SAINT VINCENT DE PAUL

ANNALS

OF THE

CONGREGATION OF THE MISSION

OR

A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

ENGLISH EDITION

VOL. XIII., A. D. 1906. No. 2

NO. 50

Paris, Rue de Sèvres, 95

Saint Joseph's House
Emmitsburg, Maryland
U. S., N. America

1906

Published by Via Sapientiae, 1906

https://via.library.depaul.edu/annals_en/vol13/iss2/1

2
OUTBREAK IN NAN-TCHANG, CHINA

On February twenty-seventh, a dispatch from Shang-Haï to the Superior General announced that Father John Mary Lacruche, Lazarist Missionary at Nan-tchang, had been massacred.—Father Lacruche, a native of Cunlhat, Puy-de-Dôme, was thirty-five years of age.

On the following day, news was received of the death of another young Lazarist Missionary, Father Louis Salavert, of Siran, Cantal. Father Salavert was twenty-nine years of age.

We had built high hopes upon these two young Missionaries, both remarkably gifted and distinguished for their virtue. Their loss is deeply mourned by the mission with which they were connected; both had won the esteem and affection of all who had any relations with them.

As yet we have no details; we know nothing further than the message that came by telegram, or the notice published in the papers. We were aware that for several months past a hostile movement against foreigners was growing more decidedly manifest in China. The disturbances took place at Shang-haï.

Concerning the outbreak at Nan-tchang, a dispatch from Pekin, dated February twenty-sixth, states that six Catholic missionaries, and an American family of missionaries, composed of four persons, had been massacred. The six missionaries are: Father Lacruche, Lazarist, and five Marist Brothers, from Saint Genlis-Laval, who had charge of a school in the mission of Nan-tchang.

We shall certainly receive some details of the melancholy drama enacted at Nan-tchang; these will be shared with our readers.
Letter from Sr. Riou, Sister of Charity, to Most Honored Mother Kieffer.

Méricourt Mines, Near Méricourt (Pas-de-Calais), March 12, 1906.

I come to you, Most Honored Mother, with a heart drenched in bitterness; doubtless, you already know of the catastrophe which has so recently plunged nearly all the families of our mining establishment into desolation and tears. It is said from eleven hundred to twelve hundred victims are in three coal-pits; in the one near us there are more than four hundred. These poor miners must remain buried in the mines, whence it will be impossible to withdraw the bodies without digging a new shaft. You can imagine, Most Honored Mother, the grief of these unfortunate families and our own. Oh! help us with your fervent prayers, we are sadly in need of them!

I have received your precious circular, and with it your invitation to the retreat of the Sister Servants; but it will be impossible for me to attend the retreat: under existing circumstances an absence of eight days would be out of the question.

With the most profound and respectful attachment in union with our Sorrowful Mother at the foot of the Cross, believe me, Most Honored Mother,

Your very submissive and obedient Daughter,

Sr. Riou.
It was on the tenth of March that this terrible disaster occurred. In the region of the north of France, especially in the department of the Pas-de-Calais and of the North, there are vast beds of coal, excavated in many places.

The district south of the department of the North and that north of the department of the Pas-de-Calais, form one vast rectangle about four miles in length and over twelve miles in breadth. Six companies occupy this spacious territory. They are those of Lens, Courrières, Drocourt, Dourges, Liévin, and Ostricourt. They furnish employment to thirty-six thousand workmen. The miners of the entire district number eighty thousand.

It was in the mines worked by the Courrières Company that the catastrophe occurred, and the victims were the workmen who had descended through the shafts at Sallumines, Billy-Montigny and Méricourt. It is now estimated that there were sixteen hundred victims.

***

The men had gone down at one or two o'clock to work in the mines when, at a quarter to seven in the morning, a fearful explosion was heard. The panes of glass in the shutes of shafts Nos. 11 and 4 (at Sallumines) were shivered to atoms. A workman near the machine of extraction was lifted to a height of several feet and then dashed to the ground. He sustained very serious injuries.

At the noise of the explosion, the cage was let down to the second gallery; it could go no further. Thirty men who by means of ladders had reached the second gallery, got into the cage and were brought up into the light of day. These men who had escaped a violent death then gave some details of the dreadful catastrophe. They related that a series of explosions had just been produced in shafts 1.
Nos. 4 and 11 at Sallaumines, in No. 2 at Billy-Montigny, and in No. 3 at Méricourt.

It was like a train of powder. The first explosion was in shaft No. 4. At the outset only the dust could be seen, immediately after a frightful detonation was heard, this was soon followed by a conflagration. A fire had been smouldering for some days in shaft No. 3, which communicates with shafts 2 and 4. The sparks were probably transmitted through the air to the dust, thence to the fire-damp, thus causing the explosion.

The violence of this explosion was due to the current of air coming from the ventilator of shaft No. 11, which crosses shafts 2 and 3.

Owing to this current of air the doors in the interior of the drifts had been pulverized by the explosion.

In these three shafts are lying dead bodies completely charred, and some thrown here and there in the divers veins among the skeletons of horses in the gangway.

***

A witness gives further details, written on the same day, of the heartrending scenes that followed, notably at Méricourt: "At shaft No. 3, situated in the commune of Méricourt the waiting multitude is as dense and as anxious as at Sallaumines. There, indeed, no miner of the four hundred and fifty-nine that went down this morning ever again saw the light of day.

"The crowd surrounding the breakers gives evidence of its eager impatience. The women cry out and weep, interrogating the passers-by for tidings of their husbands.

"Since morning they are at work to clear out the shafts, completely obstructed by the rubbish. When I arrived they had gone down four hundred twenty-three feet, but they must reach one thousand sixty feet. The engineers are directing the work."
Some miners by making their way through the heated air were able to find a passage into the neighboring shafts which were connected.

Means of exploration were organized. Firemen were sent from Paris, a band of German workmen came to give a helping hand. The obstruction of the entrances into the mines presented great difficulties. Only charred bodies were drawn up from below; some of them were past recognition. Truly these were heartrending scenes. The following description was given by an eye witness: "The melancholy procession of widows, orphans, and relatives pass between a double file of soldiers and guards. These unfortunate people penetrate into the funereal hall. The officers salute them. Step by step they proceed; leaning a long time over all the coffins, the visitors seem to hold council in a low voice. Lamentable indeed is the spectacle."

"In the archway of the wide open door is exposed the corpse of a young Galibot, a boy who pushed the berlin. The poor little fellow had his brains dashed out. As one proceeds the horror increases. Here is a man his members twisted as he writhed in the agony that cannot be portrayed; there is a headless body; a third without legs; others have around the body some traces of their garments. One has on his breast a watch that stopped at seven o'clock, and some fragments of chain. These are the tokens by which relatives recognize their own loved ones."

"In a group gathered around a corpse: —"It is he," says one; "I know him by his shoes." And so the work of recognition goes on."

"When a group of twenty persons has finished its awful inspection, another succeeds."

"At eleven o'clock in the morning, a woman with haggard face, and dressed in mourning, enters. She bends over each corpse. Suddenly she exclaims: —"Pierre, it is you!" And with both her hands she takes the hand of the dead.
to raise it to her lips. This hand becomes detached from the body, and the woman faints.

"The corpses that have been recognized are placed upon a bier and borne to the corons, where all the houses are alike. These houses are composed of two apartments paved with brick, the one serving for kitchen and dining room, the other for bedroom. The coffins are placed in the apartment that gives on the street. A wooden cross at the door marks the presence of a victim. Through the open door the bier may be seen resting upon two chairs. To the right on a table is a vase filled with holy water, in which is steeped a sprig of box-wood. Beside this is a pewter plate whereon the relatives and friends who come to take leave of the dead deposit their alms. In houses where the inmates can afford it, wax candles are burned and a cross is fastened to the bier."

On Tuesday, the thirteenth, the obsequies for the victims who had been withdrawn from the mine were held. After having passed through Montigny, the Bishop of Arras, who comes to preside at the funeral ceremony, arrives at Méricourt at half-past ten. From a journal we have the following details:

"Under an immense shed where they unloaded the coal drawn from the shafts, a temporary altar has been erected. A line of coffins is placed beneath a canopy draped in mourning within the shed. Some of these coffins contain the unknown dead to be presently laid in a common grave. Others have been carried there from the neighboring homes to receive the last blessing.

"The pastor from Méricourt mines officiates whilst the Bishop presides over the ceremony. All around and fill-
ing the square is an immense multitude, among whom are all the wives, mothers, sisters, or daughters of the dead. nothing is heard but sobs and sighs, all present mingle their tears.

After Mass, Mgr. Williez, the Bishop, standing in front of the altar, delivered a touching discourse. He said in part:

Surprised on Saturday morning whilst at their work, the eighteen hundred miners of the three pits were in a few seconds buried beneath the débris, or perished in the flames. Heroic efforts were made to reach them, but in vain.

We witnessed from the first, this heart-rending spectacle; a crowd of relatives and friends stood anxiously waiting near the place where the dying and the dead were brought from the fatal spot. Thither did our priests hasten to give them the last sacraments. They devoted themselves night and day to this sad ministry. Most admirable too was the devotedness of the engineers and the workmen who had been spared by the catastrophe.

But with what anguish do we picture to ourselves the tortures endured by those to whom we could bring no relief; we fancy that we still hear them cry to us: Help! And to think that, although eager and willing, we could not reach out to them.

After this outpouring of our afflicted soul into yours, beloved brethren, we would now appeal to you for the accomplishment of the duty of charity towards these victims, these poor laborers, victims surprised by death. Where are they now before God? Let us pray, first of all, for them, who having been snatched out of life, in torments so frightful, that they may be mercifully welcomed by Him who has made His own sufferings the condition of their pardon.

Then let us not forget that they leave widows and orphans, that together misery and desolation are about to enter those dwellings, whence have departed the laborers who earned for the family their daily bread. Let us not be content to give them our tears, let us, moreover, pour out our alms.

"Mgr. Williez concluded by reading the telegram of condolence from the Pope.

"At the first words uttered by the Bishop deep groans rose from the weeping multitude. At the mention of the sufferings of the victims a keener anguish was evoked, sighs and sob-drowned all other sounds. All,— officers,
guards, soldiers, functionaries, wept without making any effort to conceal their tears. The scene was beyond description.

"The Minister of the Interior, the Commander representing the President of the Republic, the Prefect of the Pas-de-Calais, the Secretary General of the North, the Generals present, Fathers Jonnart, Ribot, Abbé Lemire, Abbé Boudenoot, the other senators and deputies of the two stricken departments, who had all assisted at the office, were grouped around the Bishop and his clergy, and this was no ordinary spectacle, to see these men of opinions so varied, forming a guard of honor around a prelate calling down the benedictions of heaven upon the mutilated remains towards which the Church manifests her solicitude until the last moment.

"A similar ceremonial attended the obsequies performed near the other shafts. And charity multiplied its alms to minister to misfortunes so many and so great."

GERMANY

Letter from Rev. JULES SCHREIBER, Priest of the Mission, to VERY REV. A. FLAT, Superior General.

Cologne-Nippes, December 22, 1905.

As the year is drawing to a close, I hasten to share with you several events relative to the progress and development of the Province of your Daughters, once more at work in the land of Germany.

To begin with, a word about the Central House at Cologne-Nippes. At the opening of the year, we mourned the death of the venerated Sister Stiebor who, for more than thirty years, had presided over the interests of the Province; and had
passed with it through the severe ordeals entailed by the re-
ligious persecution to which it was subjected. She was spared
to see the aurora of a new era, whose first consolations she
was permitted to enjoy. She slept peacefully in the Lord,
leaving to her who for many years had been her right hand,
the care of this dear Province to which you have appointed
her. Our worthy Sister Kratz now guides the little barque.

In the course of the year 1905, our Province has been
increased by forty sisters received into the Seminary, and
yet we are unable to meet either new demands, or suffi-
ciently to recruit the houses that already exist. In the ful-
filment of duty these leave us nothing to desire.

The event of the year has certainly been the establish-
ing of the Daughters of St. Vincent at Berlin, therefore
must its history be of special interest to you. Towards
the end of 1904, whilst I was giving a retreat at one of the
houses of our sisters at Cologne to the young girls, two
ladies of distinction called upon me. One was the wife of
the famous deputy of Reichstag, Trimborn, the other was
introduced by Madame Trimborn as the wife of Dr. Kauté
of Berlin. Let me say here that Madame Kauté is a near
relative of the Villers family, our founders at Malmedy, and
like Mme. Trimborn is a native of those parts. The friend-
ship of the latter for the Daughters of St. Vincent de Paul
led her to recommend them to Mme. Kauté who was in
search of sisters for her husband's sanitarium. This was the
object of their visit, and Mme. Trimborn gave me a glow-
ing description of the grand institution whither, from all
parts of Europe, the most celebrated physicians bring their
patients.

"Alas! Madame," said I, "this perspective does not fas-
cinate; the Sisters of Charity are not for the wealthy, the
poor are their portion." — "Oh!" answered the earnest
pleader, "as to the service of the poor, Doctor Kauté will
surely find means to satisfy the charitable desires of the Sisters of St. Vincent.”

The Doctor called to see me and the result of our interview was the agreement that towards the end of 1905 we might be able to give him ten sisters, instead of the twenty-eight he was soliciting.

At Berlin, I visited this model sanitarium in which the Doctor has invested over a million of his own fortune, in order to furnish all modern requirements in the equipment of hospitals.

Concerning the contract made with the sisters, I shall mention only two conditions which are very consoling. 1. To honor the spirit of St. Vincent who desires that his Daughters be the “servants of the poor,” the Doctor binds himself to provide for the Sisters of Charity a house at Berlin, where they can minister to the wants of the poor according to their desire; 2. that from his own revenue he will pay annually five thousand marks for the maintenance of said house.

It was on the evening of August sixteenth, that the sisters, whom I accompanied reached Berlin. At five o’clock the conductor called out: Berlin Zoologischer Garten! This is our station; we must get off here. How will the novelty of the cornettes be received by the public! Shall we find conveyances for twenty-eight persons?—These were my thoughts. But there stands Dr. Kauté and his lady who have come to meet their guests: “Have you carriages Doctor?” I asked. “Oh! it is not far to the sanitarium, we can walk.” No objection could be offered. The procession forms in line and starts, a spectacle to the curious. The imposing figure of the Doctor, rendered still more so by the high hat which adorns his massive head, opens the march, like a general proud of his battalion; your humble servant, in soutane, as at Cologne, on his right; then a few yards distant, walks Mme Kauté between the Visitatrix
and the Sister Servant, followed by the whole company of sisters and postulants! It is in this manner that we enter the capital. Scarcely have we proceeded fifty paces when a magnificent church surmounted by an immense gilded dome, serving as a base for a large cross, tells us that we are in a Christian country. This is not however, as one would suppose, a Catholic church, it was erected to the memory of William I., who bears also the name of (Kaiser Wilhelms Gedaechnisskirche). The Doctor was right, the Sanatorium was not far and the people of Berlin are like those of Paris and large cities in general, hence they took very little notice of the extraordinary apparition; four or five minutes brought us to our destination. We first made a visit to the Blessed Sacrament. At the appointed hour we again repaired to the chapel where, after the Veni Creator, I addressed my little audience, recalling the motive of our coming to this house, and the spirit in which all would endeavor to contribute to the prosperity of an institution so truly Catholic. Benediction of the Most Holy Sacrament followed by a hymn to the “Mother of Mercy,” and the “Health of the Weak,” terminated the little solemnity.

The sisters have already set to work.

I conclude this letter by naming two other new establishments of which I shall give you more ample details later on. You are aware that we have accepted the military orphanage at Wittlich, on the Moselle.—At Aix-la-Chapelle, it is in the suburb of Bourtscheid, famous for the special intensity of its hot springs, that the Sisters of Charity last year opened their fourth house in the city of Charlemagne. This is truly a work of St. Vincent which in German they term Kruppelheim that is, Home for Cripples. Lame children, both boys and girls, are received, and a course of instruction enables many of them in after years, to earn their own livelihood. Next year, the work will probably be so fully
developed as to afford me an opportunity of furnishing you with further consoling accounts.

Jules Schreiber.

ITALY

CALABRIA

THE EARTHQUAKE IN CALABRIA

(Translated from the Annals, Italian Ed.)

The earthquake of September, 1905 in Calabria has already been noted in the Annals, and we took occasion to speak of the charity that had been exercised in regard to the children, deprived of their parents by this calamity. We referred to the arrival of those children destined for Turin, where the Salesian Fathers took the little boys, and the girls found a home with the Sisters of Charity. We continue our narration of the same incident:

"On November second, after Mass, these orphans were distributed among the benevolent and educational institutions of the city. This was a new scene of sorrow and tears; for the poor little ones, already so fond of the sisters and accustomed to their cornette, could not be reconciled to the separation. Some of them had, moreover, to part with their companions in misfortune, their relatives, or old friends. This new trial was not less painful to the sisters and the benefactresses than to the orphans themselves, but we were forced to be resigned, for no one religious house could accommodate them all.

"The Sisters of Charity kept fifteen: one at the asylum of Boves, one at the House of Mary, at Grugliasco, one at Santena, one at Sommariva, two at Racconigi, two at the Industrial of St. Charles, at Turin, two at San Donato, three at Frassineto-Po, and two at Virle Piedmont. From Virle

https://via.library.depaul.edu/annals_en/vol13/iss2/1
also, a sister was sent to Calabria for two more orphan girls: hence, the Sisters of Charity of the Province of Turin assume the responsibility of providing for seventeen Calabrians."

And now here is a short account of the journey made by the sister from Virle to Calabria, whence she brought two orphans home with her:

“Our Sister Servant, filled with the spirit of St. Vincent, asked to be allowed to receive two orphan girls of reduced families, to give them a Christian education and prepare them for the teacher’s diploma. Her petition was favorably answered by the Superiors who approved of her charitable design, and on October twenty-fifth, I set out for Calabria. After a brief delay at Rome and at Naples, I arrived at Monteleone on the morning of the twenty-eighth.

“I was cordially welcomed by the Sisters of Charity, known as the Grey Sisters of the venerable Jane Antide Thouret. Sister Thouret had for four or five years belonged to our Company. At the time of the French Revolution, she was obliged to leave the Community, and although free from any engagement with the Rules and Customs, she preserved in her heart the true spirit of our Holy Founder. At Besançon her native place, she continued to live conformably to this spirit, later on, other exiles gathered around her, and this improvised community developed into a new congregation, the habit very similar to that which the foundress had just laid aside. Hence, when in 1810, the king of Naples sent to Paris a petition for some Sisters of St. Vincent for divers establishments in the kingdom, at the French court it was thought that the Daughters of Mme. Thouret would answer the purpose for which the Sisters were intended, and their services were accordingly accepted. The foundress was installed with her Daughters in the celebrated convent Regina Cœli, which became afterwards the Central House of her Company.
On August 24, 1826, Mme. Thouret, surrounded by her Daughters, died in the odor of sanctity, and her cause of beatification, since introduced at the court of Rome, is already far advanced.

"In the sorrowful crisis through which the country has passed their house of Monteleone is more than ever the centre of all the works of charity, and the resource of orphans whom they, later on, confide to the charitable care of the divers benevolent institutions.

"These poor children were presented to me by tens: but to my great regret, I could not accept more than two of them. I had no difficulty in making my choice: November fourth we started, all three for Turin and Virle, and at eight o'clock in the morning I placed our orphan girls in the hands of our good Sister Servant who had come to meet us.

"And now our little girls are here at Virle with us; one of them had the good fortune to find her own sister among the orphans we had already, the other comes from a noble old Calabrian family. We shall bring them both up carefully, and some day they will return to their relatives ready to share with others what has been so generously imparted to them.

NAPLES

Letter from Sr. Maurice, Visitatrix of the Province of Naples, to Most Honored Mother Kieffer

Central House of Naples, December 7, 1905.

Most Honored Mother,

The grace of our Lord be ever with us!

To the glory of Mary Immaculate, and with a heart penetrated with gratitude towards this good Mother, I could not delay sending you the letter which I received from our
clear Sister Addante, of Lecce. It tells of a protection truly providential over her four hundred orphan girls, which will be, my venerated Mother, one ray of holy joy amid your trials. All your Daughters of the Central House beg not to be forgotten at the feet of our Virgin Immaculate, but remember especially, her who is happy to sign herself unservedly in our Lord,

Your very obedient Daughter

Sr. Maurice.

(Extract from the letter written by Sr. Addante of Lecce.)

The evening of December first was dark and threatening; for several months we needed rain which fell not, and now a leaden sky seemed to foreshadow a coming disaster. At midnight a furious tempest burst forth, and at one o'clock, suddenly, a glare of light filled the dormitory where the large orphan girls sleep; the walls were shaken and a deafening noise terrified everyone,—a thunderbolt had struck the building. It crossed the dormitory lengthwise, consuming all the wires of the electric lights, and opening a passage through the arched roof in three places. In one second, over fifty panes of glass were smashed and huge stones fell, without injuring anyone. Of the two hundred beds only one was unoccupied. The lightning darted under this, tore the coverlet, pierced the mattress, without setting fire to the straw! The children sustained no injury; only one of them had her arm slightly scratched, another found that her shoe-strings had been burned. The lightning passed into the lavatory, burning all the electric wires: it stopped at the edge of a cupboard filled with linen leaving it intact. It made its way into the large vestry blackening everything, but doing no further damage.

The sister who slept in the small room near the dormitory, rose and found the children startled, but in perfect order, pressing to their lips the Miraculous Medal, as they
invoked the Blessed Virgin. At that moment they recognized, as they had never done before, the all-powerful protection of Mary Immaculate! Full of faith, at a signal from the sister they dressed, and in silence went down in their ranks to the chapel to prostrate themselves at the feet of their Liberatrix. One child lately received into the asylum, ran to light the candles, and until daybreak they all remained in the chapel to watch, to pray, to return thanks!

Much damage was done to the part of the house where the thunderbolt fell. The administration, notified early in the morning, hastened to have all necessary repairs made. Engineers and workmen from every direction were employed that the labor might soon be completed. The walls were again whitened in order to remove all trace of the disaster, that no impression could be left upon the minds of the children. The event was noised about the city. Many persons came to congratulate us, and all were delighted to acknowledge in the circumstance the special protection of the Blessed Virgin whom it is our privilege to honor, seeing, as they said, in these facts, the reward of charity.

---

POLAND

PROVINCE OF WARSAW


(Continued.)

Following the interesting description of the Hospital of Kharbine, gleaned from the comments of admiring visitors, a brief reference to its estimable personnel will surely be read with eager appreciation. We quote abstractly from

the public journal wherein the worthy chief of the Sanitary Division of St. Vincent de Paul, Count Orlowski, expresses his well-merited esteem for all the members of the organization, on the occasion of a reunion of friends who pressed him with various questions regarding that Catholic Institution.

Eluding adroitly all that would reflect credit on his own excellence, nevertheless so evident, he speaks at once of his collaborators, to whom he attributes every step of progress made in this praiseworthy foundation. He extols the talent and devotedness of the doctors, the solicitude of the chaplain, the zeal and goodness of the sisters, and the vigilance of the nurses. Count Orlowski adds: In conclusion I shall observe here, that we have on our commemorative register the names of at least two hundred visitors and these include not only our compatriots, but distinguished personages of other nationalities. Prominent are the signatures of General Czyyczagow, the hero of the present war, General Rennenkampf who spoke in Polish with the chaplain and our Sisters of Charity; Admiral Alexieff, lieutenant of the Czar in the Far East, accompanied by the chief of his staff, General Zylinski, honored us with an official visit; he was not only pleased to express his highest commendation, but was most anxious to send a telegram of thanks to the Archbishop of Warsaw for so useful an institution; Prince Jaime Bourbon, Prince Nakaszidze, General Nadaroff, General Orloff, Princess Urusoff, and Countess Stenbok; the medical celebrities, Manteuffell-Zoge, and Chamberlain Katkoff; besides these many other visitors worthy of note. This universal interest proves the high reputation which the Hospital of St. Vincent de Paul has acquired.” Those who listened to Count Orlowski, tried to make him recognize that the fame enjoyed by the Sanitary Division of St. Vincent de Paul is due in a large measure to his management, and to his close touch with
the work etc.; but the Count cut short their compliments by saying: "Leave me out of the question, my friends, I have no other merit than my desire to see our institution above all things else, a home of comfort and peace, where the poor sick are made happy in realizing that their sufferings are understood and alleviated. I have only given a little good will. My name is mentioned because I am the representative of that hospital, where others have the onerous duties which they have accepted of their own volition and to which they are most faithful. Therefore, since Providence has commenced the work, He will continue to bless it."

A response, worthy of the head of a Catholic institution. It was for Count Orlowski his most beautiful eulogy.

They write from Warsaw: "Concerning news of the war, our sisters tell us, that they know nothing more than we at Warsaw. The hospital is not disturbed and being always occupied they have neither the desire nor the time to busy themselves with the issues of the war. They only learn of the event of a great battle when the wounded are brought to them, sometimes in greater numbers than they can accommodate. Recently within two days one hundred were received, and again twelve had hardly been discharged when the authorities sent forty in a pitiable condition, two of whom died immediately of gangrene. It is not surprising after these disastrous battles to count the wounded by thousands. In the haste of gathering these men from the battle field to transport them to the hospital, they are often crowded into the cars destined for the transportation of animals, extended on a little straw, often suffering from fever, or attacked with a contagious malady which, naturally, aggravates the sufferings of a great number."

In case the Russian army would be obliged to abandon Kharbine they have considered evacuating the hospitals on the Irkutsk. A letter gave this information:
“Kharbine, March 23rd.—The Committee of the Evacuation of Hospitals asked of the Administration of our Sanitary Division to put at their disposal the number of coaches necessary for transportation. The matter was given serious attention but they could not foresee the day of departure. It is to Irkutsk, however, we must go.” They add: “We have been honored to-day with a visit from a Bishop, a French missionary. His Lordship was pleased to dine at our house; afterwards he was escorted through the hospital and showed a charming interest in every detail of our works. He gave to each wounded soldier his blessing and promised to return. On the commemorative register His Lordship was pleased to write: ‘The Bishop of Northern Manchuria on his way to Kharbine, accompanied by two of his missionaries, was happy to visit the Catholic ambulance established at Kharbine. He thanks the physician and the chaplain for allowing him to visit the wards of the sick; he admires the exquisite neatness which prevails throughout, the good care which the Sisters of Charity bestow upon the sick, and their entire devotedness.’

† P.-M. Lalonyer, Bishop of Raphanéus, Vicar Apostolic of Northern Manchuria.—Edmond Monestier, Missionary Apostolic.—Jules Mertillo, Missionary Apostolic.”

A truce having been signed there was no longer any question of transferring the ambulance to Czyta or to Irkutsk. The wounded of the late battles in the environs of Moukden, even those who had been seriously ill and were convalescing, hoped to remain in the hospital and not be obliged to give up their place to accommodate new victims. Experiencing the necessity of keeping employed they utilized the cartridges which had gradually accumulated. With the melted lead they made crosses, candlesticks, and other small objects. They succeeded in forming images
of our Lord by pouring the molten lead into a small mold of baked earth. One of these images was sent by our sisters to the Mother General at Paris. It has been placed in the religious museum at the Mother House of the Lazarist Missionaries, Rue de Sèvres. Every one admires the dexterity of these Polish soldiers, more especially as they had not at their command the necessary implements for such work. The sale of these articles procured for them a small pecuniary profit which would benefit them on their return home. Notwithstanding the truce, earnest preparations to continue the war were apparent. New troops arrived daily. Everyone voiced ardent protestations for the proclamation of peace. Finally, on June thirteenth, the feast of St. Anthony of Padua, to whom Poland has a deep devotion, and to whom long and fervent prayers had been offered, the administration announced that the delegates of the warring nations had met to conclude conditions of peace.

The war was indeed at an end. The ambulances of the Red Cross decided on their departure, and they sold at auction the movables which they did not care to carry away with them. The Catholic ambulances could see no reason to delay their return to Poland. Sister Jacqueline wrote for the last time from Kharbine to the sisters of Warsaw, dated August fourth. "We are now ready to bid farewell to Manchuria; nearly every thing is packed, linen, bedding etc., the auction sale of all utensils took place in the large ward. I assisted at it, seated tranquilly in a corner. Count Orlowski in a loud voice named each object, but soon he became hoarse and Doctor Orzel replaced him, however, in a short time for the same reason the doctor resigned his place to an officer. Our nurses made a scrutinious search into every nook for salable articles which brought three and four times their real value. Even in these closing days visitors abound; princes and princesses, generals and simple officers, doctors and authors; individuals of all
classes arrive daily but especially Russians. These last seem to be much edified, and their remarks are most consoling: they are not mere compliments, but rather the expression of a profound conviction, inspired by a sentiment of religion as the following words will show: 'Our hospitals are not equal to yours, for there dwells in your institutions a spirit of prayer which is the source of the good that is accomplished.' On the morning of the eighth of August, long before the departure of the train destined to bear away the personnel of the Ambulance of St. Vincent de Paul, a large crowd was already at the station: all the representative chiefs of the Red Cross Society many officers, some soldiers and the whole Polish colony. We recognized Prince Arsenius Karageorgiewicz, brother to the king of Servia; Prince Napoleon Murat, Count Alfred Wielopolski, and several others of distinction. All wished to ratify the expressions of esteem, sympathy, and gratitude which the newspapers of Kharbine had emulated each other in publishing, while they referred to the Ambulance of St. Vincent de Paul as a model of devotedness. Prince Wassiltechikoff, General-in-chief of the Red Cross Society acted as interpreter. He spoke to the whole assembly in Russian and then addressing the sisters in French: he expressed in the name of his country sincere thanks for the beautiful Christian charity which they had exercised so unselfishly towards the victims of the war, with no exception of persons, and as the train moved out—the Prince telegraphed the Archbishop of Warsaw his final message, congratulating his Grace as initiator of the Ambulance of St. Vincent de Paul and repeating the eulogy which he made of the personnel.

