of the Seminary of...
Chartres, adhered to the schism, and was afterwards elected constitutional bishop of la Seine Inférieure.

Father Boullangier attributes to Father François a Réfutation de M. Garancin (sic). Among the works of Father François, Guillon mentions: Trois lettres sur la juridiction épiscopale en réfutation de Gratien; d'Auribeau: Trois lettres sur la juridiction contre Grégoire (sic); la Biographie universelle: Trois lettres sur la juridiction épiscopale. Réfutation de Gratien; Feller: Trois lettres contre Gratien.

Of these three letters, I have been able to find only the last mentioned; the style leaves no doubt that it belongs to Father François, although the Biographie universelle attributes it to Jabineau. (v° Maulérot, vol. XXVII, note on page 508, 1st col.). The National Library possesses a copy, Ld4, 3641.


It was after April 4, 1791, that Father François composed this Défense: he therein speaks of a decree of Grégoire bearing this date. In his Pastoral Letter on entering upon his office, Grégoire, the intruded bishop of the department of Loir-et-Cher, had said of Mon Apologie: This work, "a tissue of false reasoning and insults, I am informed, has been spread broadcast amongst you " (pp. 8 and 9); and he several times accused the author of insincerity (pp. 9 and 13) (National Library, Ld4, 3441). In his Défense, Father François answers and refutes these accusations.

Father Boullangier, the Biographie universelle, Barbier, and Quérard mention the Défense de Mon Apologie amongst the works of Father François. The Biographie universelle, Barbier, and Quérard say, moreover, that there were seven editions. Of these I could find only one (National Library, Ld4, 3443).

11. Première lettre sur les observations de M. Camus con-
Father François, in the text of this pamphlet, speaks of the *Apologie* as his own work.

D'Auribeau, the *Biographie universelle*, Feller, and Guillon, mention among the writings of Father François a *Réponse à Camus*; no one of them gives accurately the title of this treatise.

I know of only one copy of this Letter (National Library, Ld 4, 3653).


"This little work," it is said in an *Avis important* placed at the opening of the second edition, "is an extract from another much larger and most excellent indeed, which bears the title, of *l'Antidote contre le schisme*." The exact title from which *le Peuple enfin éclairé* is taken, is: *Antidote contre le schisme, ou le pensez-vous bien des catholiques français, par un docteur de Sorbonne* (National Library, Ld 4, 3610). This Doctor of the Sorbonne is, according to Quérard, Abbé Pierre-Grégoire Labiche de Reignefort.

So far, no author has spoken of this treatise of Father François; the fourth edition has, immediately after the title, this express mention: "Fourth edition, revised and enlarged, by the author of *Mon Apologie*."

I have met with three different editions of this writing: one with the indication: *Seconde édition, revue et augmentée*, in-8 of 38 pp., 1791 (National Library, Ld 4, 3619); another with this mention: *Nouvelle édition* (National Library, Ld 4, 3619); and the fourth, to which I have already referred and which attributes the composition of this treatise to the author of *Mon Apologie*, in-16 of 84 pp. 1792.

It is to be observed that the author of the *Antidote con-
tre le schisme has likewise made an extract from his work which he has entitled: *le Peuple enfin éclairé, ou le pour et le contre de la nouvelle religion. Dialogue familier entre un catholique et un constitutionnel*. Paris, Crapart, 1792. In-8 of 24 pp. (National Library, Ld 4, 3618 A).


D'Auribeau, Guillon, la *Biographie universelle*, Feller, mention among the writings of Father François: *Apologie du Veto*. Father Boullangier gives a more fully developed, but inaccurate title: *Apologie du Veto opposé par le roi au décret de déportation contre les prêtres* (sic). The true title is that which we have given.

*L' Apologie du Veto* was written in December, 1791. I know of only one edition (National Library Ld 4, 3777). I have not found any other work of Father François. However, in the approbation placed at the end of *l' Oraison funèbre de Madame Louise de France*, we read after the name of Father François, these words: already known by the *Année centenaire de Madame de Maintenon* which delighted the public.” Is there any indication of an account of the Jubilee Festivities of the House of Saint Cyr, of which Father François could be the author, or do these words relate to the discourse delivered during these festivities in praise of Mme. de Maintenon, and which I have mentioned at the beginning of this article? I can find no assurance on this point.

Emile Villette.

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In this study, fully authorized and at the same time very interesting, Father Cazot has given the details of the work undertaken half a century ago (1859) in favor of the Bulgarian Catholics of this region. One finds there especially what was accomplished at Coucouche, one of the most important religious centres of this region.

This work is illustrated by very interesting engravings, sent by Father Cazot. It is a valuable summary which should be consulted when the history of Macedonia is to be written.


In this narration the religious side and the historical details, sometimes dramatic, harmonize perfectly. It was in France, in the bosom of a distinguished Christian family of Périgord, that the life related in this book began; it was in China, amid the scenes of the apostolate of charity that it was unfolded and amid the din of battle that it closed. Other biographies exhibit the life of the cloister; this one produces the true and living picture of a Sister of St. Vincent de Paul.

The book is very well written.

We are sometimes at a loss when asked to name a book to be put into the hand of young persons in the world who desire information concerning the life of a Sister of Charity; indeed, more than one biography, otherwise estimable, is disfigured either by some literary defect, some singularity, or some want of proportion in the ideal picture of a Sister of St. Vincent de Paul. The *Vie de la sœur Jaurias*, is, in our opinion, free from these objections; it is one of those books that may be presented to those who desire to be at once edified and correctly informed.

We take occasion to mention other books of the same title, and which we think would answer the same purpose:

*Vie de la sœur Rosalie*, by the Viscount de Melun, Paris, Poussielgue. In-12.


As may be verified from the translation of the title of this book it is an exact reproduction of Father Gobillon, himself a witness of the exemplary life of Louise de Marillac. This attaches to the book a historic value of the highest order. At the opening of the new edition we read the following precious approbation (translation):


"It is not easy to write the life of a Saint. Indeed, the Venerable Mother Louise Le Gras is not as yet canonized by the Church, but the process of her canonization is in progress and we may hope that it will soon be completed.

"The remarkable clearness with which the life, actions, and evangelical virtues of the pious Foundress of the Company of the Daughters of Charity is presented to us, renders this narration a model for those who write the lives of the saints, in order that they may be read by all with advantage to their souls. After the perusal of the manuscript in the Polish translation I have preserved the impression that not only will it contribute to excite the spirit of fervor and sanctity in the Community of the Daughters of Charity, but that no one can read it without spiritual profit.

"May it find many readers, above all female readers.

"Posen, February 23, 1903.

"Ed. Likowski, Bishop."

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