On Tuesday August twenty-seventh, the sisters of Warsaw learned through Canon Chelmicki that Count Orlow-ski had succeeded in securing a fast train to assure a triumphant reception in that city of the Catholic ambulance
on its return from the Far East. It had been agreed that it could be given notwithstanding the city’s state of siege.

On being told this, the Count happily departed hoping to join the personnel at Brest and arrive with them at Warsaw. However, the news of this manifestation, of which the whole city was informed through the public press, saddened the sisters of the Central House who were otherwise overjoyed in anticipation of the sisters’ return; their minds were already overwhelmed with anxiety, resulting from the painful events then happening in Russia and they feared that a demonstration of any kind relative to the war, might possibly end in serious consequences.

Towards ten o’clock in the morning, suddenly they heard the rolling of carriages in the courtyard, and in a very few moments later, the five sisters from the Far East entered the chapel, to give thanks to God for their safe return to that beloved house from which they had been absent fifteen months. No one greeted them at the door, but in the twinkling of an eye sisters and children joined the travelers at the foot of the altar in grateful prayer.

The surprise was soon explained. The journey lasted only three weeks, when the distance usually requires four or five weeks. At Kharbine, by order of the Governor General of Manchuria, railroad tickets throughout the entire journey were gratuitously given them for coaches of the first class on the express train. This rapid traveling however, deprived them of the consolation of daily Mass; the chaplain could offer the Holy Sacrifice only three times on the cars and once in the church of Irkutsk. The promised telegram could not be sent from that city. The Count had assured them that he would confer with Canon Chelmicki who in his turn would notify Sister Visitatrix of the day of arrival in Warsaw. This is what both these gentlemen had planned to do.

At Toul, when the train was about to leave, the absence
of the Count was perceived. No one knew what had become of him. Arriving at Moscow, Sunday noon, the sisters went to the church for vespers and at eight o'clock in the evening boarded the train to arrive in Warsaw at nine o'clock, Tuesday morning, thirty-seven hours of traveling with scarcely a stop. Having learned of the intended ovation and seeing how Providence arranged otherwise, the sisters were all transported with gladness to have escaped this public demonstration and they exclaimed: "Oh! from the height of heaven, our Blessed Father has watched over us, sparing us this vain triumph which would have been an occasion of sorrow rather than of joy."

The same day, August the twenty-ninth, in the evening an official telegram received by the Governor General of Warsaw stated that Peace between Russia and Japan was concluded, and at ten o'clock the cannonading announced to the whole city this news so ardently desired. On Thursday, the thirty-first of August, Archbishop Popiel of Warsaw came to the Central House to say Mass of thanksgiving, at which every member of the personnel of the Ambulance St. Vincent de Paul devoutly assisted. His Grace in his paternal kindness thanked all concerned, and he invited them to attribute to God alone the innumerable blessings realized, and the services rendered to religion.

After a rest of a few days the five sisters asked the Visitatrix to send them to their respective destination, being happy to resume again that life wherein each one in the midst of her companions has Jesus alone as the witness of her immolation to the service of the poor.

We shall recall here only the dates of the Russo-Japanese War of which, however, there has always been a question of accuracy. Japan soon after the war with China in 1894 saw some of the results of her victory frustrated. Russia gradually and quietly took possession of Manchuria and refused to withdraw from this province belonging to China. Japan could not see that neighborhood menaced and support this inso-
lence of Russia without retaliating. February 5, 1904, Japan boldly attacked her adversary. February 8th, the fleet of Admiral Togo bombarded the Russian fleet at Port Arthur and besieged the town. April 3rd.—Battle of the Yalu, ascending towards Moukden January, 1905,—Capture of Port Arthur by the Japanese. January 23rd. to March 7th,—Battle of Moukden. May 27th,—Naval Combat of Tsou shima August 9th,—Meeting of the plenipotentiaries at Portsmouth, N. H.: United States Minister, Count de Witte for Russia, and Baron Komura for Japan, in order to treat of the conditions of peace. August 29, 1905,—Treaty of Peace signed. Appended are the terms of peace agreed upon at Portsmouth, N. H.:

First.—Korea under virtual protection of Japan with Russia the most favored nation.

Second.—Both Russia and Japan agree to evacuate Manchuria, Russia upon signing of treaty, Japan when order is restored.

Third.—Russia’s lease of Port Arthur passes to Japan.

Fourth.—Russia’s lease of the Liao-Tung Peninsula passes to Japan.

Fifth.—Island of Sakhalin divided, Russia holding northern half; Japan acquiring southern half.

Sixth.—Integrity of China to be respected by both nations.

Seventh.—Chinese Eastern railroad from point ten miles south of Harbin to pass to Japanese capital.

Eighth.—Manchurian railroad from that point north to remain in possession of present owners.

Ninth.—Russia hold road to Vladivostok.

Tenth.—Japan has equal fishing rights in Siberian waters.

Eleventh.—Russia to pay proper recompense to Japan for care of prisoners.

Twelfth.—Japan waives all claims to indemnity.

After the war on the frontier of Russia, a terrible revolt broke out within the Empire. The imperial government has promised transforms. The Civilta Cattolica has written November 4, 1905: “The Edicts of Tolerance dated August 29, 1905 has relaxed the rigors of absolutism, in according certain religious liberties, to the Heretics, Catholics and Protestants.” A Chamber of Representatives and Legislative Assembly must be elected under the name of Douda. It is convoked for the month of May 1906.

Santa-Quiteria, Felgueiras, January 29, 1906.

Behold the realization of your ardent desires so long cherished,—the continuation of the beautiful work of the missions in Portugal.

It was on January first, of this new year, Most Honored Father, that we opened the first mission, for which we had prepared by study, more especially by prayer. We knew that it would be a very difficult matter to resume a work that had been laid aside for twenty-five years; besides, aware of the prejudice entertained against us, we feared what might be the result. However, full of confidence in God, with the blessing of our venerable Superior, Father Leitao, as soldiers of Christ we went forth to battle. There were four of us: Fathers Dumolard, Machado, Monteiro, and myself.

Jugueiros was the parish allotted for our first ministries. This is a hamlet two and a half miles from Santa-Quiteria, to the north; quite near us, but the roads are bad. In this parish of about two thousand souls, a mission was given in 1880, by our venerable confrère of happy memory,—the incomparable Father Alvares de Moura. He did untold good among these people; but scandals had for a long time existed here, and the parish had need of renovation. It is now under the care of a young and very zealous priest. He it was that invited us to this mission and he has assumed the charge of all expenses during our sojourn.

On the morning of our arrival we had a grand reception: The pastor, at the head of his parishioners, came processionally to meet us, over two hundred yards from the
church. We were obliged to pass through the centre of this crowd, saluted by a song of welcome composed in our honor. After a visit to the Blessed Sacrament in the church, the pastor made a most eloquent address, setting forth in his own name, and in that of his flock, his grateful appreciation of the Missionaries who had so promptly responded to his appeal. Deeply touched by these manifestations, I expressed our thanks in the name of my dear confrères, praising the zealous pastor and his benevolent parishioners.

According to our Rule, we received kneeling, the blessing of the pastor, then followed the high Mass, before which the Veni Creator had been chanted. Father Souza, with the harmonium accompanied the chant, delighting us with his rich voice, as did also Father Monteiro. Father Offermann sang the Mass; at the Gospel our worthy Superior, from the pulpit, opened the mission; thus investing it with greater solemnity. As you see, Father, almost the whole Community took part in this first mission.

In the evening, we began the series of sermons to be given at the same hour every day. These instructions fell to my lot—The sermon was always introduced by the rosary interspersed with little hymns. This is the custom throughout Portugal. Despite the unfavorable weather which we had most of the time, the morning exercise was held at a very early hour. It would seem that our good God wished to try us in this our first effort. Nevertheless, the attendance did not fail; the faith of these good country people made them forget the inconvenient roads over which they had to travel. The morning exercise began with Mass. Father Machado gave out the meditation and a canticle was sung. Following the Mass, came the instruction by Fathers Machado and Monteiro in turn. In these practical instructions we reviewed the commandments of God, the precepts of the Church, and the duties of a Christian. As we entered rather into detail in this last, some
were heard to say: "My God, no one can be saved." But we strove always to encourage them.

We set apart special reunions for the men, for mothers of family, and for young persons. All were well attended, that of the men, especially.

The children were by no means neglected. Father Dumolard took charge of their catechism. Besides the eighty who were to make their first Communion, we invited the others from seven to twelve years of age. All these dear children listened with reverent attention to the words of the Missionary.

After confession they had their feast. We led them in procession, singing canticles, which they appeared to relish greatly. Afterwards their mothers assisted with them at the sermon. On that occasion we organized the Work of the Holy Childhood. We gave them the benediction from the Ritual; then two and two they came to kiss the Missionary's Crucifix, receiving also the medals of the Holy Infancy and the pictures. They were in transports of joy; you should have seen them as they left the church, they sang all along the way home.

Another exercise deeply impressed the faithful,—the preaching of the Way of the Cross. This was a new devotion to them. The young pastor had only been appointed very shortly before our mission. He availed himself of the opportunity to ask permission to erect the Way of the Cross canonically in his church. As each Cross was put in place, some suggestions for meditation on the subject were offered by the Missionary. This rather lengthy ceremony produced a profound emotion. Going out of the church, I saw in front of me two good old women who were saying to each other: "Dear Lord! never before did we see things so wonderful in our church! This must be like heaven!"

We consecrated the first Saturday of the Mission to the
Blessed Virgin. The piety of the people was most touching. This day of gladness gave promise of another perhaps of still greater joy. At eight o'clock, the church was jammed with the faithful who had come to assist at the children's first Communion. The preacher was in the pulpit, the other Missionaries were attending to the children who waited to renew their Baptismal Vows. Ranged around the font, which was decorated with flowers and lighted tapers, they answered with great earnestness when questioned by the preacher concerning the truths they should believe, and the duties they should fulfil. Returning to the centre of the church they heard a moving instruction urging them to ask pardon of their pastor and their relatives. They were invited to obtain pardon from their parents before approaching the Holy Table. Having addressed their pastor, the children embraced their parents, expressing such grief that none could restrain their tears. The scene was rendered more pathetic by a little orphan girl who exclaimed: "Poor me! I have no longer either father or mother!"

Joy succeeds sadness. Mass begins; hymns appropriate for first Communion are sung. The children are in profound recollection, they understand the happiness in store for them. The Missionary prepares them for the Divine Banquet: after the preparatory acts, there is a short instruction, then a little boy makes an address of about three minutes, interpreting the sentiments of his companions; the little orphan child already mentioned, does the same in the name of hers. Every word is repeated with such unction that some say: What an angelic little one!

At last these happy children have their desires fulfilled. Jesus is within their hearts. A canticle of thanksgiving reveals their lively gratitude, and the Missionary consecrates them anew to the Blessed Virgin.

This beautiful ceremonial could not fail to contribute to
the conversion of sinners. We had recommended the children to pray for the most needy souls in the parish. The same was urged upon the people each day before the sermon. From the first morning of the second week, almost every hour a few strokes of the bell reminded zealous souls to pray for the conversion of sinners. We had the consolation to see several persons who had led scandalous lives snatched from the grasp of Satan; they made their confession with visible marks of repentance, and they promised their pastor that they would amend their lives.

The work of reconciliation was completed by the sermon on the pardon of injuries. The exhortation of the preacher was powerful indeed, but the ceremony that followed strengthened the impression. The Blessed Sacrament is exposed, one motet is sung in a melancholy strain; the officiating priest takes in his hands the ostensorium. Then he declares publicly, in the Presence of Jesus Christ, that he pardons all his enemies. Afterwards, turning towards the people, and feeling that he may perhaps unconsciously have scandalized them, he asks their pardon. At this moment the emotion of all present is at its height. The pastor goes into the pulpit, the Missionary embraces him affectionately, only sighs and sobs are heard. The pastor asks pardon of his flock, but sobs interrupt his words.

At the close of the ceremony, the Missionary gives notice that at the sound of the great bell in the evening, all should mutually ask pardon. All this was done on the eve of the day of general Communion. On these last days of the mission several priests were in the confessional from five in the morning until ten, and even eleven, in the evening; everyone wished to make a general confession. The Communion took place on the last Sunday of the mission; there were one thousand three hundred communicants. Perfect order and recollection reigned throughout the ex-
ercises, the singing of hymns being always a part of the program. On the evening of this same day, a solemn act of reparation of honor was offered to the Sacred Heart of Jesus; the Blessed Sacrament was borne in procession, and then after a sermon suited to the occasion, the preacher read the Act of Reparation.

Monday was the last day of the mission,—a day of tears. In the morning, a Solemn Requiem for the deceased members of the parish; all went in procession to the cemetery where there was a sermon. The profound emotion of the Missionary was shared by his auditors. There, standing among the graves of the departed, no heart could remain insensible. The remembrance of this visit to the dead will not readily be effaced.

That evening we closed our mission; two weeks seemed a short time for all that was to be done. We had solemnly to bless the Cross of the Mission. Borne in procession to its place we blessed it, and saluted it.—Father Monteiro made an eloquent discourse on the Cross; a canticle was sung and all the people kissed the sacred wood.

Father Henry Machado preached the sermon on Perseverance; at the close, the people knelt to receive the Papal Benediction, then came the Benediction of the Blessed Sacrament.

Amid tears and deep emotion, we bade adieu to these good people, So much for our first mission, which God seemed visibly to bless. In twenty-five years this parish had been visited three times by the Missionaries. It was said that this last mission greatly surpassed all the others. God be praised forever!

J. M. L. García.
HISTORICAL NOTES
ON THE PROVINCE OF THE
CONGREGATION OF THE MISSION IN PORTUGAL.

After having referred to the beginning of the Congregation of the Mission in Portugal, we shall mention the principal establishments, then recall such events as may possess a general interest for the Congregation in that country. To all this we shall add some historical notes on the establishments of the Sisters of Charity.

Thus we shall be furnished with a satisfactory view of the whole subject. By means of a synopsis of these few articles we shall have at hand an epitome of all that may interest the two religious Families of St. Vincent de Paul, in Portugal.

CHAPTER II.
THE ESTABLISHMENTS.
UNTIL THE SUPPRESSION OF THE RELIGIOUS ORDERS IN PORTUGAL, IN 1834
(Continued 1)

Concerning the establishments which followed the foundation of the houses of Lisbon, Miranda, and Holy Cross at Guimarãens, our notes were not complete: we shall resume them here and add further information.

§ 3. Establishment at Evora.

In 1779, the Priests of the Missions were invited to Evora to give missions and to open a seminary.

Evora (Ebura) is now a city of about fourteen thousand inhabitants, in the Province of Alemtejo. It is the centre of a district about sixty-five miles E.-S.-E. from Lisbon and the seat of an archbishopric. In 1779, the Priests of the

1 See pp. 76, 80,
Priests of the Mission assumed the direction of a college or seminary there and the establishment was continued until the Revolution of 1834 (Annales, vol. xlix., p. 55.)

We may add here that, in 1874, there was some suggestion of opening a house of retreat for ecclesiastics (Annales vol. xli., p. 16.) This project was not carried out.

In his circular of January 1, 1780, the Superior General, Father Jacquier, says: "Letters from Portugal inform us that our confrères continue to receive from the court and from the bishops evidences of confidence and protection. Through an order from the queen, they have sent two subjects to Goa, an important city of Asia, to begin the exercises of the seminary which will be erected for the diocese in this archiepiscopal city. The Archbishop of Evora has given them the house which had been occupied by the Jesuits, that they may labor there at the training of young ecclesiastics, and the queen has promised to provide for their maintenance. These are manifest proofs of the holy union that reigns among them and of the excellence of their conduct. "(Circ., vol II., p. 129.)

From manuscript notes before us (Arch. de la Mission; Portugal; p. 62) we have, relative to the foundation of Evora, the following:

"The clergy, the nobility, and the people of the city of Evora represented to Her Majesty, Dona Maria I.—of happy memory for the kingdom of Portugal and more especially for our Congregation—the great need which they had remarked throughout this archdiocese, of subjects who, besides the vocation of serving the Church in the administration of the sacraments would have, moreover, the spirit by which ecclesiastics should be animated, both in the discharge of the functions of their ministry and in their morals; this void proceeds from the want of a seminary or house of training, where all aspirants to the sacerdotal state might find the solid doctrine and the maxims of
piety, as well as the good example which, later on, they could turn to the advantage of the people confided to their care, thus promoting the welfare of the latter. This void would be filled, they add, if the same august queen will deign to bring about the coming of the Priests of the Congregation of the Mission of St. Vincent de Paul to this city of Evora; giving them a house suitable to the exercise of this end so salutary, as likewise to the other works of their Institute, to which purpose the College of the Purification seems admirably adapted.

"Conformably to this request, by the letter of donation of June 30, 1779, Her Majesty was pleased to make to our Congregation a donation clear, fixed, perpetual, and irrevocable, of the entire edifice belonging to the College of the Purification, with the permission to have twelve Priests of the Mission, competent to comply with the aforesaid intentions; and, moreover, to preach the word of God to the people, according to the Rules of their estimable and pious Institute.

"This point being adjusted, the Superior and the other Priests of the Mission of Lisbon solicited and obtained — by the ordinance of August 16, 1779 — from His Eminence Cardinal Don John de Cunha, Archbishop of Evora, permission to establish in his archdiocese a house where they might be at liberty to perform the works of their Institute for the spiritual profit of his archdiocese.

"On August twenty-fifth, of this same year, the Priests of the Mission solemnly took possession of the said college. Moreover, by the stipulation of September 10, 1783, Her Highness, Dona Maria I. permitted them to acquire annual pensions from its revenues to the value of six thousand cruzados ($5,328) of annual rent; a concession which was increased by another provision of July 28, 1785, wherein it was granted them to invest these same six thousand an-
nual cruzados in land, if the charity of the faithful were willing to make them this donation.

"Once in possession of the magnificent College of the Purification, which had been constructed by order of His Eminence Cardinal Don Henri for the seminary of his archbishopric and which afterwards became the College of the Nobles, having been finally made over to the Jesuits, who held it until their expulsion from Portugal, our Missionaries set to work immediately to fulfil the duties and to exercise the ministry according to the Rules of the Congregation. They applied themselves to these works at home, in the city, and in the missions; this they did emulating the earnestness of our houses of Lisbon and Holy Cross (Guimarãens). Besides, as the Queen, Dona Maria I., in her provision of September 10, 1783, had recommended the erection of a seminary for the education of the clergy and aspirants to the sacerdotal state, they undertook the same, afterwards admitting a number of students who, like those of Lisbon, took up the humanities, the sciences, and the study of Holy Scripture."

§ 4. Establishment at Goa.

January 1, 1780, Father Jacquier, Superior General wrote, as we have seen: "Our confrères of Portugal continue to receive from the court and from the bishops evidences of confidence and protection." He adds: "Through an order from the queen, they have sent two subjects to Goa, to open the exercises of the seminary which will be erected in this archiepiscopal city."

Goa, in India, is a Portuguese possession. It is an island situated in the Sea of Oman, at the mouth of the Mandora which separates it from the land. It has about twenty-five miles of circumference. A new city replaces the ancient Goa which was in the same island, about six miles from the present city.
On January 1, 1781, Father Jacquier added: "We learn from Goa, a city in Asia, that our two confrères who left Lisbon, March twenty-second, of last year, have arrived, after a long and fatiguing voyage safe and sound, that they were cordially welcomed, and that they have taken possession of the seminary. The Queen of Portugal has not limited herself to this establishment, she has also asked for several other Missionaries for the same city. The house in Lisbon being unable to furnish them, Father Fenaja, Visitor of the Roman Province, came to its assistance by appointing eight priests and two brothers; he has sent me the list. The august Princess proposes other works, but at present it is not possible to respond to all that her piety has in view, nor to the full extent of the confidence with which she honors us." (Circ. vol. ii., p. 146.)

In the Supplement to the Life of St. Vincent in Portuguese (1889), on the establishment of Goa, we read: In 1779, agreeably to the order of a royal letter, two Priests of the Mission were to be sent to found a seminary at Goa. They were Fathers Machado and Santos; they embarked October third with the Bishop of Cochin, Don Fr. Manoel de Santa Catharina, who had been appointed to govern the archdiocese of Goa. In succeeding years there were new departures of Missionaries for this important mission. In 1781, no less than fourteen Missionaries were employed in directing the seminaries of Goa, Chorao, and Rachol."

Among the good works proposed by the queen and of which we are now treating, we must include those indicated in 1783, in these terms: "Her Majesty the Queen of Portugal wishes still to give us at Goa two colleges; they are now being put in repair." (Circ. vol. ii., p. 156.)

From the text already quoted and from similar notices, we see that the houses of Portugal were not able to supply the required personnel. France had recently accepted the
establishments of China and the Levant, vacant since the suppression of the Jesuits: it is through Italy and Spain that the personnel was rendered complete in the Portuguese colonies. (Cire. vol. ii., p. 156.) In 1785, Father Jacquier wrote: Letters from Goa inform us that our confrères have three establishments in that city of Asia, where they zealously fulfil all the functions of the Congregation. They teach philosophy and theology in the seminaries which they direct; they give conferences to the clergy of the city, and they conduct missions in the villages of the island on which the city is built."

§ 5. Establishment at Macao

It is in date of January 1, 1785, that the Superior General, Father Jacquier, mentions another apostolic enterprise, the foundation and the direction of a seminary at Macao.

Macao, a Portuguese city and colony of China, on the south, in the province of Kouang-tong, is about sixty-three miles south east of Canton. The territory of Macao is not over five square miles in area. It is built upon what is almost an island, over the whole of which it extends. The city itself, encircled by hills, is most picturesque. In 1878, there were sixty thousand inhabitants, the entire colony had a population of seventy-seven thousand.

In 1785, Father Jacquier says: "His Lordship of Pe­kin has obtained from the Queen of Portugal permission to erect a seminary at Macao. If this seminary is opened, the bishop, who is very kindly disposed towards the Mis­sionaries of Goa, thinks of selecting some of them to di­rect it. This Chinese ecclesiastical nursery will be of great assistance in multiplying laborers for the spreading of the Gospel throughout the empire of China." (Cire., vol. ii., p. 164.) The Supplement to the Life of St. Vincent gives the following details: "In 1784, two Missionaries, Fathers Correa and Villa (Italian), went from Goa to Macao. They
arrived there on the twenty-eighth of July and were installed in the seminary of San Jose, where they were received by D. Fr. Alexander, of the Third Order of St. Francis, Bishop of Pekin. This worthy prelate on his return to his diocese asked the Superior of Lisbon for some Missionaries for Pekin, but despite his earnest entreaties he was unable to obtain them."

The year following, Father Jacquier adds: "We have already informed you that the queen had given her consent that the Bishop of Pekin should erect a seminary at Macao, to educate the Chinese youths and train them for the ecclesiastical state. Furnished with these powers from the queen he repaired to Goa. He conferred with our confrères of this city concerning the new establishment and, admiring the perfect order which reigned in the seminaries which are under their guidance, he engaged Father Correa, a Portuguese, and Father Villa, an Italian, to meet him at Macao to direct the institution which he was about to organize there. His Lordship set out and arrived after a prosperous journey. Not so with our confrères. After having settled all matters, they embarked in May, 1784. During the voyage of over two months, they were twice in imminent danger of perishing. In the port of Malacca, a city of the Indies, two hours after midnight a Hollandish vessel took fire: the flames reached the ship where our travelers were on board, causing them the greatest apprehension. Having escaped this peril they presently encountered another. A furious tempest arose, frightful claps of thunder, uninterrupted flashes of lightning, the vessel sometimes tossed over waves mountain high, and again precipitated into the abyss of the sea, the masts broken, the helm abandoned, the sailors and the soldiers in consternation begging on their knees for absolution: all this was calculated to persuade them that there was no hope, that they were about to be engulfed in the sea, and summoned to ap-
pear before God. Suddenly the storm ceased, the sea grew calm. The entire crew returned thanks to the Lord of heaven, who rules the land and the sea, for having brought them from death to life.

Three days later, on the twenty-eighth of July, our Missionaries landed at Macao: they were received by the bishop with every demonstration of joy and affection. This prelate had selected St. Joseph’s College which the Jesuits had occupied before their suppression. This is a fine house and very convenient for a seminary. He had it repaired and furnished with everything needful, and gave a rule, according to which, they should teach grammar in Latin and Chinese, rhetoric, philosophy, dogmatic and moral theology, and the mathematics. Her Majesty the Queen of Portugal, who was interested in all that could procure the propagation of the faith, gave orders to pay out of her treasury the expenses that had been incurred, and those of repairs still necessary on the house, for the food and maintenance of five Missionaries, and the students. On October 1, 1784, Father Correa, Superior, opened the seminary by a Latin discourse which he delivered in presence of the bishop and the noble senate of the city, who testified to their entire satisfaction. At the date of the letters which have been written, there were eight students in the seminary; there are no doubt more now.” (Circ, vol., ii., p. 170.)


In 1791 we note the foundation of an important establishment, the seminary of Sernache.

Sernache do Bomjardim or Šarnache, is a borough of the district thirty-seven miles west of Castello Branco (Beira, Central Portugal). It is dependent upon the diocese of Portalegre. Population three thousand.

"March 10, 1791, by a decree dated from Salvaterra dos
Magos, His Highness the Prince-Regent ordered the Superior of the Lazarists of Lisbon to organize a seminary in the Grand Priory do Crato. The place selected for this establishment was Sernache do Bomjardim,—at present the seminary for preparing a clergy for the Portuguese colonies (1905).—Fathers Anastasius Coelho and Joachim Pereira Velloso, with Brother Manuel Lopez arrived there June eleventh, and after a cordial reception they began the work in which they secured the best results.” (Life of St. Vincent in Portuguese).

On their arrival, they went to the residence of the pastor and, after a short rest, they took possession of the houses destined for the seminary; which had been the property of Mr. Tiburcio da Paparia.

On the seventh of June, the collector of duties had sent the Missionaries a copy of the decree by which His Royal Highness granted them the use of the houses and of the park; on the thirteenth, he came to put them in possession and to deliver to them the keys.

Some years after, His Royal Highness issued the following decree relative to the clerics who were preparing for Holy Orders: “I ordain that all who are to receive the subdiaconate in my priory at Crato shall spend there six consecutive months, the better to realize their vocation; for the diaconate they should spend three months, three or four months for the pastorship” (Palace of Quéluz, August 23, 1704.)

On April 28, 1805, the church was solemnly consecrated.

November 2, 1819, they removed thither the relics of Father Anastasius Coelho, one of those who began the work; his bones were in the cloister near the sacristy. Father Coelho died July 18, 1796; Father John Velloso and Brother Lopez died at Sernache: the former April 6, 1809, being the Superior of the seminary, and the latter December 20, 1819, over eighty years of age.
§ 7. Labors of the Priests of the Mission at Faro.

"In 1796, the Bishop of Algarve—Algarve is the most southern province of Portugal—D. Francisco Gomes was at Lisbon, when there landed, on their return from Goa after seventeen years of service in the Indies, two Italian Priests of the Mission, Fathers Romualdo Ansaloni and Joseph Maffei. The bishop obtained from the Superior the authorization to take them with him to organize his seminary which was not yet founded at Faro."

Faro, a city of Portugal, principal place of the district of Faro or the Province of Algarve, one hundred thirty-four miles south of Lisbon, is a bishopric; it has a citadel, a good roadstead; population eight thousand. "The bishop and the Missionaries reached Faro, November 15, 1796. They decided upon everything concerning the studies, also spiritual and temporal matters. Having drawn up a Rule which, with very slight deviation, is still observed in this seminary they set out for Lisbon, June 16, 1797; the bishop accompanied them as far as Sao Braz de Aljustrel and then appointed a competent guide to travel with them to the capital." (Life of St. Vincent in Portuguese).—This was a most important service which the Missionaries of Lisbon had thus rendered, although it seemed but a passing one.

§ 8. Establishment at Pekin, Services rendered to China.

Pekin, the capital of China, is the site of the last house established by the Lazarists from the ancient Province of Portugal
"In 1797, the bishop of Pekin, who some years previously had petitioned in vain, to the Superior of the Congregation of the Mission of Lisbon, renewed his request. But this time he addressed directly, the government, and received in reply a royal letter, dated May twelfth, ordering that St. Joseph's Church at Pekin be intrusted to the Missionaries of St. Vincent de Paul, with the necessary funds for their subsistence. Not being able to refuse, the Superior of Lisbon designated for that mission Fathers Domingos Joaquim Ferreira and José Nunes Ribeira who were already stationed at Macao. Only by May twenty-fourth did they reach Pekin; they went at once to the cathedral where the bishop gave them a warm reception. The day being the feast of Pentecost they assisted at the Pontifical Office. The worthy Prelate detained the Missionaries in his company for several days; on June first, they definitely took possession of St. Joseph's House.

The Priests of the Mission rendered valuable services to the dioceses of Macao, Pekin, and Nankin; notwithstanding the extraordinary difficulties which they had to encounter, the fruits of their labor for the salvation of souls were most gratifying. Lisbon sent out to distant regions a number of its Missionaries, God was glorified and the Gospel enlightened multitudes who had been seated in the shadow of death."

"On November 25, 1841, Father Joao da Castro was proposed for the bishopric of Pekin, Father Miranda for the bishopric of Nankin and Father Borja for that of Macao. Only the last named received the apostolic confirmation. Father Borja did not live to be consecrated bishop; he died before the close of the year 1845. Father Motta was chosen to succeed him. The appointment was ratified, and having been consecrated bishop he governed the diocese for many years. Father Joao da França Castro y Moura returned to Portugal where he was proposed for the bishopric of
Porto; the nomination being confirmed by the Holy See, he was consecrated at Lisbon. He died at half-past one o’clock, on the morning of October 16, 1868.”

These details are extracts as we have already indicated from the Supplement to the Life of St. Vincent in Portuguese (1889). Relative to the Portuguese Lazarists in China, further information may be found in the Memoirs of our Congregation.

The houses of Portugal which we have mentioned above continued to exist until the suppression of religious orders in that country in 1834.

We shall now relate events of general interest to this Province as far as the above date.

CHAPTER III.

PRINCIPAL EVENTS OF THE PROVINCE OF PORTUGAL FROM THE OUTSET TO THE SUPPRESSION IN 1834.

We have noted the occasion and the first efforts of the Priests of the Mission in the new Province of Portugal, in relating the life of Father da Costa (See p. 76); the biographical details given upon his successor, Father Joseph Joffreu, published in the Notices on the Priests of the Mission (1st series), furnish further items of information. Divers events merit special mention.

§ 1. First Efforts and Constructions.

Father Bonnet, Superior General, in his circular of January 1, 1718, writes: “Our Holy Father the Pope has recently procured an establishment in the city of Lisbon, capital of Portugal, like that of Barcelona.” And the year following he says: “The family of Lisbon under the guidance of Father Gomez da Costa is doing well; it seems to have the blessing of God, whilst it likewise enjoys the favor of the king who on the last feast of St. Louis honored
with his presence the different offices of that day." (Circ.)

In the date of January 1, 1722, the same Superior General writes: "The house of Lisbon in Portugal is in course of construction, through the liberality of the king who shows it every mark of good will. They are about to send there six very promising new subjects." (Circ.)

§ 2. Recognition of Dependence on the Superior General.

It was on occasion of the festivities for the canonization of St. Vincent, celebrated at Lisbon, in 1739, that King John V. consented to recognize the dependence of the Missionaries residing in Portugal, on the Superior General.

In the date of January 1, 1740, Father Couty, Superior General, who had succeeded Father Bonnet in 1736, gave a detailed account of this event, so very important for the Priests of the Mission of Portugal. Here are the words of the circular addressed to all the members of the Congregation (Circ., vol. i, p. 481):

"I beg you," said he, "to offer to God the most humble thanksgiving for the favor He has just granted our Congregation. More than twenty years ago, at the solicitation of the King of Portugal, some of our confrères were sent from Rome to Lisbon to fulfil there the functions of our Institute; but the latter having subsequently been made aware that this establishment was not to be formed after the model of the others, petitioned for their return. In fact most of them left Lisbon, so that only two priests and two brothers remained. Father Gomez da Costa being dead, Father Joffreu repeatedly asked to be recalled, but Benedict XIII., being desirous that he be left there some years longer, he courageously continued his labors for the salvation of souls, for the training of ecclesiastics, and he strove meanwhile, to overcome the obstacles which he encountered in regard to our establishment. So far as this last point was concerned, all his endeavors proved fruitless, and al-
though he received from the king every mark of benevolence, he could never obtain what he had most at heart. At length it pleased God to use the sovereign power which He controls to move the hearts of kings according to His will, and His Majesty gave his consent that this establishment be on the same plan as all the others. Father Joffreu wrote me, August fourth, of the year which has just closed:

"We have good reason to rejoice in the Lord, and to return Him our most humble thanksgiving. The most serene and most pious King of Portugal, after having on July twenty-sixth, the last day of our octave, assisted at the solemn procession by which we concluded our celebration, has fulfilled all our desires, when in honor of St. Vincent, our Father, he changed his first and fixed determination, and graciously consented that this house be founded and established like the others. Herein, Most Honored Father, I see fulfilled to the letter what you did me the honor to write on the fourteenth of last January. It may be, you said, that on occasion of your coming solemnity, God will change the heart of the king and that he will grant then what for so many years he has withheld. So, indeed, it happened, for His Majesty, having assisted every day at the panegyrics, heard in them facts so many and so wonderful, of the virtues of our Holy Founder, and of the utility of the Institute, that he gladly abandoned his ancient idea, and agreed that this establishment be adapted to the form prescribed by our constitutions and placed upon the same footing as our other institutions.

"That same day, the twenty-sixth, in thanksgiving, we sang the \textit{Te Deum} at which quite a multitude assisted. It would be impossible in this letter to give you an idea of the expenses defrayed by the king to put in repair and decorate our church; nor of the solemnity of the offices, the eloquence of the sacred orators, the vast concourse of the faithful, the magnificence of the repasts, and the uni-
versal joy. I shall only say that never had Lisbon wit­nessed an octave so gloriously celebrated, and so worthy of the royal Majesty. Every day this noble prince with all his family, remained in our house from morning until evening, even dined there, so that it was rather his palace than a house of the Mission. The queen, although much occupied with the care of the infanta who is convalescing after her illness, did not fail to come twice during this oc­tave, to pray before the picture of the new Saint, and to hear his panegyric delivered by Dom Mariano Gavila. This great queen was so much the more edifying in these marks of piety as the performance of them obliged her to leave the princess, her daughter, who is in a castle four miles from us. The Life of our Holy Founder translated from Spanish into Portuguese which the King had printed at his own expense is finished and is very beautiful.”

“From this account, "adds Father Couty, “you realize, Gentlemen and my very dear Brothers, the extent of our obligations towards this excellent prince, and that it is our duty to offer fervent prayers to God for his preservation and that of his whole royal family. At the time of the beatification he had most generously assumed all the ex­penses of the festivity. When he was presented with a relic of St. Vincent he received it kneeling, with every demonstra­tion of religious respect and tender confidence. Immediately after the canonization, he ordered His Excellency Mr. de Motta y Sylva to request me in his name to send four Ita­lian Missionaries, three priests and one brother; two Spanish priests; and two French Missionaries, one priest and one brother. On the receipt of the letters from this able minister, dated May twenty-sixth and June seventeenth, my eye fell upon Father de la Gruère, Superior at Saint Cyr; I wrote to Father Barrera, Superior at Palma, capital of Majorca, and to Father Pont at Barcelona, for the king had petitioned for these two gentlemen and, finally, I begged Fathers Gra-
mondì, Gorgonio, and Bordoni to take with them to Lisbon our Brother Agapet Leggi. The last named embarked at Genoa but I have not as yet had news of their arrival. I do not know whether Fathers Barrera and Pont have set out on their journey, but Father Gruère arrived safe October sixth, with our Brother Pierre Lelong. He has received from the king special evidences of his favorable disposition towards the Congregation. His Majesty put him several questions relative to our functions in France and other countries, and assured him that he entertained great hopes of the good to be effected by us in his dominions, then turning to Fathers Joffreu and de La Gruère, he said: “Work together, relieve each other, and promote your mutual happiness, that thus you may the more cheerfully concur in your efforts to procure the glory of God and the sanctification of my subjects.” He said again, to Father de La Gruère: “When you are in need of anything, ask freely for it, all will be provided. Have entire confidence in Father Joffreu, aid him with your counsels, inform him of any affairs that come to your knowledge that may be interesting to him for the good order of your Community, and live always in perfect union. You speak Latin, French, and Italian, but I exhort you to take measures to learn Portuguese, that soon being able to speak this language, you may the more fully instruct my subjects.” In all this, you can appreciate, Gentlemen and my very dear Brothers, the wisdom, the piety, the zeal of this august monarch. After this first audience, our confrère had the honor to pay his respects to the queen and her children; he also called upon the cardinals and the other dignitaries of the Kingdom, several of whom have returned his visit.”

§ 3. The First Novices.

April 19, 1741, is a date memorable in the history of the
Province, for that day, is noted as the beginning of the intern seminary. Father Gorgonio was named director, and five Portuguese priests were admitted (Annales, vol. XLVII, p. 187.)

§ 4. Royal Endowment

The House of Rilhafolles not possessing sufficient revenue to assure the future support of the works undertaken, King John V. presented it with a fixed revenue which the treasury was to pay annually to the Superior of the Mission. The king assigned the sources of this revenue and issued with regard to the matter a royal ordinance.

DECREE—I, the King, make known to all who shall see the present Decree that, considering the good which I hope to result for the service of God and for the spiritual welfare of my subjects, through the establishment in this capital of the Institute of the Congregation of the Mission of St. Vincent de Paul, I have thought it well to endow in honor of the same Saint, in the said place, Rilhafolles, a convent destined to accommodate forty Missionaries, who shall be subject to the jurisdiction and to the authority of the Superiors General of the same Congregation and that they apply themselves in this kingdom to the holy exercises prescribed by their Constitutions.” (Annales, vol. XLVIII, p. 188.)

Following these important events the Superior General, Very Reverend Father Couty, writes in his circular of January 1, 1743, (Circ. vol. 1., p. 495).

“At Lisbon, Gentlemen, our confrères have commenced to admit into the Seminary those priests who present themselves to enter the Congregation; but henceforth our circumstances will be in a better condition to receive new members. His Majesty the King of Portugal has endowed, in a manner truly worthy of his piety and magnanimity, this new foundation for forty members of our Con-
gregation. They have sent recently a copy of the act of the foundation which His Majesty has willed to execute himself, although quite ill. He there speaks in a manner most condescending and in the highest terms of our holy Institute and of the advantages which he desires and hopes to procure to his subjects through our Congregation. He clearly expatiates on the submission which he expects the Missionaries of his states to manifest towards the Superior General of the Congregation. All this urges me to ask you, once more, to offer to God your prayers for a prince whose preservation is so necessary to his kingdom, so advantageous to the Church, and to our Congregation. We ought to be fervent, the more so, as the health of this religious monarch has been very much impaired by an attack of apoplexy. The warm waters which His Majesty has been taking in these parts have already given him relief. Here many Missionaries and Sisters of Charity are making a novena to our Holy Founder to obtain perfect restoration to health for this prince. Daily Communions are offered for this end, and a good sister was inspired to offer to God her life to preserve that of the king. Soon after Holy Communion she was stricken with apoplexy and died the next morning. It would be a great consolation, if our Lord, in consideration of this sacrifice, would permit this worthy benefactor to regain his lost health, and would be pleased yet to add to his life length of days and to extend the years of his reign from generation to generation.”

§ 5 Labors of the Missionaries.

The circulars of 1744 and 1745 successively mention the progress of the work. The Superior General expressed himself thus:

“Last year I informed you of all that His Majesty the King of Portugal had done to establish permanently the
Congregation of the Mission in the capital. This religious prince continues to bestow upon us marks of his generosity and he has recently purchased an extensive lot of ground for the erection of buildings better adapted to the object of his foundation.” (Circ. of 1744, p. 501.)

“We should number among the benefits which excite our lively gratitude, the blessings poured out abundantly by Divine Goodness upon our confrères of Portugal. The news we have received is most consoling. Father Bertrera, Superior of the new house at Lisbon, wrote lately from there, that with the help of three of his confrères, one Italian the other two Portuguese, he had just commenced the holy exercises of the mission in a parish designated by the Patriarch of Lisbon. The king animated with piety and zeal for the glory of God and the salvation of souls, is as eager for the success of the work in his infirm condition as when he was in perfect health; he experiences great joy in witnessing the opening of these missions. His Majesty immediately gave orders to have quite a number of Masses celebrated to draw down the blessing of God upon the laborers and upon the people. From this epoch, they predict that the number of subjects for that house will increase and they will be capable of effecting much good. These expectations are about to be realized, since according to the same letters we learn with keen appreciation that many young men, qualified for the vocation, and inspired with love for the apostolic life have presented themselves for admission. Our confrères ask us to unite with them in prayer to obtain from God that the Children of St. Vincent de Paul may gather in this kingdom the same edifying fruits of regularity, of prudence, of salvation, as were reaped in former times, especially throughout France, Italy, Poland, and which through the Divine Mercy, we see even now in many of our Provinces. On this occasion, I repeat to you, Gentlemen and my very dear
Brothers, the advice previously given to all our houses to write but with truth and simplicity, the good worthy of remark that it has pleased God to operate through the exercise of our holy ministry, whether in missions, seminaries, and parishes, or in the ordinations, retreats, conferences, and other functions in which we have the happiness to be engaged.” (Circ. of 1745, p. 503)

It is in the following year (1745), that included in the brief of Benedict XIV, Ad montes domus Domini (September thirtieth), we find that the Catholics of Portugal are exhorted to rejoice upon the return of the Priests of the Mission, and that some important concessions for the union of benefices etc. have been made to these priests. (See Acta apostolica, p. 151). Many would reproach us for not having taken part in these praises which they called “the style” of the Curia and of not availing ourselves of this particular occasion to be agreeable to King John V. This fact, is, however, a telling eulogy for the Congregation of the Mission.

“Father Couty, Superior General, died in 1746. The situation of the Congregation of the Mission in Portugal, was somewhat anomalous. It was not yet a regularly constituted Province; nevertheless, the Superior of Lisbon was summoned to the Assembly convened to elect the Superior General.—In date of January 1, 1747, Father Perriquet, Vicar General, wrote: “Father Barrera, Superior of our house at Lisbon, was called to the General Assembly, in view of a like concession formerly made in favor of our house in Warsaw, and after the example of our late Most Honored Father Couty, who had invited him to the last sexennial assembly; Father Barrera had written to us that having been elected and deputed from his house to attend the Assembly, he would notwithstanding his advanced age, the expense and difficulties of the journey, repair to Paris for the appointed day, but an unforeseen incident, of which we have been notified, prevented his coming.” (Circ., vol. I., p. 514.)
The new Superior General, Father de Bras, in his circulars of 1748 and of 1749 wrote:

1748: “We expect in a few months Father Perriquet whom we have thought fit to send into Spain and Portugal to visit, in virtue of an extraordinary commission on our part, the houses of our Congregation in these kingdoms. His devotedness to the common good has enabled him to undertake courageously, this long, painful, and difficult voyage. Up to this time, it has pleased God to prepare for him the way, to guide his steps, and preserve him in good health. We hope that the experience he will thereby acquire, may be of great assistance to us in the wise direction of these distant missions whence, but for certain incidents preventing, he would shortly return.” (Cire. vol. I., p. 542)

1749: “God continues to shower his blessings upon our house of Lisbon which grows more and more prosperous whilst the functions of our Institute are in full progress. To aid them and to enliven the studies we have sent there this last year, Fathers Charles Didier and Fissour.”

The most serene King of Portugal continues to make us experience his generosity and favor in giving us a considerable amount of money with which to complete his buildings.” (Circ., vol. I., p. 544.)


The year 1750 was made memorable by the death of the noble and incomparable benefactor of the Sons of St. Vincent de Paul, in Portugal, King John V. January 1, 1751, Father de Bras, Superior General, in his circular to the whole Congregation, wrote: “I beg you, Gentlemen and my dear Brothers, to remember in your Holy Sacrifices and prayers, His Majesty, the most faithful Don John de Braganza, King of Portugal, our signal benefactor, who
died last year, and who, having with princely generosity provided at Lisbon a foundation for forty subjects, left us, at his own expense, a house fitted for the exercise of our functions." (Circ. vol. i., p. 556.) We have presented on page 141, the portrait of King John V.

Solemn obsequies were held at the time of this decease in the house of the Priests of the Mission at Lisbon. Inscriptions, recalling the munificence of the King and his piety, could be read in their chapel at Rilhafolles. Here are the first and the last of these inscriptions (Arch., ms., Paris: Portugal, 332):

\begin{center}

ACCURRITE CIVES JOANNI V PATRÌE PATRI PARENTATE; JUSTITÌE SUMMÆ CULTORI JUSTA EXSOLVITE. LACRYMARUM TRIBUTUM MORTUO RENDITE QUI VIVUS VOS GAUDIIS ABUNDE REPLEVIT

JANNI V LUSITANORUM REGI HUIUS RELIGIOSÆ DOMUS FUNDATORI MAGNIFICO PRESBYTERI CONGREGATIONIS MISSIONIS IN GRATAM TANTÍ BENEFICII RECORDATIONEM FERALE HOC MONUMENTUM MÆRENTES POSUERE

\end{center}

§ 7. Progress of the Works.

The important events of this year, 1750, and of some subsequent years, may be summarized, in the sending to Paris of young students from the house of Lisbon and in
accepting the establishments of Guimaraens and of Miranda. The Superior General wrote January 1, 1751, from Paris: "We count at present among the students, as well at the Invalides as at Saint-Lazare, fifty-six subjects including three students from the house of Lisbon, who are being trained to the customs of the Congregation in the same house wherein our Holy Founder established them. Among these students there is much solid piety, constant application to study, and a discernment, joined to regularity of conduct which prepare for you and for us the consolations that we anticipated.

Our house of Lisbon continues in the same prosperous condition. Letters received from there tell us of some new foundations which Providence ordains for our direction in this kingdom, and there is reason to hope that as the advantages of our functions and the perfect spirit of our state are observed by the people, so the Portuguese nation which is pious and generous towards God, will offer us divers foundations for the exercise of our works." (Circ. vol. i., pp. 552, 555.)

He added in 1752: "Our Missionaries of Catalonia and of Portugal apply themselves with zeal and with fruit to the holy functions of our Institute, and it appears that they elicit the esteem of the public by their regular and edifying life.

"The extern seminary established in our house of Lisbon develops imperceptibly, and gratifying results are expected from the sterling virtues of the clergy. Our missions, which the piety of the Portuguese nation renders even more attractive and more fruitful, are so thorough, that at the reiterated solicitations of the Archbishop a band of Missionaries was obliged to go to Miranda. His Grace has for a long time desired to have the Congregation established in his diocese.

Providence destines us, soon, for Guimaraens, in the dio-
cese of Brague, a magnificent establishment. The Archbishop, uncle to the King of Portugal, honors our Congregation with a special esteem; he wishes this foundation to grow as prosperous as that of Lisbon and the arrangements are so complete that we have forwarded our official letters of acceptance.” (Circ., vol. i., pp. 561, 562).

As a result of these facts, the Superior General wrote January, 1753: “Owing to the influence acquired by the exercise of our functions new establishments are considered for the kingdom of Portugal. The foundations projected for Miranda and for Guimaraens being made we sent some subjects there during the course of the last year. The departure of Fathers Didier and Fissour, chosen for Miranda having left vacancies in the house of Lisbon, we deemed it expedient to replace them, at once, by Fathers Coelho and Trajano, Portuguese students who came here to learn the customs of the Congregation while pursuing their studies.” (Circ., vol. i., p. 569.)

We have previously given notes concerning the foundation of the establishments mentioned here, and of those which sprung up during the succeeding years.

In 1754, as predicted, new works and new establishments were announced: “Our confrères of Catalonia and of Portugal continue to exercise the functions of our holy ministry in honor and with benediction. The foundation of new establishments in the latter of these kingdoms had rendered it necessary to send last year to Lisbon, two of our priests Fathers Griffow and Alasia. They happily reached their journey’s end, and are already studying the language so that they may share the labor with their confrères in a country, wherein the piety of the nation enables them to sustain it with consolation.” (Circ., vol. i., p. 577.)

§ 8 The Earthquake in Lisbon.

In 1755, a disaster, the memory of which has become an
awe-inspiring legend, burst upon Lisbon; the frightful earthquake of November first: it shook the whole city at a moment when crowds were assembled in the churches for the office of the day, the feast of All Saints, overthrowing almost all the edifices and leaving a record of countless victims.

We can furnish no more authentic account than that written on the following first of January, by the Superior General to the entire Congregation. He said:

“You expect especially, my very dear Brothers, that I speak to you of the present condition of our confrères of Lisbon. The terrible earthquake announced by the papers and which, on November first, demolished in less than a quarter of an hour one half of the city, the finest churches, and the royal palace, burying beneath the ruins an immense number of the inhabitants, has caused us the keenest anxiety as to the fate of our dear confrères, the more so, as fearful havoc has resulted from this prodigious earthquake in all the other cities of the kingdom of Portugal, in the greater number of those of Spain, whilst it was felt even at Bordeaux. But, happily, on December ninth, we received from our dear confrères, letters from which we learn that God preserved them all. They wrote ten days after the horrible catastrophe, and they had not yet recovered from the alarm into which it had cast them. The melancholy portrayal of the destruction of Jerusalem, is literally a true picture of the overturning of Lisbon. This city, one of the most beautiful, the most magnificent, and among the most wealthy of Europe, where all the churches were sparkling with gold and silver and the most costly ornaments, was on November first, between nine and ten o’clock in the morning, almost entirely destroyed by an earthquake, which lasted only ten or twelve minutes, but so violent were the shocks that everything that resisted the first one, having been well shaken, crumbled down at the second,
which soon followed the first, and although less vigorous and less furious, completed the ruin of the city, destroying the grandest and the most solidly constructed edifices, the churches, with the convents and monasteries, both of men and of women; the fall of these buildings caused so wild a commotion that it seemed like the end of the world.

"Our confrères did not enter into more minute detail of the public misfortune, the extent of which will never be revealed, here is what concerns them in particular. They were, at this terrible moment, assembled in the choir to sing the high Mass; but the sudden motion threw everyone into consternation. Their house was violently shaken, and although still standing, is unsafe: damaged in every part, it is threatened with ruin, and it is thought that, unless rebuilt, it can never be inhabited again. In this extremity, our confrères live under tents in their garden, as do the rest of the people scattered through the neighboring sections: rich, poor, nobles, plebeians, religious men and women; more favored those who possess still some little cabin where they may be sheltered from the wind and rain. The king himself with all the royal family, seized with terror, fled into the mountains where they dwell under tents. Our confrères, urged by their zeal, went from the first, into the streets, to bury the dead and to hear the confessions of the dying, thus exposing their own lives; for all the houses, shattered and unsteady, threatened to fall and the slightest accident would have buried them under the ruins like so many thousands of others. Besides the prayers ordered by His Eminence the Cardinal Patriarch, to be recited daily, our confrères, to appease the wrath of God, were the first to organize a procession, walking barefoot, each one holding a Crucifix in his hands, chanting the Miserere and other psalms in a penitential strain, by which all the people were much affected. They are still occupied in hearing confessions, morning and evening; the faithful
flock to them for general confessions; this calamity has a-
roused them more than ten years of missions, given by the
most fervent apostles could have done. God grant that
there may result from this visitation solid fruits of conver-
sion and fidelity in His service.

“Our confrères, however, are entirely ruined. Their house is
condemned as unsafe, and their revenues, for the most part
dependent upon the State, have ceased, or, at least are sus­
pended, because the State, having itself sustained losses so
heavy, will not for a long while be in a condition to read­
just matters. It, therefore, becomes necessary for our Mis­
missionaries, not having wherewith to live, to go elsewhere to
labor for their subsistence. The present project is to send
the priests to give missions in other dioceses where they
are needed; we are offering to take all the students here,
with the agreement that when they shall have completed
their course of instruction and training, we restore them to
Portugal, according as the State may be in a condition to
maintain and employ them. We had yet to dispose of the
seminarians. To dismiss them altogether, for want of
means to provide for them, would be to renounce all hope
of our propagation in this kingdom. We have thought
more wisely. We shall retain those who are able to pay
board, and we shall allow the others who evince a decided
attachment for their vocation, to withdraw, without laying
aside the habit of the Missionary, to their own families,
until we can see by what resources Divine Providence will
able us to make a better arrangement for them.

“I am sure, Gentlemen and my very dear Brothers, that
there is not a Missionary who will not be moved and
touched with compassion considering the sad state of our
dear confrères. But the sentiments which should be up­
permost in our hearts are those of deep gratitude towards
God who has so specially preserved them, not permitting
the slightest personal injury to befall them, whilst count-
less other communities were buried under the ruins of their churches and their houses. Let us return thanks to the Lord for His manifest protection, but let us strive, by redoubling our fidelity and fervor in His service, to merit a continuation of His mercy towards us. To each one of us, piety suggests many salutary reflections in connection with this event. I shall limit myself to an appeal to your charity in behalf of our confrères of Portugal and of all those who have shared in the same affliction.” (Circ., vol. I., p. 589.)

And in the years that followed, the Superior General could add: “Our house in Lisbon is gradually being restored, thank God! By means of some repairs, architects have pronounced it habitable, and our dear confrères there have resumed all their functions. The new shocks of which the newspapers make mention have done them no harm; nevertheless, they are always anxious, fearing some more violent shocks. Their missions in the country have been more fervent, and at home they have continued to serve the public; this we considered it our duty to permit in so calamitous a time.” (Circ., 1757; vol. I., p. 596.)

And one year later (1758): “The house of Lisbon now enjoys the same tranquillity as previous to the earthquake. Our church being one of those left standing, public need required us to yield to the necessity of keeping it open, to hold service therein, and to administer the sacraments. But our confrères returned to our customs as soon as they saw that the public could be served in the other churches.” (Circ., vol. I., p. 602.)

The works had been resumed and Father de Bras had the consolation to add: “We thought it incumbent upon us this year, to console our confrères of Catalonia and of Portugal, by granting them the visitation which they had desired and solicited. Father Testori, who had returned only eight days previously, set out after Easter for those
kingdoms. The voyage is long and not without danger but it has pleased the Lord to preserve him who exposed himself to so many fatiguing journeys for His glory. He has had the consolation (and it is a very great one to us) to find everywhere the love of the Rule and of duty, each one living in peace and filled with the desire to render himself useful, in contributing to the sanctification of the neighbor."


The Missionaries of Lisbon after that painful experience, resumed their labors. Here are some details:

“For two years the Bishop of Coimbra petitioned our confrères of Lisbon to send him a band of Missionaries to give missions throughout his diocese. The band which only returned home in October last, had labored for nearly two years in that diocese, meeting with marvelous success. The bishop fully satisfied with their efforts parted with the Missionaries with extreme regret, and he expressed his desire to have them remain in the diocese. We shall note here the principal marks of mercy which our Lord bestowed upon these people through the ministry of our confrères.

“The young had been entirely neglected, and were brought up without education, without instruction; the Missionaries have established in divers places schoolmasters and schoolmistresses and they have succeeded so far as to convince the people of the necessity of these schools, and hence the result was sufficient resources to place the work on a solid basis. In a very crowded locality, especially where the people were in great need of instruction, they established eighteen schools, and to make these permanent institutions, the parishioners have passed a public act in presence of the bishop and some magistrates, bind-
ing themselves to pay the teachers an adequate salary, un­
til other arrangements could be made. They have also
appointed a prefect of these schools for whom—to main­
tain order and efficiency in teaching—directions have been
legally inserted in the same act of foundation.

“In one of the cities, animosities of long standing, and
most inveterate, had existed between the tribunal of justice
and that of mercy. Neither His Lordship, the bishop,
nor any other person who undertook to settle these dis­
putes met with any success. It was the common opinion
that the affair was invincible, and that only a writ from
the king could regulate these reciprocal contentions. The
Missionaries, however, have had the consolation to adjust
the matter quietly and peacefully, so much so, that these
tribunals which attracted to their faction all whom they
could possibly seduce, are at present united in perfect har­
mony and are an edifying example to the whole city.

“In a small city of very ancient nobility, the depravity
of morals was extreme. To apply a remedy here, and to
reclaim from crime many young persons who plunged
therein without remorse, the Missionaries with the appro­
bation of the Ordinary and to the great satisfaction of the
better class, have found means to establish a House of the
Good Shepherd, or an asylum, where under the charge of
virtuous ladies, these thoughtless young girls would be
disposed to lament their dissipation and learn to live in an
earnest and Christian manner. In the meantime, while
awaiting resources with which to build a suitable dwelling,
they have rented some houses, and already three virtuous
ladies were consecrated to this apostleship; in living to­
gether within the cloister they labor for the salvation of
persons of their own sex, forgetful of self in receiving and
guarding these young girls in this home of refuge. To be
received into this community, the ladies must bring a rea­
sonable dowry. Their number is fixed, but that of the
converts is regulated by the income. They have made some rules and have drawn up a few directions for the different offices, and for what is necessary to the common religious life.

The Bishop of Coimbra, touched by the extent of the good which has been effected in his diocese, expressed his desire that special honor be paid to the Holy Founder of a Company which appeared to him so useful. They now know St. Vincent de Paul, they publish his praises and his works and every one has conceived so lively a devotion towards him and they pray to him with such confidence that, after God, they invoke his name in general and particular needs, and affirm that many miraculous graces have been obtained through his powerful intercession. The people penetrated with gratitude, emulate one another in displaying their gratitude and have manifested that piety, not only by fasts, sacrifices, novenas, pilgrimages, donations, and offerings, but yet more particularly, by solemn feasts celebrated in his honor, with exposition of the Blessed Sacrament, by adorning the churches with great magnificence, by beautiful panegyrics on the life of St. Vincent, by processions, and by solemn novenas; by a statue of the saint most artistically executed, by abridged copies of his life, publicly distributed to excite and augment devotion towards him, and even by fireworks to render the feasts more impressive. The fruits most apparent to the eye of faith are the reform of morals and the new impulse to piety, fruits solid and most consoling." (Circ., vol. 1., p. 602; January 1, 1758.)

Similar narrations and testimonies on the popular devotion towards St. Vincent de Paul are expressed in a letter of Father de Bras, January 1, 1759 (vol. 1., p. 610).

A General Assembly of the Congregation took place in Paris, 1759. We find in the responses to the various Provinces which attended the Assembly some interesting
details concerning Portugal (Circ., vol. I., p. 626), notably: The houses of Lisbon and of Guimaraes by the will of the King of Portugal were to continue under the immediate jurisdiction of the Superior General. These two houses not being sufficient to form a Province, they requested that they be united to the Spanish Province of Barcelona. We are aware, however, of the sensitiveness of civil power betrayed on former occasions; how shall the King of Portugal view these houses depending on the Visitor of Spain? It seemed problematical, and it was answered, that the measure proposed did not appear opportune.

§ 10. Pombal and the Persecutions against Religious.

A period of trial for religion commenced in Portugal, 1759, by persecution against religious communities. The expulsion of the Jesuits by Marquis de Pombal was of these painful events the most striking. At this epoch, alas, began also the decline of Portugal, which found in the devotedness of the religious the strongest support of her influence over her many colonies, but the government paralyzed their action in every way, and if possible it would entirely destroy their works.

In a few words the Superior General, Father Antoine Jacquier, explains the situation in a letter to all the Congregation, dated January 1, 1753. He wrote: “We do not know anything definite about our confrères of Lisbon. Prudence suggests to them silence and they maintain it, for which we commend them.” (Circ., vol. II., p. 23.)

And some years after in 1768 he wrote in sorrowful appreciation: We continue in ignorance regarding our houses of Portugal. It does not seem possible for them to exist much longer, owing to special circumstances, notably the prohibition of the King: “To receive subjects into our Congregation only with his expressed permission,” which of course is not consistent. Thus it is an absolute certainty,
unless things change immediately for the better, that these houses gradually losing subjects to exercise the functions of our state, will eventually be abandoned." (Circ., vol. ii., p. 55.)


The years following re-echoed the same sad news, or rather silence regarding the state of affairs prevailed. It was only in 1777, then in 1780, that we find signs of a better condition. As soon as greater liberty was granted them, the works of the Missionaries began to flourish once more. During that period were made the foundations of Evora, Sernache, Goa, and Macao, of which we have previously spoken in detail.

§ 12. The French Invasion, 1807. The Portuguese Sovereigns withdraw to Brazil.

Portugal formed part of the coalition against Napoleon I. The latter, in 1807, ordered Junot, one of his generals, to force his way into Portugal, and thither the French troops advanced with great rapidity. November 27, 1807, the royal family embarked for Brazil, and on the thirtieth the French entered Lisbon. England, whose interest it was to maintain her influence over Portugal, then intervened, and, united with the English, Portugal was in a condition to successfully resist the French invasion.

The family of Braganza, which the colony of Brazil rescued and sheltered, displayed there its benevolence. The Portuguese court was established at Rio de Janeiro. Then were revived the ancient severe colonial prohibitions and a salutary administration was inaugurated. The vast colony was proclaimed a kingdom in 1815. The queen was Dona Maria; she died in 1816, and the regent, Don John, suc-
ceeded under the name of John VI. The latter had two sons, Don Pedro and Don Miguel; when he returned to Portugal in 1821, he left Don Pedro in Brazil. Don Pedro had the title of regent, but there was soon evident a movement which the king himself had foreseen; the self-government of Brazil was proclaimed with the prince-regent as emperor (1822). By a treaty of August 19, 1825, the mother-country ratified the separation of its ancient colony.

We have adverted to these events because with them are connected important facts relative to the Lazarists in Portugal. This was the date of their exodus, for at this time they too went to Brazil. We read in the *Annales de la Congregation de la Mission*, vol. xxii, p. 130: "In 1808, King John VI., driven from Portugal by the French army, arrived in the colony of Rio de Janeiro, there to await the hour wherein he might be permitted to return to Europe. Meanwhile, our confrères, Father Castro, later first Visitor of the Province of Brazil, Father Vicente Ferrera, afterwards Bishop of Mariana, Father Macedo, for a long while stationed at Campo Bello, and several other Priests of the Mission, driven out by the Revolution which the French bayonets had introduced into Portugal, landed at Rio de Janeiro seeking an asylum from their king. John VI. — who only a few days previously had fallen heir to the inheritance of the pious Frey Lourenço, founder of the colony of Caraça — made over to the Lazarists, Caraça, its dependencies and, in addition, an extensive piece of property from six to nine miles in diameter, in the centre of which still stands the venerable sanctuary of Mary Immaculate. Thus did Divine Providence turn to the spiritual advantage of the colony, the revolution in the mother-country, by calling the Congregation, driven thither from the extremity of Europe, to found a Province in South America, where a much wider field is open to its zeal.
“Installed at Caraça in 1810, our confrères were at once employed in the first duty of our vocation, the work of the missions. The fruits of salvation produced by these worthy heirs of the spirit of St. Vincent still remain, and their memory continues to live in the gratitude and veneration of all.” The foregoing article was written in 1857, by a French Lazarist residing in Brazil.

Unfortunately, the isolation in which the Portuguese found themselves in Brazil, for want of communication with Lisbon and with Paris, was about to cast them into disorder, then into schism; they were on the verge of ruin had they not returned to the centre, and renewed their adherence to the Superior General, in 1847. These details may be read in the Life of Mgr. Ferreira Vicoso. (In-8 Marianna, 1876.

§. 13 Administrative Difficulties.

The embarrassments into which European disturbances, the outcome of the French Revolution, had cast the Portuguese Missionaries was likewise most prejudicial.

“The recommendation of Cardinal Fesch, Napoleon’s uncle, was of the greatest advantage to our confrères of Portugal when Junot first took possession of this country,” as we read in a circular, January 1, 1809. But they felt intensely the consequences of the anomalous condition of the Congregation, deprived of a Superior General and governed by vicars general, until 1827.

There was one vicar general in France, another at Rome. Their faculties were very regular. In Portugal a similar nomination had been made: in this kingdom, it was the Apostolic Delegate Mgr. Vincent Macchi, who, as he said, in view of the circumstances and in imitation of what had been done elsewhere, appointed Rev. Anthony Martins, formerly first provincial consalter at Lisbon and assistant Vicar Apostolic of the Province of the Congregation of
the Mission in Portugal, with all the faculties of the Superior General and of his assistants, vel separatim vel con­junctionem,” etc. (September 28, 1812).—This act was prompted no doubt by a desire to be useful to the Priests of the Mission in Portugal, but we do not see from the reference before us (Archives, p. 598; ms.) by what right the Apostolic Delegate proceeded to such an act that would seem to require a special mandate of which some record should have been made.

Father Martins directed the Province in the capacity of Visitor, but the Vicars General of the Congregation at Rome always considered the confrères of Portugal as included among those over whom their authority was to be exercised.

On March 14, 1819, Rev. Joseph Antoine da Silva Re­bello notified the confrères of Portugal that Father Baccari, Vicar General at Rome, had just appointed him Superior and Visitor at Lisbon. (Arch., p. 649.)

On May 20, 1828, Rev. John Timothy da Silva was confirmed in his office of Superior of Lisbon and Visitor of the Province of Portugal, to which he had previously and regularly appointed by Father Baccari. This act of confirmation was addressed to him by Father de Wailly, named by Pope Leo XII., in date of January 16, 1827, Superior General of the Congregation of the Mission. Thus ended for the Company its anomalous situation, which could be traced to the epoch of the Revolution, and thenceforward, it might reasonably be concluded that an era of restoration was at hand.

In October, 1829, Rev. John Timothy da Silva, making the visitation of the Royal Seminary of Sernache de Bom­jardin, placed at the head of its ordinances the following formula: “We, the Visitor of the houses of the Congre­gation of the Mission in Portugal, erected into a Province, properly so called,—by the seventeenth general assembly
held at Paris, May 15, 1829, and Commissary of the Superior General for the houses beyond the sea, viz; of Macao and of Brazil, either existing, or that will hereafter be created,” etc.

This formula precisely indicates from the administrative point of view the condition of matters for the Congregation in Portugal.

Heretofore the houses of Portugal had depended directly upon the Superior General: King John V., as we have stated, would have it so arranged. The houses of this country did not at that time comprise a Province proper, and the representative of the Superior General had only the title of Vice-Visitor.

In 1829, there was held at Paris a general assembly of the Congregation, the one which gave as successor to Father de Wailly, Father Salhorne, Superior General. Among other affairs, examined into and regulated by this assembly, were those which concerned Portugal. As has already been remarked, the houses there, were in a peculiarly trying situation, to which no one had as yet ventured to suggest a remedy. Hence, at the general assembly of 1788, to the question whether a Visitor should be placed at the head of the houses of Portugal, or, at least, whether it would be well to invest him who held the place with all the authority of a Visitor, the assembly had returned this answer, which removed but in part the inconveniences then existing: “After mature deliberation, the general assembly has decided to grant to the Portuguese and by the present decree does grant the right to send one deputy to the assembly—whether sexennial, or general—of the Congregation, with the right to vote like the other deputies, amongst whom he will rank according to his seniority in the Congregation.” (Sess. 9.)

At the general assembly of 1829, in the report of events,
the question was taken up, and it was asked in session seventh, "whether it were not expedient to erect Portugal into a Province proper, which might like the others send two deputies to the general assembly.—The Assembly replied that it was expedient, and that, by the present decree Portugal was erected into a Province properly so called.”

From the formula used by Father da Silva it is clear also that he was only “commissary extraordinary from the Superior General "for the houses beyond the sea," that is to say, as he adds, Macao and the establishments of Brazil then existing, or which will be created.” Besides the aforementioned Portuguese Lazarists who set out for Brazil, in 1808, several other Missionaries also embarked at Lisbon for Brazil, notably in September, 1819. (See Annales, vol. liii., p. 437.) But the ties between the Missionaries of Brazil and those of Portugal were very slender, and their intercourse very rare.

In 1832, Father de Magalhaens (Joseph-Antoine) succeeded Father da Silva as Visitor of the Province of Portugal.

The disastrous times for this Province were to keep pace with the progress of political events.


Civil discord sprang from the rivalry of the two sons of John VI., competitors for the crown of Portugal, on the death of their father (1826).

The eldest, Don Pedro, already proclaimed emperor of Brazil, abdicated the crown of Portugal in favor of his daughter Dona Maria da Gloria, but Don Miguel set forth his claim to this crown. He alleged the fundamental law voted by the Cortes of Lisbon in 1641, and confirmed by letters-patent from King John IV: “In the event of a reunion of two crowns upon the head of the sovereign, the younger prince
by right takes possession of the second crown.” In virtue of this law, the cortes recognized and proclaimed Don Miguel, King of Portugal, Don Pedro his brother having separated and kept the crown of Brazil (Chantrel, *Hist. contemporaine*, ed. of 1878, p. 309.) A graver matter than the legal motive was the drift of the two competitors and their partisans: Don Miguel represented the conservative spirit; he advocated religious ideas. Don Pedro represented the liberal spirit, and the Revolution counted on him. War was declared between Don Pedro, who had returned from Brazil to assert the claims of his daughter, and Don Miguel: the latter fell in the conflict.

The triumph of the liberal party was the signal for hostilities against religious institutions. On July 25, 1833, the city of Lisbon was taken by Don Pedro’s troops. It was in the name of his daughter, then fourteen years of age, that Don Pedro was to govern as regent.

On August 27, 1833, *l’Ami de la Religion* wrote: “After the taking possession of Lisbon by the troops of Don Pedro, the capital was given over for several days to the greatest disorders. Measures against the clergy succeeded this condition of affairs. The Papal Nuncio was invited to withdraw, and he quitted Portugal on the fourth of August.

“On August the fifth, Don Pedro issued a series of decrees by which the Church in Portugal was delivered over to confusion and schism. One of the decrees ordered all novices to leave the convents and forbade any to be received.”

“A decree of August ninth ordered the dissolution of every convent, monastery, or hospice, wherein there were less than twelve religious; the latter were to be sent to other houses and all their belongings were declared national property. The monastic orders were placed under the authority of the secular clergy. Those religious or priests who
would refuse, under any pretext whatever, to obey this de­
cree were to be hunted down and punished as rebels of the
queen; the houses of these communities were to be closed,
their property confiscated, and their members deprived of
aid from the government. The decree added that all laws
to the contrary were to be abrogated.” (L' Ami de la Re-
ligion, September 11, 1833.)

“Grave abuses were recorded at Lisbon in the month of
August. The property of the opponents of Don Pedro
was seized; Don Pedro ordered that every adherent of his
brother, Don Miguel, who should be found bearing arms
be shot on the spot. Some prisoners, among whom there
was a Capuchin religious, were taken by main force from the
guard and slain in the street.” (L' Ami de la Religion, 
Ibid, 1833.)

The decree of August 9, 1833, prohibiting the Prelados
maiores, with its further details against religious communi-
ties was already very strong. The law of May 28, 1834,
was radical; it abolished religious orders in Portugal, and
confiscated all their property.

The Congregation of the Mission in Portugal ceased to
exist. In the year following, Father Salhorgne, Superior
General, wrote: “Since the twenty-fourth of last July, when
the government of Lisbon passed into other hands, no news
has reached me from our Portuguese confrères. I have
recently learned, however, that only our house of Lisbon has
suffered from the change of government. On July twenty-
seventh, it was handed over to the military, and our con-
frères were compelled to lay aside their habit. The Visi-
tor thought it most prudent to abandon this house. I have
heard absolutely nothing of what happened therein since
July twenty-seventh. But I know that our other houses
of Portugal have, until now, remained as they were before
the events of Lisbon.” (Circ. January 1, 1834; vol. ii.,
p. 456.)
The other houses disappeared like that of Lisbon. When the Missionaries were dispersed the house of Rilhafoles, was somewhat deserted and depredations were committed there.

Perhaps the departure was rather precipitate. They afterwards gathered together some of the articles that constitute the riches of the church, ornaments presented by King John V. or by other benefactors, sacred vessels, etc. But the most important point was to provide for the wants of the personnel. They had some resources in money; these were manifestly insufficient; they may have been able to divide and to utilize them more profitably.

There were also establishments in Brazil, in China: probably some Missionaries might have willingly accepted the suggestion to go and labor in those countries: misery awaited them in Portugal; they could in those remote countries continue the works of the Congregation, and thus prevent the extinction of their Province. It may be, partly, that time was wanting in which to consider these means, and, partly, that they were not furnished with facilities to make the journey to Brazil, the houses of this country founded by the Portuguese not being bound to their Province and to the Congregation by very strong ties. Moreover, the consequences of the troubles in Portugal were being felt there, and in 1834, Father Salhorgne, Superior General, wrote:

“Our Portuguese confrères established in Brazil are likewise exposed to great tribulations, that come to them from the enemies of religion. The last news that I received from them, was not more cheering in regard to their future.” (Ibid., 1834.)

To relate the results of this ruinous condition of affairs to each of the Missionaries would require details with which we have not been furnished; however, an idea may be formed from one instance that we shall place before our readers. This example is taken from the lines of a Mis-
sionary, forced at the epoch of the Revolution of 1833, to
flee, and who petitioned in 1857, when the Priests of the
Mission came from France to Portugal, to be received anew
into the Congregation.

The letter is from the estimable Father Gonzales who
was re-admitted; it is addressed to Very Rev. J. B. Etienne
Superior General. He said:

"On October 28, 1824, I entered the Seminary of the
Congregation at Lisbon. "In 1826, I made my vows.
Having completed my studies, I was ordained, in 1831.

"In 1833, the Revolution broke out at Lisbon, and with
the permission of the Visitor, each one fled, as best he
might, encountering untold difficulties, which seemed but
to increase as the months and years went by, in conse­
quence of the laws of suppression of all communities, and
of the religious schism in the kingdom, until 1842.

"During these eight years, I lived with my relatives in
the northern provinces. Being unable to obtain from the
government the promised subsidy, I had many privations
to endure. I was cruelly persecuted for refusing to recog­
nize the illegally chosen prelates. For years I could not
celebrate Mass, or if I did offer the Holy Sacrifice, it was
by stealth, and not without the greatest precautions. Since
1840, I have been enabled to hold intercourse with Father
Magalhaens and to receive from him the permissions and
the direction necessary in my position. At this epoch,
I secured my pension from the government.

"My mother died in 1844. The tediousness of my sit­
uation and the scant means of living within my reach,
forced me to withdraw into the home of a family of excel­
 lent reputation that had offered its protection which, in­
deed, was extended to me until 1854.

"In 1857, our French confrères with the Sisters of
Charity arrived in Portugal. I opened a correspondence
with Father Fougerays, having a sincere desire to return to
the Congregation...—José Antonio Correá Goncalves.”

For a while, all hope of seeing the works of the Family of St. Vincent de Paul restored, seemed at an end. After having first given some glimmer of hope, Father Etienne, Superior General, on January 1, 1845, wrote to the whole Congregation: “The Province of Portugal has no longer any real existence; I may say there remain not even the ruins from which we might entertain any prospect of seeing it some day reëstablished. The Visitor, in every respect, a worthy Missionary, sheds bitter tears over his isolation, and his only resource for the revival of the Company in his native land, so long unfortunate, is to offer to the Lord for this end his desires and his prayers.” (Circ., vol. iii., p. 76.)

It is by the coming of the Missionaries and of the Daughters of Charity, sent from France, to Lisbon, that gradually a new Province is to be formed.

This is what we are about to relate.

(To be continued.)
Under this title the Protestant correspondent of a Holland journal, *le Télégraphe* (December 13, 1905), gives an account of a visit made to the mission of Mgr. Francis Geurts, of the Congregation of Lazarists, Vicar Apostolic of East Tche-Ly, China. Our readers will make due allowance for certain expressions or estimates of things which are explained by the Protestant ideas of the writer; but even whilst doing so, they will only the more appreciate the sentiments of unfeigned admiration with which the work of our Missionaries inspires men who, although prejudiced, are upright and sincere. (*Les Missions catholiques.*)

Chamhakouan, October 10, 1905.

The names of Chinese cities are for the most part unknown to the European public. I call the reader’s attention to the one at the heading of this letter, for it is near that city that the Great Wall meets the sea. My purpose to-day is not to speak of geography; I wish to entertain you on the motive which led me hither, a visit to Young-ping-fou, where Mgr. Geurts, Lazarist bishop, and his collaborators reside. They are all Hollanders. When I inquired from what part they came, they answered, laughing: “from the dark south,” that is to say, from Brabant and from Limbourg, the southern Catholic provinces of Holland.

Being at Tien-tsin, I learned, accidentally, that the personnel of this mission of the north was composed entirely of Hollanders. In answer to my question as to whether a visit might not be indiscreet, I was told that I would be cordially welcomed.
On the second of October, at half-past eleven in the morning, I took the mail-coach which travels from Tientsin to Lanchow, where I arrived about four o'clock in the afternoon. A guide with a Chinese pony was waiting to conduct me to Young-ping-fou, about ten English miles distant.

It was a glorious autumn day, such as one may often enjoy in the north of China. The last rays of the setting sun touched the foliage with bright autumnal tints and impressed upon the landscape the seal of the most perfect loveliness. Around solitary farms and in the small hamlets graceful trees, the elm and the willow, the poplar and the walnut, contrasted well with the russet grey of the soil. The latter was no longer covered but with the stubble of the millet and the kaoliang which are the harvest of these countries...On every side the eye met long chains of hills, branching off from the mountains of Chan-hai-Kouan. Their arid summits and their sides, absolutely without trees of any kind, are covered with grass of a russet brown color.

In a valley below, like an immense serpent winding in and out, is the river Lan which takes its rise in Mongolia. This river does not, like the Yang-tse (Blue-river) and the Hoang-ho (Yellow-river), cause those gigantic alluvions of fertile land; but its periodic inundations subject the sandy soil of the valley to perpetual changes.

Leaving the station of Lanchow at four o'clock in the afternoon, we reached the river at six. The crossing was made in a wretched boat, a sort of old box; our quadrupeds got into it with great docility. A short half hour later — it was sundown — we had to cross another river. This was the Tsin-lung-che, and it flows into the Lan. We were still half an hour's journey from Young-ping-
fou. This time no boat, but from the opposite shore a guide was sent to lead our horses over fordable places. Along a bank of this river, called the Young-ping-fou bank, soldiers are posted. Their duty is to halt and interrogate foreigners who come and go. It being nightfall I escaped this formality.

A little after seven, we reached the dikes that surround Young-ping-fou. Like those of the majority of Chinese cities, perhaps, these dikes had their season of usefulness, at an epoch which we people of the West confound with prehistoric times. At present they are almost dry and much neglected. In many places they have been converted into plough land. After crossing a bridge covered with tombstones we entered the city by a wide iron gate. The roughly paved streets were lighted only by rays reflected from oil lamps, the smoky glimmering of which escaped here and there through the half-open door of a house. We had made the tour of almost the whole city when, from the appearance of a well-kept wall, I supposed that we must be among Europeans. We enter under a carriage gateway and I hear some one ask my guide: "Leila?" (have they come?) One, "Leila" as laconic as the first, was the only answer. I had arrived! Besides there was no possible doubt when I heard myself accosted in the purest Hollandish. Immediately, in an apartment more than unpretentious I was presented to Mgr. Geurts and to his collaborators. Their welcome and their offer of hospitality were most cordial.

This happened to be the time allowed for the two weeks' annual vacation, when the Chinese gather in the harvest, and for this brief interval the Fathers are permitted to withdraw from their respective posts. Hence (with the exception of Father A. Waeelen, residing at Huang-Koa-Kiang, who had recently gone to Europe for an operation), all the members of the mission were present. Here are their names: Fathers Dekkers, of Lanchow; Grosze Forst-
man, of Chanhai-kouan; Willemen, of Tsien-an; Jules Ortmans of Huanh-hoa-kiang, William Scherjon, of Tehangli; Louis Schmidt, and Eugene Lebouille, attached to the residence, and the Chinese priest, Father Tshang, from the post of Tsun-koa-tshoo; lastly Brother Antony Geerts, dwelling also at the residence. They had occupied this new building only fifteen days and it was far from being provided with all manner of conveniences.

The vestibule where we were sitting had neither doors nor windows. The entire "furnishing" consists of a table against the wall and two Chinese armchairs, one of which was occupied by Mgr. Geurts, and the other by his guest. The Fathers and the brothers were seated at a second small table.

But what was wanting in the matter of comfort was amply compensated for by the cheerfulness and truly admirable simplicity that characterized these men. There was nothing like a gloomy puritanism about them, nor even any of these incessant lamentations over the corruption of the world. Although deeply penetrated with the grandeur of their vocation, and unswervingly faithful to the realization of their ideal, they know how to appreciate all that is good and beautiful in this world. And our little Holland may congratulate herself on having sent to the heart of China these men who, after having sacrificed all that renders life fair and agreeable, have vowed their existence to a cause which they deem holy. Yes, the little Fatherland may well be proud of them, even as she is of her painters, her musicians, her literary men, and of a Koolemans-Beyen, for instance, who was one of the principal actors in the last English expedition to the north pole.

* * *

A few examples will give an idea of the wonderful activity displayed by the Catholic missionaries of China.
Within the space of nine years (1890-1899), in the vicariate of Pekin alone, the number of Catholics rose from thirty-five thousand, to fifty-seven thousand. In face of this magnificent result, they resolved to divide the vicariate in two; the most ancient preserved the name of vicariate of Pekin, and the second was, on December 26, 1899, erected into the vicariate of East Tche-Ly, with Mgr. Guerts as its first bishop.

On February 4, 1900, this prelate received episcopal consecration in the church of St. Jean de Bois-le-Duc at the hands of the Archbishop of Utrecht. As a proof of the happy choice made in the person of a man so energetic, and so sympathetic, it will suffice to say that from two thousand eight hundred Chinese converts, as registered in 1901, the number has now reached five thousand, and this notwithstanding the troubles of the Boxers of 1900, who made many victims among the Christians of this section. Here one hundred sixteen perished by a most cruel death. We shall note only one case of eleven women and children who were buried alive, fifteen English miles from Young-ping-fou, because they refused to renounce their faith. Herein we have a new proof of the truth of these words: “The blood of martyrs is the seed of Christians.” And we recall also those other words: “Faith has power to move mountains!” These thoughts are suggested by the degree of prosperity in so short a time attained by a mission which has no revenue save the spontaneous alms of the Christians of Europe.

**

The residence of the Missionaries is situated upon a slight elevation not far from the city ramparts, and it is inclosed by a brick wall. In the centre is a large square.

1 On July 1, 1905, the Catholics of the vicariate of Pekin numbered seventy-four thousand, consequently, an increase of twenty-seven thousand since 1900, not including the faithful of the vicariate of East Tche-Ly.
plot of ground. The alleys give on the inner courtyard. It is here that the bishop lives, and that the Missionaries are lodged, when they come to the residence. There is a small domestic chapel, a refectory, and a bedroom, all furnished in true Spartan simplicity. Each one is provided with a white wooden bedstead and a straw mattress, a small iron washstand, a Chinese table, and one chair. The walls whitewashed with lime, have no other ornaments than a small Crucifix and a holy water vase. In the priests' rooms there is a kneeling bench, in that of the bishop, a small desk and a book-case complete the furniture. But of what avail would more comfortable arrangements be to them? In summer as in winter, they rise at four o'clock, retire at nine, their day is spent in the field of the Father of the family, and their zeal forms a living commentary on the verses of the national poet of Genestet:

Blessed are they who know this well:
A serious matter is life.
In three brief words it is expressed:
Labor, duty, and noble strife.
Live to labor—labor to live,
Not for the bread that fills in part,
But for the soul's refreshment true;
None other satisfies the heart.

The residence, begun last spring, will be completed before the end of the year. It is surrounded by a number of little Chinese houses which, up to the present, had served for episcopal palace, seminary, school, kitchen, stables, etc., etc. The whole, although very primitive, is marked in every nook and corner with the most perfect Hollandish neatness.

Every young Chinese has his bed, with straw mattress and cotton coverlet, exactly like those of the Missionaries. Beside each bed a small stand contains the belongings of the owner. The room allotted to the Chinese priest is in every detail like that of his European confrères. Near this
room is the boys' class room. Quite early in the morning, I heard that monotonous music which, in many countries of Asia, the children make as they recite their lessons. The apartment is the very type of neatness. In this agglomeration of little houses we should note the Brother's workshop. Among the Missionaries he is the only one to whom the luxury of having a corner to himself is permitted. But he may well be allowed the privilege, for he is at the same time procurator, joiner, gardener, glazier, blacksmith, farrier, nay, even, contractor for bridges and dikes, and minister of public works.

**

The great expense entailed by a first installation has precluded any thought of building a church. The offices for the faithful are held in a small building which from the beginning had been used for this purpose. It is not larger than a chapel in Europe. The pavement formed of gray bricks is covered with wretched mats made of camel's hair; here the parishioners kneel in Chinese fashion. A simple varnished railing separates the altar from the nave (if the term may be used). A side aisle is reserved for the women. There is a special entrance for them on the side of the orphanage. The latter is near the mission but a street runs between them. Nothing could be more primitive; yet everything is tastefully arranged, an evidence, we may remark in passing, that our Missionaries know how to instil into their neophytes not only their faith, their hope, their charity, but moreover, their wonderful spirit of Hollandish order and neatness, qualities little known in China.

Such are they, these compatriots who preach the holy Gospel to a people vowed entirely to the worship alike of good and of evil spirits. Were we even not to dwell upon their grand mission as apostles of Jesus Christ, we could not withhold our admiration from these the élite of our country-
men who have journeyed to such distant shores to unfold the banner of civilization—a banner upon whose folds is inscribed this sublime maxim: Love thy neighbor as thyself.

**TCHE—KIANG**

*Letter from Sr. Faure, Sister of Charity, to Sr. N..., at Paris.*

Tso-fou-pang, House of the Sacred Heart, November 15, 1905.

Do you remember a little Chinese? Six years ago, I spent three months at the Community waiting for the sisters who were to set out for China. I take the liberty of addressing to you a little petition, hoping that you will give it due consideration, to decide whether something can be done. Here it is: a small *Holy Childhood*, as we express it, which has just been forced upon us; we could not do otherwise than accept it. You will be moved to compassion when you hear the history:

The Missionary was called to a Christian village where business detained him several days. One fine morning he sees arrive four or five honest pagans who had heard that the priest was very kind, and that he was always ready to perform good works. They wished to speak with him. “Father,” said they, “we come to beg you to help us with a good work.”—“What is it,” asked the Missionary.—They replied; “Here is what is going on in our village: numbers of little children are thrown into the canal. This year sixty-three have been drawn out, not counting those the carnivorous birds have made their prey. We are all very poor, we cannot do much” In listening to their story, the Missionary was deeply touched, when they had finished he said to them: “Neither can I do much, but I rely upon Providence. Rent a small house and I will procure a nurse for these poor little ones.” This work means great expense and we have nothing! Would some charitable souls come
to our aid? Seven dollars will pay a nurse for one year, and furnish clothes for the little one. I venture to hope, my very dear Sister, that you will have pity on these poor little children. Many of them die after a few month's existence. They are brought to us without any clothing, in baskets, on layers of straw. In winter, very often there is only time to baptize them and give them a coffin. If anyone wishes to make a foundation, one hundred dollars would be sufficient to bring up from infancy, one of these little Chinese girls, until the age of eighteen, when they are married into Christian families. Interest your friends and acquaintances in this good work, that we may be able to save many children. This will be your work; you will be a missionary without resigning your office; how many souls you will gain for Heaven! By your alms you will open Paradise to them. Our good God leaves nothing without its recompense!

Sr. Faure.


Ning-po, House of the Child Jesus, November 17, 1905.

Christmas is not far off, the new year is also approaching, and I must not postpone the pleasure of writing to have a chat with you.

For us in China, and for me here, in Ning-po, I may tell you that we abound in the joy of being able to devote ourselves unreservedly to the service of the poor. We are not reminded that we are in the empire of the demon for we have free access everywhere.

One day, going to the villages for the baptism of dying children, I thought I would like to visit the kitchen of a bonzery, to learn something about the organization of this kitchen; I wished to have it explained how I could cook my rice for five hundred persons in one pot. I took
Sister Berkeley with two men, and we wended our way to Ti-dong where there is an immense bonzery with six hundred bonzes. We were obliged to go into the mountains. We left our barque and after parting with our two sisters who were to visit the dying children in the next village, we entered upon the most delightful journey that I have ever made since I bade farewell to my beautiful Italy. At every turn of the road, a new picture was presented; there were hills and declivities, and in every direction superb views; the season with its variegated autumnal hues made the landscape enchanting. We met clusters of bamboo, fields of the tea-flower, all in blossom; pines, and trees that seemed to have attained a great age; purling brooks, and we even enjoyed the song of birds, a music which I had not heard for a long time!

After walking about ten līs, we enter a majestic avenue of giant pine trees, paved with large crested stones. We follow this magnificent avenue, winding in every sense of the word, for ten līs more, and we reach the bonzery. This bonzery has been in existence for several centuries. At the entrance a golden idol, ten times larger than life-size, smiles amiably upon us...This idol was long ago transported to this bonzery from Fou-houa, a village not far from Ning-po. "Why have you an idol that smiles?" I asked. "That there may be only good subjects in the bonzery," they answer. We proceed: to the right and to the left, there are other immense idols; one playing music, another has a frightful countenance, etc., etc.—Thence we pass into another part where they adore three poussa or idols; These three poussa are alike; same name, same power...

At last, we meet a bonze who is interested in us; he very graciously offers to show us all we wish to see, and to give us all the explanation that we desire. In going through, we come into a very large hall, where one could...  

Published by Via Sapientiae, 1906
hear an insect flying. I did not think that there was any one in the hall; but judge of our surprise to see ranged all around, bonzes sitting on their legs crossed, their eyes cast down, drinking, in the most edifying recollection, a cup of tea: whoever wishes more, keeps his cup, he who does not, sets his cup on the ground... not a glance, not a word. It was the hour for this refreshment. These are the bonzes who pray; they retire at midnight, and rise at two o'clock in the morning. Several among them are furnished with a stick of peculiar shape, with which they pitilessly strike the shoulders of anyone who sleeps out of time. These poor creatures spend entire hours in meditating on penance.

Here is the organization. There is a Superior who remains in charge for three years, and in three years after the expiration of his term, he can be re-elected by the vote of all the bonzes. He is assisted by five other bonzes, who also bear the name of Superiors. One division of the bonzes passes its life in prayer and penance, the other labors in the service of the house. A third division leaves the bonzery and returns on certain days. When they enter, they promise the poussa: to obey the Superior as a son obeys his father; never to drink wine; to eat no meat, eggs, or fish; never to tell a lie; not to steal; to wear the costume of the bonzery and to make use of the same furniture; not to hoard money; to have nothing to say to any woman; to labor at the common works for the maintenance of the bonzery; never to meddle with the affairs of others; to observe all this until death. When they die, they are placed on a chair, seated on their legs crossed, for seven days in winter, and three days in summer; and twice each day their confrères come to pray for the departed because, they say, he has committed sins. At the end of this time, they carry him on the mountain where they burn him and gather his bones into a coffin.
I make no comment; you can very well do that yourself! Such things would seem incredible to one who had not seen them. And all this going on for ages.

But let us continue. Our guide has introduced us into every part. There is a grand infirmary on a platform beyond this house. There is a yard in the centre and all around rooms with two beds in each, well kept, very clean, like all the rest of the bonzery. A bonze physician supervises the infirmary with the bonze nurses.— And the kitchen? This was the special object of our visit. We found a long range of six pots of unequal depth, but being from six to seven feet in diameter.

There was a good-sized real house stove to furnish heat. Besides there were conveniences for washing the herbs, disposing of the refuse, etc.; everything admirably arranged, well-ordered, well calculated. Our attention is drawn to three or four bonzes who are at work; they are making a confection of pao-tz, small loaves with herbs inside.

The bonzes offered us tea—this is inevitable in China, and our great interest in what they were doing suggested to them to offer us also some of the pao-tz.

Our guide accompanied us to the quarter occupied by the Superior who made his appearance in a few moments. He is an old man, nearly sixty years of age, speaking the language of Ho-nan. He was very amiable. He put us several questions, and we invited him to come and see our poor in the House of the Child Jesus; he accepted with pleasure, promising us his visit for the next moon. He gave us his card (which I send you), and as we were leaving, he showed us his mutilated hand and his burnt arms. He had of his own accord, thrust his hand into the fire in presence of the poussa holding it there until two of the fingers were consumed.—“And why?” we asked.—“To secure the happiness of heaven,” he replied. This is one of their acts of superstition.
As we retraced our steps, we again admired the perfect organization and order in all the quarters. Everything is done at the bonzery; the surrounding mountains furnish wood, tea, herbs. The bonzes cultivate the rice themselves; they spin cotton, manufacture the oil: they do not buy anything; everyone has something to do. With long bamboos they have made pipes for the water which, coming from the mountain, flows through the house and is at hand here and there for the pots, the basins, and wherever it is needed. It is perfect, this primitive system, so simple, and so successful. Our guide informed us that they have preserved manuscripts from the beginning of the bonzery.

I conclude, my dear Sister, and I assure you that I shall never forget this visit. We hastened to rejoin our two sisters who were awaiting us after having baptized several dying children. These villages had never had the visit of the sisters; it is wonderful to see the good villagers surround us asking with so much confidence for medicines, and examining us with an amiable curiosity.

May the good God vouchsafe the light of faith to these poor souls; may the little babies who die in the grace of baptism obtain the faith for their dear country!

Sr. Calcagni.
The Western Province of the Congregation of the Mission, in the United States, had already mourned the loss of its Visitor, the Very Reverend Thomas Smith, as noted in the circular of the Superior General, January first. Within a very brief interval, Father Smith's successor, the Very Reverend William J. Barnwell, has likewise been claimed by death.

Interesting notes have been sent us both on Father Smith and Father Barnwell: we shall insert them in the Collection of Notices now in preparation. The following on the lamented Father Barnwell was published in one of the journals of Perryville, Missouri:

A BRIEF SKETCH OF THE LIFE OF THE
VERY REVEREND WILLIAM J. BARNWELL, C. M. V., D. D.

Published in the Perry County News, February 1, 1906.

The following from the pen of Father Thomas Shaw, of La Salle, the lifelong and devoted confrère and friend of Father Barnwell:

"If you take honesty and draw it out,—honesty to God, to his Community to his neighbor, and to himself, you find in him devotedness to duty, impartiality and zeal: and if you take talent, he was an all-round, able man: in fact a true copy of his Blessed Father St. Vincent.

"Never in the history of Perry County has the pall of death hung so heavily over the hearts of its people as it has during the past week when the whole county was robed in mourning for Father Barnwell. His loss was an universal one. He stood before the people not merely as a kind and zealous pastor, but also as a benefactor to the whole neighborhood. Silver and gold he had not, but that which he had he gave. No public bequest stands as a monument to his generosity; but in the hearts of our people..."
his memory rests enshrined, as it were, in so many living sanctuaries where the lamp of gratitude shall burn beyond the days of material magnificence.

"His beneficence found expression in the self-sacrificing zeal, with which he threw all the powers of his truly great soul into whatever undertaking served for the advancement of his people. First and foremost, as pastor he labored for the spiritual welfare of his flock. Realizing the necessity and the advantage of education he established a parochial school that stands as a center radiating those rays of intellectual power that warm the soul to a perception of higher things. His personal influence has been felt in every movement that has tended to the elevation of conditions in and around Perryville.

Baltimore, where Father Barnwell was born forty-three years ago, has lost one of her most worthy and honored sons, the Congregation of the Mission one of its wisest and most talented Provincials, and the people a warmhearted friend and father. From youth he was singled out from among his fellows for his tact and talent. At Loyola College where he was graduated with highest honors, he was distinguished for the brilliancy and depth of his learning. Wordly fame and social promise beckoned him, but the low, persuasive call of the Master of the Vineyard was more urging and persistent.

"Hearkening to this call, he entered the Congregation of the Mission at Germantown, Penn., on August 15, 1879. There as a novice he was trained in the school of St. Vincent de Paul, 'the Father of the poor and the Model of the clergy.' Some few months after his ordination, his Visitor the late lamented Father Thomas Smith, chose him prefect of the Apostolic School, then opening at Perryville.

"To appreciate Father Barnwell's work and self-sacrificing devotedness it is necessary to go back to those times and conditions. Ordained after a brilliant career as a the-
ological student, with his name as a pulpit orator on every lip, the highest and brightest paths to ecclesiastical preferment seemed opened to him. Turning his back on all these at duty's call, made known to him by the voice of his Superior, he set out for the West seemingly to hide the God-given light of genius under the bushel of obscurity in the wilds of far-off Missouri.

"The old Mother House of the Congregation had been abandoned since the days of the Civil War. Decay seemed to mark it for its own. The church—the oldest in Southeast Missouri, seemed fast crumbling to its downfall. The brick building appeared empty indeed, constantly re-echoing the glories of its past. The only other building was the old frame house, the first college of the West. Perryville itself was but an isolated town, cut off from the world by the lack of transportation facilities.

"And today! the seminary and Perryville! A thoroughly furnished and equipped college and seminary: Perryville a live and growing city with railroads and all signs of modern progress. How much of this is due to Father Barnwell every one knows. Prefect of the Apostolic School, his first band of boys was but twelve in number. Under his fostering care these few grew so rapidly that a new frame building was erected to accommodate them: this was soon followed by another. Four years had hardly gone by, before it became necessary to build the present large college building. In a few years the boys of the pioneer days were pursuing their higher studies and accommodations were needed for them. The center building of the present grand pile sprang up at his bidding.

But during these times his Superior bade him twice ascend higher:—first to be Master of Novices, one of the most important positions in religious life, for in the novitiate the future members of the Community are tried, proven, and trained. His second elevation was to the presidency.
of the seminary and to the rectorship of the parish. The seminary had reached its mature growth under his fostering care; he would now complete the work and install all modern conveniences—steam heat, then electricity, and only last year the water system to safeguard the entire property.

"His work was completed, he seemed to be about to reap its many and varied fruits—his Superior at the death of Father Smith, called him to higher and broader fields of labor. At the close of last October he was appointed Visitor of the Western Province of the Congregation of the Mission. He found himself at the head of five score priests scattered from the Great Lakes to the Gulf of Mexico, from the Father of Waters to the roll of the Pacific.

And of this large number of priests he knew that three-fourths were his own boys, as he used to love to call them, for they had been constantly under his guiding hand from the day of their entrance into the seminary up to the day of their ordination. How then could they do else but love and venerate him as their father? Their joy and happiness was too great to be long-lived. Four short months and he is taken from them. From a human standpoint this would seem a mockery of fate; but looking at it with the eyes of Catholic faith, they confess in the words of holy Job: "The Lord gave, and the Lord hath taken away; as it pleased the Lord so is it done; blessed be the name of the Lord."

"And what strides has not the parish made! The societies founded, the spirit of unity and charity engendered, the elevation of the estimation of Catholics in the eyes of their fellow-citizens; — and all this he was able to accomplish in that greatest of all the works for the people of his parish—his parochial school, a work that was as dear to his heart as the warm blood that coursed through its veins. By it he reached his people. While going over his parish from house to house, he became acquainted with his people, saw their home life, and like the great Apostle of
the Gentiles, Paul, he made himself all to all, to gain all to Christ. Then, when he had his children gathered within its walls, he knew, that he had safeguarded their eternal welfare.

"To the citizens of Perryville, he was the highest type of progressive citizenship and ardent patriotism. Creed or color, there was none to him when meeting the people of Perryville in the ordinary intercourse of life on all public occasions. His constant word to them was: Our God comes first and then our country. He rendered his duty to his country by his duty to God, and his duty to God, by his duty to the people of his country. In the words of William of Avon his namesake, we see Father Barnwell fittingly described: 'What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!' Truly, he was a MAN!"

CALIFORNIA

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

St. Vincent's Church, St. Louis, Mo., Feb. 21, 1905.

Most Honored Father,

Your blessing, if you please!

I write from the city of St. Louis, which takes its name from the saintly Louis IX., king of France. Representatives from all the world have been in this city during the past year, attending the World's Fair, which was, beyond question, the greatest exhibition of its kind ever held. But the Fair closed on the first of December, the strangers
have taken their departure, and the city of St. Louis has settled down again to its normal condition.

It was in the small town of St. Louis, on the west bank of the Mississippi River that the first band of the Sons of St. Vincent de Paul, which came to America settled, in the year 1818. Among the founders of our Congregation in this new land was the saintly de Andreis, whose name we hope some day to see enrolled on the diptychs of the saints. He was Superior of those zealous Missionaries who, in 1816, received permission to leave their native Italy and accompany Bishop Dubourg to his immense diocese of Louisiana. Here, in St. Louis, Father de Andreis died, October 16, 1820. All the inhabitants, — Catholics, Protestants, and Jews, held him in the highest reverence, and the Catholics believed him to be a saint. So strong was this belief in his sanctity, that today, eighty-five years after his death, many of the descendants of these old Catholic families hold this belief as a sacred tradition, received from their progenitors of two or three generations ago.

The “Ordinary Informative Process” for the canonization of this Servant of God was completed two and a half years ago, and the documents are now in the hands of the Sacred Congregation of Rites in Rome. May God grant that the honor of canonization be soon bestowed upon His faithful servant; I am sure that the fervent prayers of the Children of St. Vincent, in every land, will ascend to heaven to ask this favor in behalf of our little Company, and of the Church of God.

We have two houses here in St. Louis,—St. Vincent’s Church, and the Kenrick Seminary. The seminary is intended, principally, for the education of priests for the diocese of St. Louis, but there are usually on its roll students from fifteen or twenty other dioceses. Our confrères engaged in the seminary work are evidently giving satisfaction to the bishops whose students they are training, as the at-
tendance increases steadily, year after year. If this increase continues, new buildings will soon be necessary, to accommodate the students.

For more than eighty years our confrères have devoted themselves to the salvation of souls in St. Louis, and over sixty of these years in the parish, dedicated to God under the invocation of our Holy Founder, St. Vincent de Paul. Many treasured memories and sacred traditions are connected with our Congregation's history here. We shall soon have a hundred years of history to look back upon. This may seem a short time to Europeans, but a century of American history means most wonderful changes. Only a few straggling towns could be counted, when Father de Andreis landed in 1817, over all the territory of the present United States, from ocean to ocean, and from Canada to the Gulf of Mexico. Now, there are hundreds of great cities, and thousands of flourishing towns, and the population of the country exceeds seventy-five millions of people.

St. Vincent's Church, St. Louis, was made, a few years ago, the headquarters of a band of confrères who were to devote themselves exclusively to the work of giving missions. Five priests belong to this band, and during the year 1904, they were kept very busy. Twenty-eight missions and twenty-five retreats were given by them during the past year. Confessions aggregating twenty-three thousand six hundred were heard in the missions. A large percentage of these were general confessions. This number does not include confessions heard during retreats.

We gave eleven missions during the past year in the State of California, some of them requiring the services of four Missionaries for two, three, and four weeks. The mission in St. Patrick's Church, San Francisco, continues.

1 This church was entirely destroyed by fire at the time of the earthquake, on the morning of April 18, 1906.

2 During the three weeks that the mission continued at St. Mary's
tied for four weeks, and gave plenty of hard work to four Missionaries. It was a remarkable mission for many reasons, not the least of which was the great attendance of unmarried men during the last week. This week was reserved exclusively for unmarried men, and upwards of a thousand of them were in the church every night. Many of these men were sailors out of work at the time, or temporarily ashore waiting for their vessels to sail. A large percentage were miners who came from the mountains, some on purpose to make the mission. Fully twelve hundred men attended the closing exercises of this mission. Four secular priests assisted the four Missionaries in hearing confessions during the last Saturday, and all were kept in the confessional until near midnight.

Though unmarried, these men are not all young; most of them are nearing middle age; many have passed even beyond this, and are bending under the weight of years. Some have saved their earnings and are able to live comfortably, but most of them spend all they earn, and in time of sickness have nothing to pay their expenses. They live in hotels and boarding houses, of which there is an unusually large number in San Francisco, and but few of them have settled homes of their own. These men represent a class that is constantly growing in all parts of our country, and their increase bodes no good either to themselves or to the country. They lead unnatural, and too often sinful lives. They have not the comforts or the affections of family ties, and hence, when sickness or old age overtakes them, they are generally miserable.

Cathedral in this city, in 1904, there were twenty-four shocks (most of them very slight). One morning, about five o'clock, we were at morning prayers in the church, when a shock came; the massive brick walls seemed to heave and groan, and grind; the roof timbers cracked and seemed to lift from their places. It took perhaps, two minutes for the rising and settling of the building. Many people were terrified at that time, on account of the frequency of the earth's trembling.
In our missionary work, we become painfully aware of three great evils of the age in which we live: 1st, the large number of persons of both sexes who ought to be married, but are not; 2nd, the increasing number of unhappy marriages, and the consequent scandals and divorces; 3rd, the small number of children in proportion to the marriages. Religion is the only power capable of lessening these evils, and every mission we give is a battle against them, and a struggle for the preservation both of the State and of the Church.

At the close of the mission in St. Patrick's Church, the pastor, a most worthy and zealous priest, ascended the pulpit, and spoke with great enthusiasm of the satisfaction which the mission had given to him and to his people. In his own name, and that of his curates, and his parishioners, he publicly thanked the Missionaries for the great good they had accomplished in his parish.

We gave a mission in St. Mary's Cathedral, San Francisco, which lasted twenty days and closed on the feast of the Immaculate Conception. The ending of the Jubilee made this mission a remarkable one. Crowds making the Jubilee, from all over the city, came to the cathedral for their visits and went to the Missionaries to confession. During several days we were kept in the confessionals for twelve hours. Towards the end, we were obliged to call for help, and four secular priests heard confessions, from three o'clock in the afternoon to eleven at night, on the vigil of the feast.

The short intervals that separated our missions were spent with our confrères at St. Vincent's College, Los Angeles, when we were not at too great a distance from that city. These periods of freedom and rest in the delightful climate and beautiful surroundings of Los Angeles, were rendered doubly agreeable by the kindness and generous hospitality of our dear confrères. St. Vincent's College appears to be
in a most prosperous condition. The students attending, number two hundred fifty, of whom one hundred are boarders. Our confrères also have charge of St. Vincent's parish, which, like the college, is well administered and in a flourishing condition. In this parish we conducted a two weeks' mission which closed on Palm Sunday. Both in college and parish the work is being carried on in the spirit of St. Vincent, and in accordance with our holy Rules, hence the blessing that attends it.

The labors of our missions in California were lightened and made pleasant by the great kindness and delicate generosity of our good Sisters of Charity who have important establishments in different parts of the state. In San Francisco, they have charge of a large orphanage for girls, a foundling asylum, the largest parochial school in the city, and a flourishing industrial school for girls; at San Jose, the sisters have a very fine hospital; at Hollister, an asylum and school; at Santa Cruz, an asylum and school; at Santa Barbara, an asylum and school; and at Los Angeles two large and important houses, a hospital and an orphan asylum. In all these places the sisters are laboring devotedly and accomplishing much good among the poor; the spirit of St. Vincent animates them and brings upon their works the blessing of God and the applause of men.

California is one of the most interesting parts of the United States, whether considered from a topographical, historical, or social point of view. For more than a thousand miles it stretches its narrow length from north to south, with the Pacific Ocean on the west, and the Sierra Nevada Mountains on the east. In places, the mountains jut out into the ocean, and at others, they stand back a hundred miles or more from the shore and form the boundary line of immense plains of wonderful fertility. To find the world's sublimest mountain scenery, the tourist must go to California. A hundred different varieties of climate can be
found in this state at any season of the year. The mountains hold ice and snow throughout the entire summer, while the mildest and most delightful weather prevails in southern California in the middle of winter. In the environs of Los Angeles, strawberries and other delicious fruits are cultivated in the middle of winter, and flowers abound throughout the year. The climate, generally, is temperate. There are no extremes of either heat or cold. Large fertile valleys run up and down the state between the mountain ranges and in these valleys all the fruits and vegetables of the temperate and torrid zones can be raised. Tropical plants, fruits, and flowers flourish the year round in Southern California; wheat, corn, potatoes, and similar vegetation can be produced in abundance throughout the state. There is not enough of rainfall in the south for the support of vegetation and an immense system of artificial irrigation conveys streams of water from the mountains and distributes it over the farms or “ranches,” as they are sometimes called. Millions of acres are thus watered, and flourishing orchards of oranges, lemons, figs, dates, olives, walnuts, and great grain and vegetable farms are now to be seen where a few years ago, there was only a desert waste of sand, producing nothing but cactus and sage brush. In variety of climate, scenery, and vegetation, there is no part of this country that can compare with California.

In the middle of the eighteenth century, California belonged to Spain, and colonies were sent from Mexico by the Spanish government to settle in California. These colonists were accompanied by Franciscan monks who devoted themselves with wonderful success to the civilizing and Christianizing of the Indians. The monks built what they called “Missions” in the Indian settlements. A “Mission” consisted of a church, a monastery, and a collection of workshops and granaries. These buildings formed a square and were surrounded by a high wall, built of stone
“or adobe,” which is a kind of brick made of clay and dried in the sun. This surrounding wall, from ten to
twelve feet in height, and from two to four feet thick
formed a quadrangle, inclosing several acres of ground, in
addition to that occupied by the buildings. The object of
the wall was to serve as a protection against the onslaughts
of Indians who, from time to time, attacked the "Missions"
and tried to destroy them and butcher their inmates.

To these "Missions" the Indians were induced to come,
to receive instruction in the Christian religion and be
taught all kinds of trades and useful avocations. Under
the supervision of monks, large tracts of land were culti­
vated, vast herds of cattle, with sheep, and horses, were
raised, and immense quantities of grain and vegetables
were produced.

The Indians in the employ of the Missions, and those re­
siding in the neighborhood lived like a great religious com­
munity. They gathered morning and night in the church
for prayers, and at the sound of the midday Angelus, they
quit work, and said the usual prayers before eating dinner.
The unfortunate American Indian was never drawn so
near to the comforts and advantages of civilization, as in
the Franciscan Missions of California.

In a little more than fifty years—from 1769 to 1834—
twenty-one of these establishments were founded. They
were distant about a day's journey from each other and
extended for about six hundred miles along the coast from
San Diego on the south, to San Francisco on the north.
Half a century after the founding of the first mission, the
Christian Indians in California numbered twenty thousand.
At the mission of San Diego, which was the first, a record
is still preserved of the labors of fifty years: six thousand
six hundred thirty-eight baptisms, one thousand eight hun­
dred seventy-nine marriages, four thousand four hundred
twenty-eight interments; almost all among the Indians.
Great herds of live stock and immense stores of grain formed a part of the material wealth of the Missions. In 1831, San Diego possessed in cattle: eight thousand eight hundred twenty-two beeves; one thousand one hundred ninety-two horses and mules, sixteen thousand six hundred sixty-one sheep.

In 1832 the Missions were "secularized" by order of the Mexican government, which means that their wealth was confiscated, the Indians were dispersed and hunted into the mountains, and the Padres were driven out or reduced to starvation. The buildings were deserted and fell into ruins. These are to-day considered the greatest art-treasure of California, and societies are organized for the purpose of preserving and restoring them. Protestants are even more enthusiastic than Catholics for the preservation of these old mission establishments. Of the thousands of tourists who visit California every year (and the number is growing rapidly), not one fails to visit some of the old Missions, to study the ruins and admire the wonderful work of the heroic Franciscans who built them.

The population of California is not the least interesting feature of that remarkable state. A few Indians still remain, but their number is rapidly diminishing, and in a short time the last remnants of that noble race will have disappeared as completely as if the mountains of California had opened and swallowed them, or a tidal wave from the Pacific had swept them away. In southern California is still a number of Mexicans, but these also are decreasing in numbers, and in very few places do they retain any of their former importance either in business, or politics, in society or religion. There are more Chinese in the State of California than in all the rest of the United States. They are industrious and economical and in consequence they are accumulating wealth. Nearly every city and town in Cali-
ifornia has a section called “China Town” where the children of the “Celestial Empire” are to be found, living exactly as they lived in their native land across the Pacific. The Japanese are also numerous in California. Like the Chinese, they are very thrifty; but rarely does one meet a Catholic among either of these races. All the European nations are represented among the inhabitants, but the Portuguese are specially numerous in some parts of the state, and have several parishes composed exclusively of their own nationality.

What may be called the American population of California is very heterogeneous in character. It is made up largely of immigrants from the Eastern States, some of whom have come to the Pacific coast for health, others for wealth, and still others as adventurers. Of the multitude of gold seekers who, fifty years ago, flocked to California from all parts of the world, a few became rich, but a larger number found poverty and misery where they expected to acquire wealth and live in luxury; the descendants of both these classes reside to-day in California.

It is certain that the commerce of California will become very important in the near future; trade with the Philippine Islands, the Hawaiian Islands, and Alaska, together with the opening of the Panama Canal, will stimulate commercial life all along the Pacific, and bring to that entire region great material prosperity.

There are almost three hundred thousand Catholics in California, which amounts to a fourth of the population.

If it is true, Most Honored Father, that I have not written to you as often as I should have done, of late, at least I have this time written a long letter. I pray God that the sad condition of affairs in France may soon be changed for the better.

F. V. Nugent, C. M.
CONNECTICUT

New Haven.—It was chiefly to bring religious succor to their Polish compatriots who have emigrated to the United States that the Priests of the Mission, from Cracow, left Poland to found two establishments in America, one at New Haven, the other at Philadelphia.

I. New Haven is a city of the State of Connecticut in the northeast section of the United States. Hartford is the capital of the state, the episcopal See is also in this city. But, through the importance of trade, and its population (seventy-five thousand inhabitants), New Haven, a great commercial port on a bay of the same name, is now the most important city of the State of Connecticut. There is a daily service of steamboats between this city and New York.

The Priests of the Mission have charge of a parish there St. Stanislaus' Church, and they give missions. This establishment dates from 1905.

PENNSYLVANIA

II. Conshohoken is at a short distance from Philadelphia, in the State of Pennsylvania in the eastern section of the United States. Like Germantown, where the American Lazarists have an important house, this place is not far from Philadelphia. Conshohoken to the northwest of Manayunk, is now a commercial centre connected with Philadelphia, about seven miles from that city. At Conshohoken, the Priests of the Mission have an educational establishment where they receive the children of the Polish colony.

Letter from Rev. Stanislas Konieczny, Priest of the Mission.

Manayunk, February 15, 1905.

It was on Thursday, August 11, 1904, that we left Cra-
cow. This memorable date, the emotion with which we bade farewell to our confrères, will never be forgotten. We crossed the fertile plains of Prussian Silesia, and passed through its opulent cities. There everything indicates the industry that promotes the welfare of the inhabitants. The sparkling cross, that crowns the numerous churches built of red brick, publishes to the traveler the piety of the Sile- sians, whilst it challenges his admiration.

At noon, we were in the antique city of Beslau, in the fine hospital under the charge of the Sisters of Charity. Our sojourn in this hospitable asylum will always be among the most pleasant reminiscences of our journey.

On the following day we took our pilgrim's staff and we reached Berlin without any remarkable incident. Father Soltysek and Brother Cassimir, anxious to arrive as soon as possible, in Paris, left us; following their example we continued our journey on Monday. At one o'clock the worthy Abbé Kisielewicz, the benefactor of Polish emigration, met us at the Hambourg station. The Protestant proprietor of the hotel, first made an objection to admit Catholic priests into his establishment, then insisted that his house was filled; finally, acting upon the advice of good Father Kisielewicz, we went to the hospital of Marienkvankenhans, conducted by the Sisters of St. Charles Borromeo. Next day the port and the vessels anchored there attracted our attention. What an interesting sight for persons who had but a legendary acquaintance with the wonders of the sea! In a small steamer, for the moderate sum of twelve and a half cents, we made our first excursion over the waves.

At length, on Thursday, August eighteenth, at six o'clock in the evening, the steamship Deutschland bore us from the shores of Germany towards those of the New World. We met on board eight priests, some of them already pastors of parishes in the United States; others were going to seek their fortune across the ocean. A banker from Jersey
City initiated us into the manners and customs of steamship existence. Although a Protestant, he was always in the company of Catholic priests whom he sincerely admired, as he told us. We encountered a fearful storm in crossing the English Channel: high wind, vivid flashes of lightning, the vessel rolling and pitching, whilst all the passengers paid tribute to Neptune!

At six o'clock next evening, we came in sight of Cherbourg where some of the passengers landed. The interruption to our voyage here was very brief, and soon the shores of fair France were lost to view.

Life on a steamer is very monotonous, hence, shortly before we arrived at New York, the captain made arrangements for a ball on deck, with an illumination from venetian lanterns, etc. But here we are at Hoboken, a suburb of New York. The landing is disagreeable and noisy; we were delayed at the customhouse; but, at last, we recognize our dear confrères, Fathers Glogowski and Waszke. The crossing had been made in six days and some hours.

Father Soltysek being destined for New Haven, remained with Father Glogowski. My affairs were not so easily settled. Father Fomiak, pastor of Manayunk, had offered a house to the Congregation, but it was as yet entirely unfit for a dwelling; therefore immediate repairs were most urgent. The work was going on very satisfactorily, when a new difficulty arose. An authorization is now required from the Propaganda before a community can open a house in a country under its jurisdiction. Hence, His Grace, Archbishop Ryan, of Philadelphia, could not authorize us to open a house at Manayunk until he would hear from Rome. This was the reason that detained us some months with our confrères of New Haven; Father Konieczny, went to Hartford, where during the whole month of October he replaced the pastor, Father Lozowski.

Hartford, Connecticut, has eighty thousand inhabitants;
the Poles are very numerous there; besides a neat little parish church, they support a school directed by the Felician Sisters. These people are all strong and active; the number of women and children is very great: many of them are at service for a salary of from fifteen to twenty dollars, a month. Morality is generally satisfactory, but it is to be regretted that so great ignorance prevails among the emigrants. To remedy this evil, night schools have been organized, a few here and there, where these poor people are taught the English language, reading, writing, and the elements of arithmetic.

Stanislas Konieczny.

MEXICO

We shall shortly publish in the *Annals*, the important and interesting historical notice on the establishments of the Congregation of the Mission, now being prepared.

SOUTH AMERICA

BRAZIL

*Letter from Rev. Paul Mare, Priest of the Mission, to Very Rev. A. Fiat, Superior General.*

Petropolis, December 3, 1905,

On my return to Petropolis, I was most anxious to see the last numbers of the *Annals of the Congregation*. In the perusal, I admired the interesting letters of my confrères, on the flourishing missions of Minas, Bahia, Espírito Santo, and Curitiba! — Considering the rich harvest of fruits thus presented by my worthy confrères, there naturally arose in my heart a conflict of mingled envy and
a justifiable timidity. For two years I have directed the new mission of the diocese of Petropolis, Rio de Janeiro,—a mission founded through the indefatigable zeal of our Visitor, Father Dehaene. Then came the question what gifts, and what consolations shall I also offer our venerable Superior General?

Whilst the mission of Minas presents you with its bouquet composed of thirty thousand souls, reconciled with God, and that of Bahia forms hers of six thousand two hundred, with moreover, six hundred sixty hearts sacredly bound by the Sacrament of Matrimony; again, Curityba, with her forty missions enriches hers with eleven thousand one hundred forty-six souls purified, besides three hundred eight marriages, I come, timidly, to beg you to accept, from my poverty, my humble offering. Eleven missions were given this year by Father Nathanaël and your servant, in this immense diocese of Petropolis, which, for a thorough visitation, would require more than twelve years. And what have you accomplished, you will ask, in the new field, this year? Heavy labors with apparently little fruit: nine thousand confessions, four hundred eighty marriages, and three hundred forty-eight baptisms, among these four adults, and one abjuration, made to my dear confrère, Father Nathanaël, who cleverly superseded the Protestants in one of the missions.

After eight months of uninterrupted toil, these results do not respond to our desires; but those who are acquainted with the circumstances of this new mission, and who know its condition, assure us that we should be very well satisfied. If any missions had ever been given in this diocese it must have been at an epoch very remote from the present. Far from yielding to discouragement, therefore, well may we rejoice, because, of the nine thousand souls whom we have reconciled with God; most of them had lived for a long while in sin, and for the first time they knelt in the
tribunal of penance. Yes, our nine thousand penitents have given us nine thousand first Communions, at the Holy Table. Never before had these poor people heard any one speak of confession; their religion consisted chiefly in assisting at Mass occasionally, on Sunday, but especially in taking part in the processions and the evening services. As we open some of the missions we impress the population as persons who come to teach a new system of Catholicity. (Sic.)!

Poor souls! They are naturally so religiously inclined, and unfortunately so sadly neglected! They ask only for counsel, and instead of listening to the voice of those who have the mission to direct them aright, they allow themselves to be led astray by Protestant ministers.

Here is a brief summary of our mission of Petropolis. Whilst the other Missionaries of Brazil reap from fields cultivated for twenty and thirty years, abundant harvests, the two humble Missionaries of Petropolis, Father Nathanael and myself, clear a veritable virgin forest, wrestling meanwhile, with three formidable enemies: freemasonry, Protestantism, and spiritism.

During the two years that we have been laboriously cutting our way, we record: fifteen thousand seven hundred ninety-eight confessions, nine hundred forty marriages, and nine hundred baptisms.

Paul Mare.
OUR DEAR DEPARTED

OUR MISSIONARIES:

Brother George Huwel, Coadjutor, Mother-House, Paris, December 9, 1905; 64 years of age, 35 of vocation.
Rev. Francis Cucchiarelli, Rome, Italy, December 29, 1905; 30 years of age, 14 of vocation.
Rev. Peter Venturini, Pernambuco, Brazil, January 1, 1906; 56 years of age, 22 of vocation.
Rev. Joseph Wilfinger, China, January 2, 1906; 32 years of age, 15 of vocation.
Rev. Peter Getten, Algiers, Algeria, January 10, 1906; 51 years of age, 27 of vocation.
Brother Nicolas Aubouer, Coadjutor, Mans, France, January 14, 1906; 82 years of age, 55 of vocation.
Rev. Augustus Marty, Farafangana, Madagascar, January 20, 1906; 29 years of age, 12 of vocation.
Rev. Casimir Arnaiz, Andujar, Spain, February 6, 1906; 26 years of age, 10 of vocation.
Brother John Dahl, Coadjutor, Mother House, Paris, February 21, 1906; 69 years of age, 38 of vocation.
Rev. George Réveillière, Mother House, Paris, February 22, 1906; 73 years of age, 45 of vocation.
Rev. John Mary Lacruche, Massacred in China, February, 1906; 35 years of age, 13 of vocation.
Rev. Louis Salavert, China, February, 1906; 29 years of age, 9 of vocation.
Brother Nemisio Mangana, Cleric, Hortaleza, near Madrid, February 26, 1906; 19 years of age, 3 of vocation.
Rev. Joseph Pujol, Palma, Majorca Islands, March 1, 1906; 28 years of age, 12 of vocation.
Brother James Toscano, Coadjutor, Mondovi, Italy, March, 12, 1906; 73 years of age, 47 of vocation.
Brother Philip Carrausse, Coadjutor, Dax, France, March 15, 1906; 65 years of age, 41 of vocation.
OUR SISTERS:

Sr. Marie Clavel, Paris; 71, 48.

Eugénie Donat, Dijon, France; 61, 42.

Marie Virol, Turin; 56, 35.

Frances Bony, Lyons; 76, 49.

Marie Morge, Montolieu, France; 25, 3.

Blanche de Guéraldi, Rheims, France; 36, 6.

Bertrande Estrade, Angers, France; 69, 38.

Louise Amadio, Lucera, Italie; 74, 47.

Emilie Boutin, Péronne, France; 59, 38.

Julie Zworowska, Culm; 75, 56.

Ezulina Faria, Brazil; 28, 4.

Maria Acampa, Naples; 26, 5.

Rosarie Hourdin, Saint-Brieuc, France; 34, 12.

Maria Pfister, Austria; 36, 2.

Angélique Le Berre, Paris; 72, 48.

Marie Dérieux, Ans, Belgium; 90, 61.

Marie de la Chapelle, l'Hay, France; 58, 39.

Apolline Goznikar, Marburg, Austria; 31, 9.

Antoinette Gras, Clermont, France; 35, 10.

Maria Gonzalez, Madrid; 55, 30.

Antonia Monjares, Cordova, Spain; 63, 40.

Antonia Sabastès, Torredembarra, Spain; 79, 54.

Isabel Gonzalez, Valdemoro; 28, 7.

Maria del Pilar Monzon, Las Palmas, Canary Islands; 25, 6.

Felicidad Ortiz de Elejalde, Valdemoro; 27, 6.

Adela Canellas, Valdemoro; 23, 2.

Paula Zapatero, Marin, Spain; 68, 39.

Louise Berne, Tourcoing, France; 81, 56.

Anne Cuilleret, Paris; 82, 53.

Jeanne Beaurepaire, Montolieu; 70, 51.

Marie Sabot, Lyons; 31, 8.

Victoire Rabier, Bourget, France; 70, 46.

Philomène Picard, Montolieu; 52, 31.

Victoire Klainer, Wollstein, Poland; 71, 46.

Marie Barthelemy, Alexandria, Egypt; 78, 55.

Marie Sudre, Metz, Lorraine; 70, 50.

Marie Petit, La Genevraye, France; 74, 55.

Louise Cherbonnier, Valenciennes, France; 28, 6.

Maria Boyer, Montolieu; 57, 39.

Marie Souzogni, Turin; 27, 5.

Apolline Giziwska, Cracow; 72, 48.

Victoire Pireux, Chateau-l’Evêque, France; 69, 43.

Francisca Ramirez, Cali, Colombia; 34, 8.
Sr. Adelaide Vandaele, Montereau, France; 65, 40
Adèle Villain, Paris; 88, 67.
Louise Wyckaert, l’Hay; 47, 21.
Teresa Fumero, Siena, Italy; 74, 51.
Marguerite Delsol, Montolieu; 59, 40.
Rosalie Bataille, Montolieu; 74, 47.
Céranie Hirel, Rennes, France; 62, 41.
Emma Jacob, Beuthen, Poland; 71, 47.
Adelaide Guiraud, Rio de Janeiro, Brazil; 69, 50.
Bertha Prugnand, Cairo, Egypt; 59, 26.
Marie Bobin, Bordeaux; 61, 41.
Eulalie Nusser, France; 80, 57.
Marie Schelluegger, Szegzard, Hungary; 74, 48.
Laura Garcia, Valdemoro, Spain; 26, 2.
Juana Franco, Madrid, Spain; 82, 56.
Josefa Boch, Zamora, Spain; 70, 48.
Teresa Sanchez, Spain; 52, 31.
Juana Aristu, Valdemoro, Spain; 48, 25.
Elizabeth Enjalvin, Paris; 69, 39.
Catherine Constant, Paris; 76, 54.
Agnes Sicharter, Brunn, Austria; 68, 44.
Cornélie Ureel, Nemours, France; 40, 15.
Marie Roche, Chardonnay, Paris; 50, 29.
Marie Bourgeois, Tournus, France; 76, 53.
Pierrette Babut, Paris; 67, 41.
Agata Gentili, Siena; 74, 43.
Costanza Meloni, Siena; 51, 28.
Joséphine Birot, Soria, Spain; 76, 54.
Camille Anthoard, Paris; 65, 42.
Hortense Piat, Nantes, France; 31, 3.
Frances Zivic, Neuhausen, Hungary; 49, 29.
Frances Wasilewska, Radom, Russian Poland; 23, 1.
Marie Loel, Marianostra, Hungary; 63, 41.
Elisabeth Faidis, Rennes; 76, 50.
Anne Rota, Genoa, Italy; 68, 46.
Claire Saint-Hilaire, Uzès, France; 79, 59.
Agnes Iunez, Budapest, Hungary; 25, 6.
Marianne Castel, Louveciennes, France; 44, 16.
Marguerite Bellanca, Catana, Italy; 46, 24.
Victorine Fitte, Senlis, France; 68, 50.
Joséphine Famer, Lille, France; 57, 35.
Marie Bernard, Buenos-Ayres; 75, 54.
Adelaide Frattini, Vho, Italy; 52, 28.
Conception Bringaü, Algeria; 71, 47.
Elisabeth Grillet, Berceau Saint-Vincent, France; 70, 46.
Joséphine Louvot, Paris; 74, 52.
Marie Figueiredo, Lorca, Spain; 70, 51.
Claire Pinco, Naples; 60, 40.
Enrica Prati, Siena; 40, 16.
Joséphine Jager, Laibach, Austria; 28, 5.
Marie Kornhofer, Gratz, Austria; 45, 16.
Marguerite Probst, Belgium; 72, 52.
Felicita Magnino, Turin; 44, 23.
Juana Aristu, Valdemoro, Spain; 48, 25.
Conception Quinones, Valdemoro, Spain; 29, 2.
María Gaviriondo, Valdemoro, Spain; 59, 33.
Dominica Eizmendi, Havana, Cuba; 45, 25.
Benita Farré, Barcelona, Spain; 73, 50.
Luisa Mendizabal, Madrid; 56, 35.
Marie Moredon, Villefranche-sur-Mer, France; 63, 44.
Victoire Thoulouse, Marseilles; 72, 45.
Célestine Hodée, Vitré, France; 58, 37.
Jeanne Pérol, Valfleury, France; 77, 57.
Marie Thomas, Nemours; 56, 38.
Marie Hook, Castleknock, Ireland; 45, 17.
Marie Gallo, Turin; 49, 27.
Victoire Leitgeber, Vongroyitz; 24, 4.
Adélaïde Ancillotti, Siena; 59, 29.
Marie Géné, Toulon, France; 64, 40.
Marie Gondoffre, Renage, France; 66, 41.
Joséphine Breuillot, Elbeuf, France; 44, 20.
Françoise Monnier, Montolieu; 81, 51.
Stella Boyle, Indianapolis, Ind., U. S.; 63, 45.
Aloysia Ayd, Emmitsburg, Md., U. S.; 63, 41.
Mary Agnes Farrell, St. Louis, Mo., U. S.; 77, 47.

R. I. P.
The Holy Council of Trent, in view of the ineffable riches of grace which are bestowed on the faithful who receive Holy Communion,\(^1\) says: “The Holy Council would desire that the faithful assisting at Mass should communicate not only spiritually but sacramentally.” These words clearly show the desire of the Church, that all the faithful should be strengthened daily by the heavenly banquet and receive from it more abundant fruits of sanctification.

Now this wish is in keeping with the desire with which Christ was inflamed when He instituted this divine Sacrament. For not merely once, nor obscurely, did He intimate the necessity of frequently eating His Flesh and drinking His Blood. It was specially intimated when He said: “This is the Bread which came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this Bread shall live forever.”\(^2\) For from this comparison of the Bread of Angels with bread and manna, the disciples could easily understand that just as the body is daily nourished by bread, and just as the Hebrews in the desert were daily fed by manna, so the Christian soul can be daily fed and strengthened by the Bread of Heaven. Moreover, the injunction of our Lord in the Our Father, that we should ask for our daily bread, is almost unanimously taken by the Holy Fathers as meaning not so much that material bread or bodily food, but that the Eucharistic Bread should be daily received.

---

\(^1\) Sess. 22, c. 6. \(^2\) John VI., 59.
The desire of Jesus Christ and of the Church to promote daily Communion is based chiefly on the fact that by living united to God through the Sacrament, the faithful receive strength to control the passions of the flesh, to do away with the lighter faults of daily occurrence, and to avoid those graver sins to which human weakness is exposed. It was not chiefly to honor and reverence God, nor be given as a reward of virtue.\textsuperscript{1} Hence the Holy Council of Trent calls it "the antidote by which we are freed from our daily faults and preserved from mortal sins.\textsuperscript{2}"

Understanding such to be the will of God, the first Christians approached this Table of Life and strength every day. They were persevering in the doctrine of the apostles, and in the communication of the breaking of bread.\textsuperscript{3} That this was done in subsequent ages of the Church, to the great advantage of sanctity and perfection, we learn from the Fathers and writers of the Church.

When piety grew cold, and especially after the dissemination of the errors of Jansenism, discussions began about the dispositions necessary for frequent or daily Communion. Each one surpassed the other in requiring excessive and difficult preparation. The result was that while some maintained that very few were worthy of daily Communion or capable of deriving more abundant fruit from this saving Sacrament, the rest were satisfied with once a year, or once a month, or, at most, once a week. Some went so far as to exclude merchants or married people from communicating more than once a month.

Others, again, went to the opposite extreme, and insisted that daily Communion was enjoined by God, and among other things, contrary to the accepted custom of the Church, they insisted on giving and receiving the Eucharist even on Good Friday.

2. Sess. 13, c. 2. 3. \textit{Acts} ii., 42.
At this juncture the Holy See intervened; and, by a Decree of this Sacred Congregation, which begins Cum aures, February 12, 1679, with the approbation of Pope Innocent XI., after condemning the errors and putting a check on abuses, it declared that people of every station in life, married people and merchants by no means excepted, could be admitted to frequent Communion, according to their piety and the judgment of their confessor. On December 7, 1690, by the Decree “Sanctissimus Dominus Noster” of Alexander VIII., the proposition of Baius, which insisted on the most pure love of God, without admixture of any defect, as a preparation for those who approached the Holy Table, was condemned.

The Jansenistic poison, which had infected the minds of even good men, under the specious pretext of honor and veneration due to the Blessed Eucharist, had, however, not been completely gotten rid of. The question of what dispositions were necessary for frequent Communion survived the declarations of the Holy See, so that some reputable theologians were of the opinion that daily Communion could be allowed the faithful only rarely, and under very many conditions.

There were, on the other hand, some who were distinguished for piety and learning, who were easier in permitting the adoption of this salutary custom, which is so acceptable to God; and they maintained on the authority of the Fathers, that there was no precept of the Church with regard to the greater dispositions for daily than for weekly or monthly Communion, and that, moreover, there would be more abundant fruit from daily than from monthly or weekly reception of the Sacrament.

Discussions on this matter have increased in our day, and have been carried on with considerable acrimony, resulting in the disturbance of the minds of confessors and the faithful to the great detriment of Christian piety and devotion.
Wherefore a petition was made by distinguished men and pastors of souls, that the Sovereign Pontiff Pius X. should deign to determine, by his supreme authority, this question of dispositions for daily Communion; so that this salutary custom so acceptable to God, might not diminish among the faithful, but rather be increased and propagated everywhere, especially as in these days religion and the Catholic faith are universally assailed, and genuine piety and love of God are so much to be desired. As His Holiness, in accordance with that solicitude and zeal with which he is invested, desires so much to invite the faithful to come to the Sacred Banquet frequently and even daily, and to avail themselves of the great advantage it procures for their souls, he submitted the above question to this Sacred Congregation to be examined and defined.

The Sacred Congregation of the Council, therefore, on December 16, 1905, in full session, subjected the matter to a most rigid scrutiny, and after weighing the reasons on both sides with the greatest care, decreed and declared as follows:

1. Frequent and daily Communion, which is ardently desired by Christ Our Lord and by the Catholic Church, is permitted to the faithful of every degree or condition, so that no one who is in a state of grace, and in a proper and pious condition of mind to approach the Holy Table, should be refused the permission.

2. A proper disposition of mind consists in this, that he who approaches the Holy Table is not doing so through custom or vanity or for mere human reasons, but because he wishes to please God, to be more closely united to Him in love, and to avail himself of that divine medicine for the cure of his infirmities and defects.

3. Although it is most expedient that those who go frequently or daily to Communion should be free from venial sins, or at least fully deliberate ones, and from attachment to them, it suffices nevertheless to be without mortal sin,
and to have the purpose of never sinning in future. With
such a sincere purpose, the result must be that daily com-
communicants will little by little free themselves also from
venial sins, and from attachment thereto.

4. But as the sacraments of the New Law, even if they
produce their effect, *ex opere operato*, yet produce a greater
effect in proportion as they are received with better dispo-
sitions, great care must be taken that a very sedulous prep-
paration should precede Holy Communion, and a suitable
thanksgiving follow it, in keeping with each one's strength,
condition, and office.

5. In order that frequent and daily Communion should
be made with greater prudence and more abundant fruit,
the advice of the Confessor should be followed; but con-
fessors should beware of keeping anyone from frequent or
daily Communion who is in a state of grace and approaches
with proper dispositions.

6. But when it is clear that, by frequent or daily recep-
tion of the Sacrament, union with Christ is augmented, the
spiritual life increased, the soul better fortified with virtues,
and a stronger pledge of eternal life bestowed, then parish
priests, confessors, and preachers, will, according to the ap-
proved doctrine of the Roman Catechism (P. ii., C. 63) ex-
hort the people by frequent admonitions and with much
zeal to adopt this pious and salutary custom.

7. Let frequent and daily Communion be encouraged,
especially in Religious communities of every kind. In this
matter, however, the decree *Quemadmodum* of December
17, 1890, issued by the S. Congregation of Bishops and
Regulars, must be observed. Let the custom also be pro-
moted in ecclesiastical seminaries, whose students are look-
ing forward to the service of the altar, and also among
Christian youth of all classes.

8. If there are any Institutes of either simple or solemn
vows, in whose rules and constitutions, or even calendars, Communions are fixed and enjoined for certain days, such arrangements must be considered directive and not mandatory. The prescribed number of Communions should be regarded only as the minimum that the piety of the Religious should be supposed to require. Therefore, more frequent and even daily Communion may be freely accorded them, according to the rules laid down in the above Decree. And in order that the Religious of both sexes should know the rulings of this Decree, the Superiors of each house shall see that each year it be read to the community in the vernacular within the Octave of Corpus Christi.

9. Finally, after the promulgation of this Decree, all ecclesiastical writers will refrain from contentious discussions about the dispositions needed for frequent and daily Communion.

All this having been referred to Our Most Holy Lord, Pope Pius X., by the Secretary of the undersigned Sacred Congregation in an audience of December 17, 1905, His Holiness ratified and confirmed the decree of the Fathers of the Congregation, and ordered its promulgation, regardless of what opposition may be made. He also ordered that it should be sent to the Ordinaries and to the Regular Prelates, that they might communicate it to their seminaries, parish priests, religious institutes, and priests, and that in their reports about their dioceses and Institutes they should inform the Holy See about the execution of what has been determined.

Given at Rome, December 20, 1905.

† VINCENT CARD. EPISC. PRANESTINUS, Prefect.

C. DE LAI, Secretary.
DECRETUM DE QUOTIDIANA SS. EUCHARISTIE SUMPTIONE.—

S. C. Concil., 20 dec. 1905

Sacra Tridentina Synodus, perspectas habens ineffabiles quae Christifidelibus obvienunt gratiarum divitias, sanctissimam Eucharistiam sumentibus ait: Optare quidem sacrosancta Synodus, ut in singulis Missis fidelines adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistice perceptione communicarent. Quae verba satis aperte produit Ecclesiae desiderium ut omnes Christifideles illo coelesti convivio quotidie reficiantur, et pleniores ex eo sanctificationis hauriant effectus.

Hujusmodi vero vota cum illo coherent desiderio quo Christus Dominus incensus hoc divinum Sacramentum instituit. Ipse enim nec semel nec obscure necessitatem innuit suae carnis crebro manducandae suique sanguinis bibendi, praestitit hinc panem vivet in aeternum. Ex qua comparatione cibi angelici cum pane et manna facile a discipulis intelligi poterat, quemadmodum pane corpus quotidie nutritur, et manna in deserto Hebraei quotidie refecti sunt, ita animam christianam coelesti pane vesci posse quotidie ac recreari.

Insuper quod in oratione Dominica exposci panem nostrum quotidiano, per id SS. Ecclesiae Patres unanimes docent, non tam materialem panem, corporis escam, quam panem eucharisticum quotidie sumendum intelligi debere.

Desiderium vero Jesu Christi et Ecclesiae, ut omnes Christifideles quotidie ad sacrum convivium accedant, in eo potissimum est ut Christifideles, per sacramentum Deo conjuncti, robur inde capiant ad compescendam libidinem, ad levas culpas quae quotidie occurruit abluendas, et ad graviora peccata, quibus humana fragilitas est obnoxia, praecavenda: non autem praecipue ut Domini honori, ac venerationi consuletur, nec ut sumentibus id quasi merces aut praemium sit suarum virtutum. Unde S. Tridentinum Concilium Eucharistiam vocat antidotum quo liberemur a culpis quotidianis et a peccatis mortalibus preservemur.

Hanc Dei voluntatem priores Christifideles probable intelligentes, quotidie ad hanc vitae et fortitudinis mensam accurrebant. Erant perseverantes in doctrina Apostolorum et communicatione fractionis panis. Quod saeculis posterioribus etiam factum esse, non sine magno perfectionis ac sanctitatis emolumento, Sancti Patres atque ecclesiasticIi Scriptores tradiderunt.

Defervescentes interim pietate, ac potissimum postea Janseniana lute

5. Act., ii., 42.
undequaque grassante, disputari coeptum est de dispositionibus, quibus ad frequentem et quotidianam Communionem accedere oporteat, atque aliis praecipue maiore et difficilibus, tamquam necessariis, expositurunt. Hujusmodi disceptationes id efficuerent, ut perpæci digni haberentur qui SS. Eucharistiam quotidie sumereant, et ex tam salutifero sacramento pleniores effectus haurirent; contentis ceteris eo refici aut semel in ann, aut singulis mensibus, vel unaquaque ac summum hebdomanda. Quin etiam eo severitatis ventum est, ut a frequentanda coelesti mensa integri SS. excluderentur, uti mercatorum, aut eorum qui essent matrimonio conjuncti.

Nonnulli tamen in contrariam abierunt sententiam. Hi, arbitrati Communionem quotidiam jure divino esse praeceptam, ne dies ulba praeteriret ad Communionem vacua, praeter alia a probato Ecclesiae usu aliena, etiam festiva VI in Parasceve Eucharistiam sumendam censebant, et ministrabant. Ad haec Sancta Sedes officio proprio non defuit. Nam per decretum hujus Sacri Ordinis quod incipit Cum ad auresi diei 12 mensis Februarii anni 1679, Innocentio Pp. XI adprobante, errores hujusmodi damnavit et abusus compescuit, simul declarans omnes eujusvis coetus, mercatoribus atque conjunctis minime exceptis, ad Communionis frequentiam adimiti posse, juxta singulorum pietatem et suis cujusque Confessarii judicium. Dei vero mensis Decembris anni 1690 per decretum Sanctissimus Dominus noster Alexandri Pp. VIII, propositio Baii, purissimum Dei amor absumereque ubi ubi defectus mixtione requirens ab iis qui ad sacram mensam venirent, proscripta est.

Virus tamen Jansenianum, quod bonorum etiam animos infecerat, sub specie honoris ac venerationis Eucharistiae debiti, haud penitus evanuit. Quaestio de dispositionibus ad frequentandam recte ac legitime Communionem Sanctae Sedis declarationibus supervixit; quo factum est ut nonnulli etiam boni nominis Theologi, raro et positis compluribus conditionibus, quotidiam Communionem fidelibus permitte posse censuerint.

Non defuerint aliunde viri doctrinae ac pietatis praefero, qui faciorem aditum praebent huic tam salubri Deo accepto usu, docentes, auctoritate Patrum, nullum Ecclesiae praeceptum esse circa majores dispositiones ad quotidiam, quam ad hebdomadaria aut menstrua Communionem; fructus vero ubiores longe fore ex quotidiana Communione, quam ex hebdomadaria aut menstrua.

Questiones super hac re diebus nostris adductæ sunt et non sine acrimonia exagitatae; quibus confessariorum mentes atque fidelium conscientiae perturbantur, cum christianæ pietatis ac fervoris haud mediocri detrimento. A viris idcirco praecarissimis ac animarum Pastoribus SSMo Dno Nostro Pio Pp. X. enixaæ preces pourrectæ sunt, ut suprema Sua auctoritate quaestionem de dispositionibus ad Eucharistiam quotidie sumendam dirimere dignaretur; ita ut hæc saluberrima ac Deo acceptissima consuetudo non modo non minuatur inter fideles, sed potius augeretur et ubique propagetur, hisce diebus potissimum, quibus religio ac fides catholica undequaque
impetitur, ac vera Dei caritas et pietas haud parum desideratur. Sanctitas vero Sua, cum Ipsi maxime cordi sit, ea qua pollet sollicitudine ac studio, ut christianus populus ad Sacrum convivium perquam frequenter et etiam quotidie advocetur ejusque fructibus amplissimis potiatur, questionem predictam huic Sacro Ordini examinandam ac definingam commisit.

Sacra igitur Concilii Congregatio in plenariis Comitiis diei 16 mensis Dec., 1905, hanc rem ad examen accuratissimum revocavit, et rationibus hinc inde adductis sedula maturitate perpensis, ea qua sequuntur statuit ac declaravit:

1° Communio frequens et quotidiana, utpote a Christo Domino et a Catholica Ecclesia optatissima, omnibus Christifidelibus cujusvis ordinis aut conditionis patet; ita ut nemo, qui in statu gratiae sit et cum recta piaque mente ad S. Mensam accedat, prohiberi ab ea possit.

2° Recta autem mens in eo est, ut qui ad sacram Mensam accedit non usui, aut vanitati, aut humanis rationibus indulgeat, sed Dei placito satisfacere velit, et arctius caritate conjungi, ac divino illo pharmaco suis infirmitatis ac defectibus occurrere.

3° Etsi quam maxime expediat ut frequenti et quotidiana Communione utentes venialibus peccatis, saltem plene deliberatis, eorumque affectu sint expertes, sufficient nihilominus ut culpis mortalibus vacent, cum proposito se nunc quam in posterum peccaturos: quo sincero animi proposito, fieri non potest quin quotidie communicantes a peccatis etiam venialibus, ab eorumque affectu sensim se expediatur.

4° Cum vero Sacramenta Novae Legis, eti humanum suum ex opere operato effectum quo maioribus positions in iis susciendi adhibeatur, idcirco curandum est ut sedula ad sacram Communionem preparatio antecedat, et congrua gratiarum actio inde sequatur, juxta uniuscujusque vires, conditionem ac officia.

5° Ut frequens et quotidiana Communio majori prudentia fiat uberiori-que merito augeatur, oportet ut confessarii consilium intercedat. Caveant tamen confessarii ne a frequenti seu quotidiana Communione quemquam averto, qui in statu gratiae reperiat et recta mente accedat.

6° Cum autem perspicuum sit ex frequenti seu quotidiana S. Eucharistiae summatione unionem cum Christo augeri, spiritualem vitam uberius ali, animam virtutibus effusius institut, et aeternae felicitatis pignos vel firmius sumenti donari, idcirco parochii, confessarii et concionatores, juxta probatam Catechismi Romani doctrinam, christianum populum ad hunc tam piam ac tam salutarem nusm crebris admonitionibus multoque studio cohoruntur.

7° Communio frequens et quotidiana praeerit in religiosis Institutis cujusvis generis promoveatur; pro quibus tamen firmum sit decretum Quemadmodum diei 17 mensis Decembris 1890 a S. Congr. Episcoporum et Regularium latum. Quam maxime quoque promoveatur in clericorum

1. Part. n., c. 63.

Published by Via Sapientiae, 1906

123
seminariis, quorum alumni altaris inhiant servitio; item in aliischristianis omne genus ephebeis.

8° Si quae sint Institute, sive votorum solemnium sive simplicium, quorum in regulis aut constitutionibus, vel etiam calendariis, Communiones aliquibus diebus affixaet in iis iussae reperiantur, ha normae tanquam mere directivas non tanquam preceptivae putandae sunt. Prescriptus vero Communionum numerus haber debet ut quid minimum pro religiosorum pietate. Idcirco frequentior vel quotidianus accessus ad eucharisticam mensam libere eisdem patere semper debeat, juxta normas superius in hoc decreto traditas. Ut autem omnes utriusque sexus religiosi hujus decretions rite cognoscere queant, singularum domorum moderatores curabunt, ut illud quotannis vernacula lingua in communi legatur intra octavam festivitatis Corporis Christi.

9° Denique post promulgatum hoc Decretum, omnes ecclesiastici scriptores a quavis contentiosa disputatione circa dispositiones ad frequentem et quotidianam Communionem abstineant.


Datum Romae, die 20 Decernbris 1905.

C. DE LAI, Secretarius.

Article seventh of the preceding decree, adverts to the decree Quemadmodum of December 17, 1890. We give this as also the text of an important answer of 1891.

40. DECREE QUEMADMODUM.—Sacred Congregation of Bishops and Regulars. December 17, 1890.

(TRANSLATED)

Just as it is the fate of human things how praiseworthy and holy soever they may be in themselves, even so is it of laws wisely enacted, to be liable to be misused and perverted to purposes opposed and foreign to their nature. Whereas it sometimes happens that they no longer serve the purpose which the lawmakers had in view; nay, they sometimes even produce quite a contrary result.
Much it is to be deplored that such has proved to be the case with the laws of several Congregations, Societies, and Institutes, both of women who emit simple or solemn vows, and of men who by their profession and discipline are merely laymen. For, inasmuch as occasionally their Constitutions permitted the making a manifestation of conscience, in order that thereby the members might the more easily learn, in their doubts, from experienced Superiors how to walk in the path of perfection, it has happened, on the contrary, that some of the latter have introduced the practice of thoroughly inquiring into the state of their subjects’ conscience, which is a thing reserved exclusively to the Sacrament of Penance. In like manner, and in conformity with the prescriptions of the Sacred Canons, it was ordered that Sacramental Confession in all such communities should be made to the respective Ordinary and Extraordinary Confessors; while, on the other hand, the arbitrary conduct of some Superiors has gone so far as to refuse to their subjects an extraordinary Confessor, even in cases when the conscience of the persons so refused stood greatly in need of such a privilege. These Superiors were given a rule of discretion and prudence, for the purpose of enabling them to direct their subjects in a proper and right use of peculiar penitential exercises and other practices of piety; but this very rule, also, was so perverted by abuse that they [the Superiors] took it on themselves to permit, at their pleasure, their subjects to approach the Holy Table, or even sometimes to forbid them Communion altogether. Hence it has happened that such regulations as these, established for the salutary and wise purpose of promoting the spiritual progress of the members and fostering in communities the union growing out of peace and concord, have not unfrequently resulted in imperilling the salvation of souls, in deeply disturbing consciences, and, moreover, in the disturbance of exterior peace,—as is most
evidently proved by the appeals and complaints frequently made to the Holy See.

Wherefore Our Most Holy Father, Leo XIII., impelled by the peculiar solicitude for which he is distinguished toward this most select portion of his flock, in the audience which he gave me, the Cardinal Prefect of the Sacred Congregation of Bishops and Regulars, on the 14th. day of December, 1890, after carefully and diligently considering every thing, has willed, determined, and decreed as follows:

I. His Holiness annuls, abrogates, and declares of no force whatever hereafter all regulations whatsoever in the Constitutions of Pious Societies and Institutes of women who emit either simple or solemn vows, as well as in those of men of the purely lay order (even though the said Constitutions should have received from the Holy See approbation in any form soever, even that which is termed most special), in this one point, in which these Constitutions regard the secret manifestation of conscience in whatsoever manner or under what name soever. He, therefore, seriously enjoins on all the Superiors, male and female, of such Institutes, Congregations, and Societies to absolutely cancel and expunge altogether from their respective Constitutions, Directories, and Manuals all the aforesaid regulations.

II. He, moreover, forbids such Superiors, male and female, no matter what may be their rank and eminence, from endeavoring directly or indirectly, by command, counsel, fear, threats, or blandishments, to induce their subjects, to make to them any such manifestation of conscience; and he commands these subjects, on their part, to denounce to the higher Superiors such as dare induce them to make such manifestation; and if the guilty one be the Superior-General, the denunciation should by them be made to this Sacred Congregation.

III. This, however, in nowise hinders subjects from freely
and of their own accord opening their hearts to their Superiors, for the purpose of obtaining from their prudence counsel, and direction, in doubts and perplexities, in order to aid them in acquiring virtues and advancing in perfection.

IV. Moreover, while the prescriptions of the Holy Council of Trent, Sess. 25, Cap. 10, de Regul., retain their full vigor, as, well as the decrees of Benedict XIV., of holy memory, in the Constitutions Pastoralis Curae, His Holiness admonishes Prelates and Superiors not to deny their subjects an extraordinary Confessor as often as the need of their conscience requires it, and without seeking to find out in any way the reason their subjects make such a demand, or without showing that they resent it. And, lest so provident a disposition as this should be made illusory, he exhorts the Ordinaries to name, in all localities of their dioceses, in which there are Communities of women, well-qualified priests with the necessary faculties, to whom such Religious may easily have recourse to receive the Sacrament of Penance.

V. As to what regards either permission or prohibition to receive Holy Communion, His Holiness also decrees that such permission or prohibition belongs solely to the ordinary or extraordinary Confessor, the Superiors having no right whatever to interfere in the matter, save only the case in which any one of their subjects had given scandal to the Community since his or her last confession, or had been guilty of some grievous public fault, and this only until the guilty one had once more received the Sacrament of Penance.

VI. All are hereby admonished to prepare themselves diligently and to approach Holy Communion on the days prescribed in their respective Rules; and when the Confessor may judge conducive to the spiritual advancement of any member to receive more frequently, he may give the needful permission. But whoever receives from the Confessor the permission to receive more frequent or daily
Communion is bound to inform the Superior of the same; should the latter think that he has just and serious reasons to oppose such frequent Communion, he is bound to make them known to the Confessor in whose judgment he must absolutely acquiesce.

VII. His Holiness, furthermore, commands all Superiors General, Provincial and Local Superiors of the Institutes aforementioned, whether of men or of women, to observe zealously and accurately the regulations prescribed in this Decree under pain of incurring ipso facto the penalties decreed against Superiors who violate the mandates of the Holy See.

VIII. He, lastly, commands that copies of this present Decree, translated into the vernacular, shall be inserted in the Constitutions of the said pious Institutes, and that at least once in the twelvemonth, at a stated time in each House, either in the public Refectory, or in Chapter assembled for this special purpose, this Decree shall be read in a loud and intelligible voice.

And thus hath His Holiness determined and decreed, notwithstanding all things to the contrary, even such as are worthy of special and individual mention.

Given at Rome from the Secretariate of the said Sacred Congregation of Bishops and Regulars, on the 17th of December, 1890.

I. CARDINAL VERGA, Prefect.
FR. ALOISIUS, BISHOP OF CALLINICUM, Secretary.

DECRETUM DE NONNULLIS ABUSIBUS QUI IN INSTITUTA RELIGIOSA IRREPSERANT EVELLENDIS — S. C. Ep. et Regul., 17 Decemb. 1890.

Quemadmodum omnium rerum humanarum, quantumvis honestae sanctaeque in se sint, ita et legum sapienter conditarum ea conditio est, ut ab hominibus ad impropria et aliena ex abusu traduci ac pertrahi valeant; ac
propterea quandoque fit, ut intentum a legislatoribus finem haud amplius assequantur; imo et aliquando, ut contrarium sortiantur effectum.

Idque dolendum vel maxime est obtigisse quoad leges plurium congregationum, societatum aut institutorum sive mulierum, quae vota simplicia aut solemnia nuncupant sive virorum professione ac regimine penitus laicorum; quandoquidem aliquoties in illorum constitutionibus conscientiae manifestatio permissa fuerat, ut facilius alumni arduam perfectionis viam ab expertis superioribus in dubiis addiscerent; et contra a nonnullis ex his intima conscientiae scrutatio, quae unice sacramento penitentiae reservata est, induc ta fuit. Itidem in constitutionibus ad tramitem ss. canonom prescriptum fuit, ut sacramentalis confessio in hujusmodi commun itatibus fieret respectivis confessariis ordinariis et extraordinar iis; aliunde superiorum arbitrium eo usque devenit, ut subditis al iquem extraordinarium confessarii denegaverint, etiam in casu quo, ut propria conscientiae consulerent, eo valde indigebant. Indita denique eis fuit discretionis ac prudentiae norma, ut suos subditos rite recteque quoad peculiares penitentias ac alia pietatis opera dirigerent; sed et haec per abusionem extensa in id etiam exitit, ut eis ad sacram Synaxim accedere vel pro lubitu permiserint, vel omnino in interdum prohibuerint. Hinc factum est ut hujusmodi dispositiones, quae ad spirituallem alumnorum profectum et ad unitatis pae cem et concordiam in communitatibus servandam fovendamque salutariter et simpliciter directe constituit et decrevit.

Quare SS. D. N. Leo divina providentia Papa XIII., pro ea qua praestat erga lectissimam hanc sui gregis portionem peculiari sollicitudine, in audientia habita a me Cardinali praefecto S. Congregationis Episcoporum et Regularium negotiis et consultationibus praeside die decimaquarta Decembris 1890 omnibus sedulo diligentemque perpensis, hsec quae sequuntur voluit, constituit et decrevit.

I. Sanctitas Sua irritat, abrogat, et nullius in posterum roboris declarat quascumque dispositiones constitutionum piarum societatum, institutorum mulierum sive vorton sive solemnium, nec non virorum omnino laicorum, etsi dicatae constitutiones approbationem ab Apostolica Sede retulerint in forma quamcumque, etiam quam aitiam specialissimam, in eo scilicet, quod cordis et conscientiae intimam manifestationem quovis modo ac nomine respiciant. Ita propterea serio injungit moderatoribus ac moderatricibus hujusmodi institutorum, congregationum ac societatum ut ex propriis constitutionibus, directoris ac manualibus praefatae dispositiones omnino deleantur penitusque expungantur. Irritat pariter ac delet quoslibet ea de re usus et consuetudines etiam immemorabiles.

II. Districte insuper prohibet memoratis superioribus ac superiorissis, cujuscumque gradus et praeeminentiae sint ne personas sibi subditas indu cere pertinentent directe aut indirecte, praecpto, consilio, timore, minis, aut
blanditiis ad hujusmodi manifestationem conscientiæ sibi peragendam: subditisque e converso precipit, ut superioribus majoribus denuncient superiores minores, qui eos ad id inducere audaeat; et si agatur de moderatori vel moderatrici generali, denunciatio huic S. Congregationi ab iis fieri debeat.

III. Hoc autem minime impedit quominus subditi libere ac ulro aperire suum animum superioribus valeant ad effectum ab illorum prudentia in dubiis ac anxietatibus consilium et directionem obtinendi pro virtutum acquisitione ac perfectionis progressu.

IV. Praeterea firme remanente quoad confessarios ordinarios et extraordinarios communitatum quod a sacrosancto Concilio Tridentino prescriptur in Sess. 25, Cap. 10 de Regul. et a s. m. Benedicti XIV. statuitur in constitutione quæ incipit Pastoralis Curæ, Sanctitas Sua praesules superiorioresque admonet, ne extraordinarium denegent subditis confessorium quoties ut propriæ conscientiæ consulant ad id subditi adignantur, quin iidem superioribus ullo modo petitionis rationem inquirant, aut aegre id ferre demonstrant. Ac ne evanida tam provida dispositio fiat, Ordinarios exhortatur, ut in locis propriis dioecesos, in quibus mulierum communitates existunt, idoneos sacerdotes facultatibus instructos designent, ad quos pro sacramento poenitentiae recurrire facile equant.

V. Quod vero attinet ad permissionem vel prohibitionem ad sacram synthem accedendi, eadem Sanctitas Sua decernit, hujusmodi permissiones vel prohibitions dumtaxat ad confessarium ordinarium vel extraordinarium spectare, quin superiores ullam habeant auctoritatem hac in re sese ingerendi, excepto casu quo aliquis ex eorum subditis post ultimam sacramentalem confessionem communitate scandalo fuerit, aut gravi externam culpam patraverit, donec a poenitentiae sacramentum denuo accesserit.

VI. Monentur hinc omnes, ut ad sacram synthem curent diligenter se praeparare et accedere diebus in propriis regulis statutis; et quoties ob fervorem et spiritualem alijus profectum confessarius expedire judicaverit ut frequentius accedat, id ei ab ipso confessario permitti poterit. Verum qui licentiam a confessano obtinuerit frequentior ac etiam quotidiani communiones, de hoc certiorem reddere superiorem teneatur; quod si hic justas gravesque caussas se habere reputet contra frequentiores hujusmodi communiones, eas confessario manifestare teneatur, cujus judicio acquiescendum omnino erit.

VII. Eadem sanctitas sua insuper mandat omnibus et singulis superioribus generalibus, provincialibus et localibus institutorum, de quibus supra, sive virorum sive mulierum, ut studiœs accuratœque hujus decreti dispositiones observent sub poenis contra superiores Apostolicae Sedis mandata violantes ipso facto incurriedis.

VIII. Denique mandat, ut præsentis decreti exemplaria in vernaculum sermonem versa inserantur constitutionibus predictorum piorum institutorum, et saltem semel in anno, stato tempore in unaquaque domo, sive in
publica mensa, sive in capitulo ad hoc specialiter convocata, alta et intel-
ligibili voce legantur.

Et ita Sanctitas Sua constituit atque decrevit, contrariis quibuscumque
etiam speciali et individua mentione dignis minime obstantibus.

Datum Romae ex Secretaria memoratse S. Congregationis Episcoporum
et Regularium die 11 decembris 1890.

1. Cardinalis VERGA, profectus,
† Fr. ALOISIUS, Episcopus Gallinicien. Secretarius.

41. RESPONSE OF THE SACRED CONGREGATION OF THE
BISHOPS AND REGULARS CONCERNING THE APPLICATION
OF THE DECREE "QUEMADMODUM" TO THE DAUGHTERS
OF CHARITY. — APRIL 15, 1891.

The Sacred Congregation of the Most Eminent and Most
Reverend Cardinals of the Holy Roman Church, charged
with the transaction of affairs and the solving of difficulties
concerning the Bishops and the Regular Clergy;

To the two following questions which have been proposed:

I. — Does the Decree beginning with Quemadmodum, in
date of December 17, 1890, also include the Daughters of
Charity founded by St. Vincent de Paul?

II. — Does the same Decree, besides the Institutes of
women, include solely the Institutes of men who are only
laics, such as the Brothers of the Christian Schools, etc., or
does it likewise include ecclesiastical Congregations, such as
the Salesians, founded by Dom Bosco, the Rosminians, the
Lazarists, and other like Congregations, which include, be-
sides priests, many lay brothers?

Has answered:

TO THE FIRST QUESTION. — YES, IN THE FOLLOWING MANNER;
"Considering the special institution of the Daughters
of Charity;

"Considering also the declarations and the pontifical priv-
ileges granted, especially by H. H. Pius VII., and H. H.
Leo XII., confirmed June 25, 1882, by the Sovereign Pontiff Leo XIII.;

"The publication of the aforesaid Decree and the vigilance for its execution appertains to the Superiors General of the Congregation of the Mission, acting either of themselves, or through the Visitors of the same Congregation, excepting, however, the Apostolic Delegation of the respective Ordinaries, in case of negligence on the part of the Superiors of the Congregation of the Mission.

TO THE SECOND QUESTION.—Regarding the first part, yes;—Regarding the second, no;

And the faithful report of the preceding having been made to the Sovereign Pontiff, Leo XIII., by Us, Cardinal Prefect, in the audience of April 12, 1891, His Holiness has approved the responses of the Sacred Congregation, and has confirmed them, all things to the contrary notwithstanding.

Given at Rome, in the Secretary's office of the same Sacred Congregation of the Bishops and Regular Prelates April 15, 1891.

J. Cardinal VERGA, Prefect.

† Fr. Aloysius, Bishop of Callinicum, Secretary.

RESCRIPTUM

SACRÆ CONGREGATIONIS EPISCOPORUM ET REGULARIUM

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium Negotiis et Consultationibus Episcoporum et Regularium praeposita sequentibus dubiis propositis:

I. "Se il decreto incipien: Quemadmodum del 17 dicembre 1890 comprende anche le " Figlie della Carità instituite da S. Vincenzo de Paoli?"

II. "Se il decreto medesimo, oltre gli" Instituti feminilini, comprende solamente gli" Instituti maschili di natura laicali, come i " Fratelli delle Scuole Christiane ecc: ovvero anche le Congregazioni " ecclesiastiche, come i Salesiani, fondati da D. Bosco, i Rosminiani, " i Lazzaristi e simili, nelle quali, oltre i Sacerdoti, sono molti fratelli " Laici?"
Censuit rescribendum prout rescripsit:

AD PRIMUM. Affirmative juxta modum; modus est: "Attenta peculiari Puellarum Charitatis institutione, attentisque Pontificiis declarationibus ac privilegiis indultis, præsertim a S. M. Pio VII. et Leone XII., confirmati a SsMo D. N. Leone PP. XIII., die 25 junii 1882, publicationem et vigilantiam super exequutione præfati Decreti quoad dictas Puellas spectare ad Superiorem generalem pro tempore Congregationis Presbyterorum Missionis, sive per se, sive per ejudem Congregationis Visitatores, salva tamen Delegatione apostolica Ordinariorum locorum in casu negligentiae Superiorum Congregationis Missionis.

AD SECUNDUM. Affirmative ad primam partem. Negative ad secundam.

Et facta de præmissis relatione SSMo D. N. Leoni PP. XIII in audientia habita a me Cardinali Prefecto, die 12 Aprilis 1891, Sanctitas Suæ resolutiones S. Congregationis approbavit et confirmavit. Contrariis quibuscumque non obstantibus.

Datum Romæ ex Secretariâ ejusdem S. Congregationis Episcoporum et Regularium, die 15 Aprilis 1891.

J. Cardinalis Verga, Prefectus,
† Fr. Aloisius, Epis. Callinicens, Secr.

42. FACULTY GRANTED TO THE DIRECTORS OF THE ASSOCIATION OF THE LADIES OF CHARITY TO APPLY TO CRUCIFIXES THE PLENARY INDULGENCE IN ARTICULO MORTIS.—Office of the Secretary of Briefs, September 29, 1905.

BEATISSIME PATER,

Paulis Maria Reynaud, Congregationis Missionis, episcopus titularis Fessulani, necnon vicarius Apostolicus Tche-Kiang, in Sinis, ad pedes Sanctitatis Vestrae humiliter provolutus, enixe petit pro Directoribus Societatis Matronarum Charitatis (the Ladies of Charity) et eorum successoribus, facultatem applicandi indulgentiam plenariam in mortis articulo Crucibus sive pro Matronis ipsis, sive pro infirmis quos visitant, ita ut eadem crux pluribus inserviere valeat.

Et Deus, etc.
—Juxta preces in Domino.
Die 29 septembris 1905.

Pius Pp. X.
PORTRAITS AND HISTORICAL MEMOIRS
OF THE CONGREGATION OF THE MISSION

Father Médits, Priest of the Mission, Superior of the house of Budapest writes:

The Archduke Joseph of Austria who died in 1905, manifested a tender and generous attachment to the Sons of St. Vincent de Paul. It is, therefore, a duty of piety and gratitude to enshrine his goodness in our memory. The father of the Archduke was Viceroy Joseph who was uncle to the present Emperor Francis Joseph. The Archduke, our signal benefactor, was born in Austria, March 2, 1833. At the age of thirteen he entered military service, remaining a soldier until his death, and during his fifty years of devotedness to his country he showed himself a strong, courageous warrior. In the battle of Koeniggraetz 1866, against the Prussians, his regiment was the only one which did not retreat.

In 1864, he espoused the Archduchess Clotilda and their marriage proved most felicitous. One of his greatest pleasures was to assist the poor. He often said: "It is true I am not able to dry the tears of all the unfortunate, but I will do what I can for them, and after my death, many will think of me." God, doubtless, recompensed this generous charity. He gave him two sons and several daughters. The youngest daughter married Louis Philippe, Duke of Orleans, which event was an occasion of rejoicing for the family of the Archduke; but deeper was the mourning caused by the death of the second son who died from an accident while hunting.

It was then that God, as was often said by our good Father Schlick, first Visitor of Austria, manifested his special designs on the Sons of St. Vincent de Paul in Hungary, by inspiring the Archduke Joseph to found a house of our Congregation in Hungary. This project was realized in 1898 with a charity truly marvelous. On a visit to Pilis...
ARCHDUKE JOSEPH OF AUSTRIA
(1833-1905)
Csaba, the Archduke remarked: "I am not only a loyal subject of my prince Francis Joseph, but I wish to be also a faithful son of holy Mother Church, therefore I think that it does not suffice for me to observe the religious practices of our faith, but I should at the same time contribute to its works, so that others may follow my example, and thus we may all become not only staunch Catholics but true patriots. This motive prompted me to found the house of Pilis Csaba in order that the Sons of St. Vincent preaching the virtues of our holy faith throughout Hungary may draw souls to God, even after my death. "Furthermore, to enable the Sons of St. Vincent to labor without anxiety for the temporal necessities of the Mission, the Archduke assigned an annual rent in perpetuity; he determined to pay all the taxes of the houses of the Mission which he had established. He said: "I am your father not only while living, I desire to continue my paternal interest even after death."

During his last illness, the Archduke Joseph suffered much but he was never heard to complain. He saw in his infirmities an occasion of showing his filial submission to the will of God, and when surrounded by his children and his devoted wife who were deeply moved at seeing their loved one suffering so intensely, he said to them: "Do not weep. Be consoled; for in leaving this valley of tears, I shall enter the kingdom of eternal glory."

It was in these sentiments of piety that the Archduke Joseph died June 13, 1906. The same day the House of Retreat of the Daughters of Charity was blessed at Pilis Csaba.

In all truth, of the Archduke Joseph might be said: Bono certamen certavi, cursum consummavi; inreliquo reposita est mihi corona justitiae!
MISCELLANEA

THE TESTIMONY OF ST. VINCENT DE. PAUL

IN THE CAUSE OF THE BEATIFICATION

OF ST. FRANCIS DE SALES. 1628.

The documents of this process of beatification are at Rome. Rev. Charles Fontaine, Priest of the Congregation of the Mission, has taken a copy of the deposition made by St. Vincent de Paul. He writes from Rome, January 30, 1906:

"The process whence I have drawn what follows, is a process on the life and the virtues of the Saint, held at Paris, in 1628, during the pontificate of Urban VIII., whilst John Francis de Gondi filled the See of Paris, as first Archbishop. The procurator of the court was the Rev. Justin Guèrin, priest of the Congregation of Regular Clerics of St. Paul. From the beginning of these records, after having presented a summary of the life, of the virtues, and, moreover, of the miracles of His Lordship of Geneva, the witnesses are cited, who were to be heard in presence of the Tribunal constituted by a decree of the Archbishop of Paris. Among these appear the names of Mgr. Philippe Cospeau, then Bishop of Nantes; of Antoine de Revol, Bishop and Count of Dôle; of André de Sauzèce, Bishop of Bethlehem; of Rev. John Suffren, Jesuit, confessor and preacher ordinary, of the king; of Master André Du Val, Doctor of the Sorbonne, and royal professor of theology; of the Reverend Mother Angéligue Arnaud, etc. We find there also the name of our Founder, indicated as follows:

"Venerabilis Dnus Vincentius a Paulo Pbr. Aquensis, Superior Presbyterorum Missionis, et in triremibus regalibus Eleemosynarius.

"In another volume we find the interrogatory of St.
Vincent, or rather the responses which he made to the different questions which were put him.

"I quote the text of the records, or Processus remissorialis Parisiensis super vita, moribus et miraculis servi Dei Francisci Salesii, confectus Parisiis, 1628."

We return thanks to our correspondents: Father Fontaine who found at the Congregation of Rites the text of this interesting document, and the collaborators to whom we are indebted for the translation.

TRANSLATION.

In the name of the Lord. Amen. The year of grace 1628, April 17th, eleventh convocation..., in St. Monica's chapel, of the church of the Religious of the Visitation of the Blessed Virgin Mary of the house of Paris, they interrogated the Very Venerable Vincent de Paul, priest from Dax, Superior of the Priests of the Mission, and Almoner of the royal galleys of France, summoned by the Rev. Justin Guérin, of the Congregation of Regular Clerics of St. Paul, Procurator of this Cause. He was then called and warned by the Judges of the gravity of perjury. According to the custom of ecclesiastics, he swore, with his hand on his breast, in the presence of the aforementioned Judges, to speak the truth, as well in answer to the interrogatories, as to the divers articles, discarding in the present cause any sentiment of hatred, any thought of self-interest, of fear, of gain, etc.; and he replied to the opportune questions of the Judges as follows: To the first question: "I know that perjury in all causes, but especially in that of canonization, is a very grievous mortal sin, of which through the grace of God, I hope never to be guilty."

To the second question: I am called Vincent de Paul; I am a priest, although unworthy, Superior of the Priests of the Mission and Almoner of the Royal Galleys of France, about forty-eight years of age."

To the third question: I not only confessed at Easter
and communicated at that time, but I go to confession several times a week, and, thank God, I daily celebrate the Holy Sacrifice of the Mass."

To the fourth question: No one has suggested to me the manner of making this deposition, nor what I should say, and I have in view no temporal advantage to be derived from what I shall say in this cause, but my sole desire is the greater glory of God, and that of His Servant Francis de Sales, in his lifetime Bishop of Geneva."

To the fifth question: Thank God, I have never been accused of any crime, nor pursued, nor brought before any judge, and I have never been denounced as excommunicated, either privately or publicly."

To the sixth question: I have presented myself here, summoned by Rev. René Ferrier, in the name of the Venerable Ladies, to submit to this interrogatory, and to swear to the truth of what I shall answer to all the questions that will be put to me in this cause."

When they came to the articles contained in the remissoriale document, to the interrogations relative to them he answered: "I can say nothing on the twenty-three first articles as I have no knowledge of those things to which they refer."

Indeed, St. Vincent de Paul could scarcely be acquainted with the details of the life of St. Francis de Sales, to which these twenty-three articles relate; it is upon the virtues of the Saint that he is about to speak.

Interrogated upon the twenty-fourth article which treats: Of the Faith of the Servant of God, Francis de Sales, he replied:

"I have had the honor frequently to enjoy the intimate friendship of Francis de Sales, of happy memory, Bishop and Prince of Geneva, and from what I have learned of him by close personal relations with him, or through others long associated with him, I declare before God and Jesus
Christ that I hold the following to be strictly conformed to the truth.

"It appears to me certainly and clearly evident that he possessed in an eminent degree the orthodox faith, that he never shrank from fatigue, urged as he was by the desire to propagate the faith, to such a degree that he courageously exposed his life to countless perils to convert the heretics who, within the space of seventy years, were multiplying in the duchy of Chablais, in the suburbs of Ferney and of Gaillard, in Savoy, near Geneva, where the faith had entirely disappeared; hence, through his labors and sufferings, several thousands of heretics from these countries returned to the fold of Holy Church; these things are true, public, and well known.

"I know, moreover, that this servant of God was accustomed to communicate the attractiveness of this same faith to those who heard him, whether in discussions, or in confession, to such a degree that his auditors were readily and amiably won over to his opinions by the simple and lucid explanations given by him on the most sublime, even the most obscure mysteries; whence it followed, that he excited the admiration even of the heretics who at first were the most obstinate: this too is well known and public.

"I think I should not pass over in silence what I had from his own lips in a familiar conversation that I held with him on a certain occasion: he told me that whilst reading over each chapter of the works which he had composed, he was accustomed to shed tears, because he saw clearly that what he had said there, came not from his talent, but these ideas were furnished him by the goodness of God. His words engendered in me a sweet and tender affection and an irresistible devotion; I felt, indeed, that the Servant of God was supernaturally inspired; whereof I here attest the truth.

"Thanks to that same intimacy, with which I was
honored, I shall add moreover, that in friendly confidence he acknowledged to me that whilst preaching, he knew when someone was interiorly moved. 1

“Facts prove this assertion. After the sermon, those among his auditors whose hearts were filled with compunction came to relate to him the words which had touched them. I believe and I affirm that this testimony is true. His burning words were like an ardent flame that enkindled all hearts. Besides, all his actions were as so many discourses. This is public, and well known.”

To Article 25th. Of Hope.

“I know for certain that the Servant of God has always directed his steps towards our heavenly country in tranquility and peace, with extreme sweetness. He was replenished with this virtue, discarding all fear, save that which springs from love. Always self-possessed, he abandoned himself to the divine goodness, without being disconcerted by any trial, how painful soever. Yet more, continually sustained by this divine hope, he was gifted with extraordinary power to direct others: all those who had any intercourse with him render the most beautiful testimony of him and all congratulate themselves on the direction received.

“The Servant of God finished his course in this unvarying and happy disposition of mind. The following fact clearly establishes this truth. At the approach of death some one asked him if he was not afraid to die, he replied that he placed his confidence in God. Again interrogated, as to whether, at least, he did not suffer in the thought of leaving unfinished the Congregation of the Visitation: ‘He who has begun the work,’ said he, ‘will complete it. He will complete it. He will complete it.’ To the passage which was quoted to him from Ecclesiasticus: ‘O death,

1. The copy before us is here illegible and its reading, therefore, difficult and uncertain.
how bitter is the remembrance of thee,” he himself continued: ‘to a man that hath peace in his possessions.’ Whence it is evident that far from setting his heart on terrestrial things, he was attached to God alone, in whom he had placed all his hope. Receiving Extreme Unction with joy, he calmly answered each of the prayers. I have these details from men worthy of credence, and who likewise refer to those who have written his life.”

To Article 26th: Of the Love of God.—The Servant of God loved the Lord with a most ardent love. Here are the arguments from which I draw this assertion:

“1. From his unruffled calmness, a sign of his union with God, which I, with many others, have carefully verified;

“2. From his labors, undertaken to destroy sin which is contrary to charity: he conferred assiduously (as everyone knows) and indifferently with the rich and with the poor, without distinction of sex, on the Sacraments, especially on Penance which destroys sin;

“3. From the fact, that to procure more and more the glory of God, he made no difficulty about directing the consciences of those who came to him, without distinction of persons, as well religious as seculars and laymen;

“4. His ardent charity towards God, to which I have already borne testimony when I noted the unruffled calmness of the Servant of God, this virtue proceeding from his recollection in the presence of God, and his ardent desire to hold intimate converse with Him. It was thence also that he drew those sweet sentences which were always upon his lips. His writings permeated with them bear witness to the same;

“5. I have moreover, observed his ardent desire to bear some resemblance to the Son of God. Hence, the Servant of God so conformed himself thereunto, as I have said, that I often asked myself in surprise how a mere creature
could reach so eminent a degree of perfection—being subject to human frailty—and attain to so sublime a height;

"6. Therefore, urged by divine love, whose sweetness he well knew he published that immortal and inimitable work The Love of God. This book, is a faithful witness of his ardent charity towards God. It is an admirable book, which reckons as many witnesses of the sweetness of its author as it has readers. It is a book which I have been careful to have read in our Community as a universal remedy for all languor, a stimulus against tepidity, a furnace of charity, a ladder for those who aim at perfection. Oh! would to God that this book was appreciated by all as it merits! No one could resist the action of this fire."

Article 27: His Love for his Neighbor: "I am certain that his love for his neighbor was perfect. Here is the proof of this truth:

"1. In the familiar conversations that I have had with him, I observed that he had an ardent desire for the progress of every one in virtue, and that he enkindled in others the zeal with which he himself burned for the love of God."

"2. He was deeply penetrated with these words of our Lord: 'As long as you did it to one of these My least brethren, you did it to Me.' Whence it is clear that he never repulsed anyone, whether in temporal or spiritual matters. Among the rules which he established for the good order of his household, he especially desired that the servants would never prevent anyone from having access to him.

"In regard to his charity towards the poor, not to speak of the silver plate which he sold to provide for their wants, I shall mention only one instance among many that would be too long to relate here:

"A priest having made known to him his extreme poverty, going aside into a by-place he gave this priest his own garment, through which many miracles are still wrought.
"Furthermore, the charity of the Servant of God towards his neighbor shone forth in the spiritual succor he lavished upon every one, and in which he shrank from no labor. Yet more, he undertook everything cheerfully, even with joy, provided there was some hope of salvation, he devoted himself at the expense of his health, urged on by two forces, the one proceeding from his immense grief at the sight of the loss of souls, the other from his burning zeal for their salvation. All this I know from the familiar conversations I had with him and from what is said publicly.

"3. He never ceased to preach the word of God, to hear confessions, to administer the Sacraments, to catechize the children, in all the aforementioned places despite the numberless trials which he therein encountered.

"4. I am certain of his charity towards his neighbor from the high esteem in which he held the faithful servants of God, and the grief which he experienced when any of them were taken from him by death.

"5. The fervor of the Servant of God was made manifest in an extraordinary manner in his public discourses which enkindled in the souls of his hearers the flame of devotion, it was manifested also in his familiar conversations which charmed all those who participated therein. He understood so well how to adapt himself to the capacity of each person, whilst regarding himself as the servant of all, that no one ever left him whether after an important consultation or a less serious interview, without feeling fully satisfied and being replete with consolation. In reviewing mentally the words of the Servant of God, I have experienced such admiration that I was led to believe that no man could more perfectly imitate the mortal life of the Son of God.

And what in a special manner increased my admiration was to see a personage so great and held in the highest
consideration, one, too, occupied with the gravest matters, give his attention with so great peace of soul to all, to persons of the humblest condition, without sparing himself any trouble until he afforded them entire satisfaction.—These things are true, well known, and public.

Article 28th; Of the Cardinal Virtues.—I. Of Prudence.

"I know, and in many ways, that the Servant of God was prudent in an eminent degree.

"1. In his household he had established so much order and rules so reasonable, that never was there the shadow of vexation or disturbance in his house or among those who served him.

"2. He evinced so much wisdom in the government of his diocese, which depended at the same time on the King of France and the Duke of Savoy, that living in peace with the two monarchs, he knew how to maintain tranquility in temporal things as well as in spiritual things.

"3. By the erection and the institution of the Congregation of the Religious of the Visitation of the Blessed Virgin Mary, to which, with wonderful forethought and the unction of the Holy Spirit, in holy constitutions approved by the Holy See, he has given a Rule worthy of admiration. In this as in all that he did, to rectify his intention, he directed towards God as towards the supreme end, his efforts not only for his own salvation but, moreover, for that of his inferiors for which he always strove most earnestly.

"4. He evinced extreme prudence to avoid lawsuits and to calm overwrought minds. He solved all difficulties even the most complicated with wonderful clearness; he knew so well how to shed light over the most obscure matters that everyone was in admiration, and being unable to resist him, conformed to his opinions.

"5. His prudence appeared likewise in the charge of souls whom he had under his direction, for experience has proved that those who were directed by the Servant of God have,
in a short time made such progress in spiritual things, that by a happy change of disposition they came to despise what they had loved, and to love what they had despised.

6. Lastly, his prudence appeared in the perfect arrangement of all things, of which he was the inspiration, by his salutary advice, like a spirit of love furnishing the breath of life to animate the whole body.

II. Of Justice: "Being all to all in the most profound peace of soul, according to the will of God he faithfully observed the obligation of residence in his diocese, exercising vigilance over his flock, and always manifested his obedience to the Sovereign Pontiff and to the Church: he gave proof of gratitude and the deepest respect for the benefits which he had received from God whose glory he strove to increase by the lustre of his example. So that he was to everyone a subject of admiration.

"Finally, he granted benefices only where he recognized capacity, and he strove to appoint none but worthy persons; and, conformably to the decrees of the Council of Trent, he bestowed ecclesiastical charges only after being assured of the integrity of the life and morals of the postulants; moreover, he obliged them to undergo an examination. These things are true, public, and well known.

III. Of the Fortitude of the Servant of God. His strength of soul was evinced by the rude labors which during his entire life he undertook and brought to a successful issue; as for the rest, I have it from persons worthy of credence, especially in what concerns the conversion of heretics, as well of Chablais, as of Geneva, whither he more than once repaired on the order of the Sovereign Pontiff, at the imminent peril of his life, recoiling before no difficulty. He did this, notably, according to the advice of the Sovereign Pontiff, to bring back to the fold of the Church the heresiarch Theodore Beza, and besides to procure the glory of
God in laboring for the salvation of souls, and in administering the Sacraments of Penance and the Eucharist."

Of Temperance. "I have been an eye-witness of the moderation which he used to subdue his passions as well as to check the pleasures of his intellect, abstaining for this end from those things which appeared superfluous for the body, although others might consider them as necessary. He was master of the emotions of his soul and every movement of his reason; on this point he not only observed always the same regularity of temperament, but furthermore no expression of trouble appeared on his countenance under any circumstance whether of failure or of success."

To the article On Chastity. "Chastity was so dear to the servant of God that, like myself, every one was impressed with the perfection of his virginity.

"I have learned from reliable authority, and those who have written his life relate that some women had tried to tempt him by their flatteries, but on his warnings, they left him and withdrew filled with compunction and shedding tears of repentance.

To article 30. Of his Humility. "To sum up all in a few words it must not be forgotten that the servant of God rendered to every one the honor due him. He was always disposed to accept counsel. His judgment seemed to him less reliable than that of others and if he hoped to procure for them any spiritual advantage, the humble condition of persons was never an occasion of elevating himself above them. To be brief, the Servant of God appeared always to me a true and perfect model of humility."

To article 31. Of Patience. "I have observed in him an admirable patience. No injury disturbed him, no sorrow overcame him, no illness depressed him. Whether he was importuned or persecuted, his courageous soul bore all. Affronts, temptations of all kinds, he received with joy for Jesus Christ, regarding them as a considerable gain.
He desired to follow in the footsteps of our Divine Saviour and he suffered only for Him. In fine, holding his soul in his hands, he was always himself.

To Article 32: Of his Meekness. The meekness of the Servant of God was admirable and it was most evident in that he never yielded to anger, submitting always to reason so well, that it was said everywhere he had no gall. The doctors, however, affirmed the contrary and, according to their opinion, it was by the efforts of virtue that he repressed anger; they were forced to acknowledge this, because from a post-mortem examination of the saint's body it was found that the gall had been changed into small stones. I have seen some of these preserved as relics. This is true, public, and well-known."

To Article 33: Of his Prayer. "I know that of all his spiritual exercises, he prepared for prayer, as well mental as vocal, most carefully. He prayed with such recollection, the soul so tranquil, so calm, that in the choir where he assisted with the canons at the Divine Office, he attracted their admiration, and excited piety and devotion. Modesty mingled with gravity entered into the composition of his body and of his soul. I add, that on the point of the celebration of the Holy Sacrifice of the Mass (which for any reason whatever, notwithstanding his very important occupations, he never omitted), he recollected himself with great sweetness and his spirit was free from all distraction. Until the close of his life when his soul went into the bosom of God, he recited each day the chaplet in honor of the Blessed Virgin Mary with a singular devotion and the earnestness with which he applied to meditation during that exercise is inexpressible. These things are true, public, and well-known."

To Article 34: Of the Love of his Enemies. "The Servant of God constantly practised virtue; in no circum-
stance did he allow himself to fail therein. Multiplied examples attest it. I shall relate only what I hold from virtuous persons worthy of credence. A nobleman unjustly accused the Blessed Francis de Sales of urging a person to will some goods to the convent of the Visitation, in his city. With angry countenance and insulting words he entered the saint's room, taking a threatening attitude as if to strike him. Gradually, however, recovering himself on seeing the Servant of God so calm and master of himself, the accuser returned very contrite and abashed, asking pardon of the saint on his knees. The Blessed Francis raised him up with gentleness; saying in terms most amiable: 'I have already forgotten.'"

To Article 35: Of his Zeal for the Faith and the Preaching of the Word of God. "This faithful servant of the family of which he was the lord, passed his life in carefully holding spiritual conversations with his flock; adapting himself to the capacity of each one. He preached to the great and taught catechism to little children, (which he never ceased to do). His zeal and his piety were so great that he wrote with his own hand easy instructions for children, which he explained to them. The little ones obeyed him with eagerness; so charmed were they with that great sweetness of manner habitual to him, that they listened to him most attentively. This method produced abundant fruit. Numbers of heretics fascinated by his words were converted, and many sinners returned to a good life. These facts are true, well-known, and public."

To Article 36: Of the Works of Mercy. "So far as he could, he visited and consoled all the sick without distinction; with disinterested liberality he distributed his goods, as well in private houses and in the prisons, as in the hospitals; he fully satisfied all; he relieved the poor by his alms, fortified the weak, soothed the afflicted by the wonderful sweet-
ness with which he abounded; spiritual delights became the portion of those in distress; his heavenly words fortified those who had been interiorly tormented; he exhorted them to bear their trials courageously, and he tenderly compassionated their sufferings; to those who requested it, he himself administered the sacraments: these facts are true, and are spoken of publicly.

To Article 37: Of the Settlement of Lawsuits and Contentions. "I have already touched upon this subject in Article 28. I shall here relate one instance, among many, of the reputation which the Servant of God had acquired by his zeal in bringing parties to an agreement, fully reconciling them, what is more, restoring peace to those who had been at variance, his fame on this point attracted even heretics to have recourse to him. One of the latter who had some difficulty with the Count of St. Alban, besought him to act as arbitrator in the case; the Servant of God succeeded so perfectly and so fair was his decision that everyone, whether Catholic or heretic—a very rare occurrence—was satisfied with the judgment."

To Article 38: Of Religion. He possessed deeply engraven upon his heart, and in an eminent degree, the virtue of religion which shone forth in his every act, but especially in what related to the divine worship, to the sacred mysteries, in a word, to all his functions,—and this as well in private as in public. Hence, all who beheld him were impressed by his profound, and at the same time amiable recollection, by his unassuming gravity, his religious attention, so that there was something majestic in his humility, and a glance sufficed to convince those who came in contact with him that at all times he was penetrated with the sacred mysteries. So irresistibly did his example distinguish him from all others, that he attracted every eye, whilst he filled all hearts with delight and inflamed them with devotion.
“I fear before God and the Angels to fall short of the truth as to the ardor with which the love of God inspired him for the divine worship. So overflowing was the unction of his goodness that his example filled with sweetness those who enjoyed his conversation. I have myself participated in these delights; and I now recall to mind that when I was for six years tried by sickness, the remembrance of him was often renewed, and when this occurred to me, I said to myself: How great must be the goodness of God! How good Thou must be, O my God! since there is so much sweetness in Francis de Sales, thy creature! All have experienced it, and this is his widespread reputation.”

To Article 39: Of Resignation in God. “This Servant of God, I have it from a reliable source, was gifted with an exalted prudence — a prudence which was less natural than supernatural, a gift from God Himself, which enabled him to discern the interior movements of the soul and its most secret folds. He was once invited by the Superior of a community, whose name respect obliges me to withhold, to grant a private interview to one of his novices. On being asked afterwards what he thought of him, he replied: ‘I fear much that we shall have cause to weep over this young man.’ The unfortunate novice, in the course of the year, apostatized and abandoned religion. On being informed of this, the Servant of God, after recollecting himself a moment replied: ‘I trust that the mercy of God will overtake him!’ His hope was not vain, for shortly afterwards, the young man, touched with repentance, returned to the house that he had left, and was received there, tears flowing from his eyes. This fact is true, and is related by those who have written his life.”

To Article 40: On Discernment of Spirits. The venerable Father Vincent de Paul, when interrogated, answered nothing.

To Article 41: On Magnanimity of Spirit. He said:
"The magnanimity of the servant of God appeared in the heroic and difficult actions which he accomplished, as well in adversity as in prosperity. He was neither lifted up nor cast down by any circumstance, for he evinced an equal meekness, an equal courage amidst those in power, amongst heretics, even amid the wicked who attempted his life. Always of an even temperament, far from being attached to the things of earth, he referred all the glory to God and the utility of the Church, with a view to his own salvation and to that of his neighbor. But under all conditions preserving his tranquillity, he knew how to practise humility of heart in prosperity, how to be strong and generous in misfortune.

"These things are true and publicly known.

To Article 42: On Zeal for the Souls Confided to Him. "Zeal for the souls confided to his care not only inflamed the heart of the Servant of God, but consumed it to that degree that he spared no pains for their salvation. There was nothing that he would not attempt, no effort that he would not make. He left no means untried, above all, in regard to this duty. Hence, he devoted himself to the confessional even at the risk of his health, without any distinction of sex or persons, which excited the admiration of his friends and those who were held in high esteem, for, although overwhelmed with inconveniences and the trials inseparable from the ministry of confession, so fruitful in results most dear to God, he accepted all these difficulties. This is true, and well known."

To Article 43: Of Zeal for the Perfection of Religious Women. "The faithful Servant of God bitterly lamented on seeing that the spouses of Christ were shamefully under the enemy's dominion. Therefore, urged by his zeal, he put his hand to the work by which he sought to deliver souls from this tyranny so freighted with evil, to lead them
to the liberty of the children of God. He succeeded in his efforts, for he reformed many religious houses, but not all, as would have been his greatest desire, for he would fain have left none in the power of the enemy of the human race, especially religious.

"And as he realized that to re-establish the cloister in certain religious houses, where scandals had existed, and to revive the observance of the Rule would be a difficult matter, he instituted, under the action of the divine impulse, the Congregation of the Visitation of the Blessed Virgin Mary, which he established upon most holy constitutions approved by Pope Urban VIII., and which as a delightful garden exhales the sweetest fragrance: thus are souls attracted, and he founded twenty-eight monasteries; these things are true, and public."

To Article 44: Of Zeal for Souls in General. The Servant of God was not able to conceal the fire of zeal that burned in his heart; for at times the flames burst forth. He wrote in the following terms to a person of quality, Mme. de Chantal, Foundress and Superioress of several houses of the Congregation of the Visitation of the Blessed Virgin Mary: 'How truly is this labor undertaken for the salvation of souls a source of joy and satisfaction to me!? Therefore, it is not surprising that so large a number of souls and coming from so many provinces, attracted by this spiritual sweetness, placed themselves under his direction.

"But this man filled with fervor for the salvation of souls, seeing himself incapable of giving succor to such a number of SECULARS or religious from all parts, urged by an inspiration, notwithstanding his numerous occupations, applied himself to compose a book entitled: Introduction to a Devout Life, that he might aid those souls and all others who seek the spiritual life.

"This book was published, and was considered so beautiful,
so useful, and so necessary, that when the Servant of God passed through any place whatsoever, even in distant regions, those who saw him exclaimed as they pointed him out: 'There is the great Mr. Francis of Geneva, who wrote the book of the Introduction to a Devout Life.' These things are true and well known."

To Article 45: *Of Contempt of the World.* This Servant of God who had no relish save for divine delights, had only contempt for terrestrial goods, so much prized by men. This induced him to decline many benefices and pensions that had been offered him. Five times solicited by the king of France to leave his flock, he could never be won over despite the magnificent promises held out by the king. He sincerely despised honors and dignities that he might be more at liberty to labor according to his desire for the greater glory of God and the salvation of souls. This it was I believe that prompted him to write in one of his letters: 'I would rather be an abject in the house of my God, than dwell in the tents of sinners.' These things are true and well known."

To Article 46: *Of the Free Access that He Granted to all.* "This amiable pastor, as I have already stated, forbade his servants to refuse admittance to anyone who wished to consult him, of whatsoever condition the person might be. He received everyone with the same sweet smile, he looked not to persons, but to the soul of each, in which he recognized and respected the image of God. These things are true."

On Article 47, and from that to Article 52, inclusively, Father Vincent when interrogated, replied: "I have nothing to say on what is contained in these articles, on the one side, because many of the facts in question are unknown to me, on the other, because I have already stated in the other articles all those things of which I have any knowledge."

To Articles 53 and 54: *Of the Veneration of Relics.* "I know that immediately after the death of the blessed
Servant of God, there was a great concourse of people near the place where the body was exposed, that they invoked him most fervently on their knees, and honored him as a saint; that they carried away with them whatever they could take, whether drops of his blood or pieces of his garments, that many miracles were wrought through these relics; some of which are mentioned by the pious men who have written the life of the Servant of God.”

Interrogated on the other articles he replied: “I know that numerous provinces have had great devotion towards the Servant of God because of the fame of his sanctity and his countless miracles; here is one of those which were wrought before the public. A religious of the Congregation of the Visitation of the Blessed Virgin Mary of this city, attacked by some unknown malady, vomited forth blasphemies against the saints, the Most Holy Sacrament of the Eucharist, against God Himself, whenever their praises were celebrated, blasphemies, I say, and execrable maledictions when she approached the Holy Communion, and she uttered them in a voice so distinct that she could easily be heard by all those who were present. The Reverend Superioress, filled with compassion and sorrow, tried all remedies: she consulted prelates, religious, all those known to be versed in spiritual matters, and, upon their advice, physicians; but as these remedies were ineffectual, the said Superioress, finally, had recourse to the intercession of the Servant of God: she applied a portion of his rochet to the arm of the patient, and on the instant the religious is delivered, her soul begins to experience a wonderful calm, the appetite and sleep which she had lost return; soon her restoration will be complete. She enjoys excellent health, her judgment solid and clear, so that she is able to exercise the principal functions of the community, as if she had never been afflicted. Now she has charge of the novices. All this is absolutely true, I had it from the relig-
ious herself, and from her Superioress, when I made the visitation of their house.”

And to be more certain of the truth (I, notary), in presence of the Judges, have re-read clearly and distinctly, word for word, the aforementioned deposition, upon the order of the said Judges. The witness himself (Mr. Vincent de Paul), having heard me, repeated and affirmed anew that the aforementioned facts have been and are true, and well known, and that public opinion is expressed in like manner. And, for further security, the witness himself giving testimony of these facts, has subscribed with his own hand in presence of the Judges who, likewise have signed with their own hand, and I, notary charged with this cause, I have subscribed and signed with my own hand; and for still further security, I have added my customary signature as notary.

Done at Paris, the year, the day, the month, under the convocation and the Pontificate, as above.

Thus signed upon the original minute of the presents.

I, Vincent de Paul, Priest of the diocese of Dax in Gascony; I have stated the truth and rendered testimony. Vincent de Paul. We, André Frémyot, P. Arch. of Bourges, subdelegated Judge. I, Denis Le Blanc, Vicar General and Official of Paris, subdelegated Judge. And Bauduoyn, deputed for this Cause.

Besides its primary object which has a special interest—the part filled by Father Olier—the book whose title has just been mentioned, refers to an object of more general and much more important interest: it is a study upon the ecclesiastical seminaries of France. An illustrious canonist, Abbé Boudin hon, professor at the Catholic Institute of Paris, in stating his opinion of the book, has taken up this general view and has given his estimate of the same. We quote in its entirety what he has written in the *Canoniste contemporain* of January, 1906: we shall hear a thoroughly informed witness, and a competent judge: he states the motive that prompts the estimates which he has set forth.

"The historian," he says, "and the canonist will reap equal advantage from the perusal of this work, intended to justify, less by reasoning than by an impartial review of facts, the present situation of the seminaries of France. The organization of these nurseries of the clergy has in these latter times been vigorously attacked; some from the standpoint of canon law have maintained that our seminaries were not administered and directed in conformity to the laws of the Church; others have thought that history furnished them with a proof that the foundations of St. Vincent de Paul and of Father Olier might check the development of the seminaries of France by the Superiors of St. Sulpice and of St. Lazare had not been entirely conformed to the spirit of the Church and of the Council of Trent. It was well that a writer, competent by his position and his experience, could meet these unjustifiable attacks with a refutation so much the more solid as it was based upon most reliable documents, being at the same time more moderate in form; this has been done by the pastor of St. Sulpice, and all the readers of his book will agree that he has succeeded perfectly.

"It is true that the famous decree of the Council of Trent prescribing the establishment of seminaries is the only general law we have on this important subject. It is also true that on several points the French custom does not respond with exactitude to the indications of the Council. But it would be a strange interpretation to give to the Conciliar Decree to subordinate the end prescribed, to the means indicated for its attainment, and to set down as culpable remissness, certain modifications necessitated by the failure of the first attempt which more nearly corresponded with the
text of Trent. For, it is a fact that may not be contested, although a variety of explanations have been brought forward, that the experiments made on this point from the closing of the Council of Trent, until 1641, were an utter failure. Nor would they have succeeded since 1641, had not some innovation been introduced.

"If we examine successively the pretended deviations from the canon law, for which the founders and directors of our seminaries have been held responsible, we shall recognize without difficulty that it is an easy matter to answer these objections and to justify the French custom. To begin with, it is inaccurate to say that the Council had prohibited the direction of seminaries to be entrusted to religious: the Council says nothing on this point, but there is no formal exclusion, and from the days of Pius IV., we find seminaries confided to the Jesuits. There is another argument,—that the Priests of St. Sulpice are not religious and that those of St. Lazare to this day do not belong to the regular clergy. As to the part where the Council refers to the admission of boys from the age of twelve, there is no reason to conclude that it prohibits the separation of the humanists from the theologians; St. Charles Borromeo had already introduced this division, and Rome has never expressed the desire to have our preparatory and ecclesiastical seminaries blended together.—It is not to the Congregations who have accepted the direction of the seminaries that the absence of the mandates for the Chapter and for the clergy instituted by the Council for the spiritual and temporal administration of the seminaries, is to be attributed; the reproach, if it must be made, reverts solely to the French episcopate; moreover, the part taken by the latter is justifiable, whether because the clergy scarcely contributed to the tax imposed for the maintenance of the seminaries, or because for a long time both the chapters and the clergy appeared to be rather adversaries than friends of the new institution.—Lastly, as regards the confessions of the students of our seminaries, the custom followed, thanks to the wise measures which have always accompanied it, is above censure and has never been criticised by competent authority.

"This summary of the conclusions of the author having led me further than I intended, leaves me no room to comment upon the special portion which is devoted to the providential mission of Father Olier. But our readers will be able to appreciate it at its full value. And they will return thanks to Father Letourneau for having thus placed in a favorable light the work of the venerable founder of St. Sulpice, to whom the clergy of France is, in so large a measure, indebted for its sacerdotal training, and which, on the whole, can sustain no disadvantage by comparison with any other."—BOUDINHON."

1 The text read: "and those of St. Lazare were not at first (religious)." Neither are they religious now. They are secular priests bound by simple vows; but they are not religious and they do not belong to the regular clergy. (Note of the Annals).
276 Regulamento de vida sacerdotal (Paulo Gontier), traduzido por Jose-Maria Machado, C. M. In-18, Porto, 1906.

The excellent book of Rev. Paul Gontier, Priest of St. Sulpice, Règlement de vie sacerdotale, has been translated into Portuguese by Rev. J. M. Machado, Priest of the Congregation of the Mission. In a letter preface from the efficient pen of the author of A Palavra do Semeador, the work and the translation are commended in these terms: "I earnestly desire that this work find a place among good books, as well as in the library of the young seminarians of my country (Portugal), as in that of my confrères in the priesthood; and I wish most sincerely that it may be less to adorn the shelves of the library, than to be consulted and meditated upon at leisure, as it merits.— As for the translation, I must tell you, my dear Father Machado, that I find it not only good, but very good, done with scrupulous fidelity and as a labor of love; one therein realizes how thoroughly its author is acquainted with French, whilst he has at command the most delicate shades of our Portuguese idiom.

The translator has opportunely enriched his work with notes to adapt it to the country for which it is published. These notes prove how much he has interested himself in all that can be useful to the clergy, for instance in the items which he gives (p. 112) where he intimates that recourse can be had to him (Calçada de Arroyos, 38, at Lisbon), for all that relates to the Work of the Union Apostolique so highly commended by Pius IX., and by Leo XIII.

Several of our Lords, the Archbishops and Bishops of Portugal have approved and accorded remarkable praise to the publication of this book.


Continuing the series of his valuable Chaldean publications, Father Bedjan is now editing the Homilies selected from Mar-Jacob de Saroug.

In his Introduction, he gives some information on James de Saroug and on the articles contained in the two important volumes presented to the reader. Here are some extracts:

"A great deal has already been written about James de Saroug, one of the most illustrious writers of Syria. James was born at Courtam, on the Euphrates, in the year 451 of our era. After his studies, made at the famous school of Edessa, he was appointed chorepiscopus at Haura, in the diocese of Saroug, and at the age of sixty-eight, in the year 519 he was made bishop of this diocese, fixing his residence at Batnan, the episcopal See. He died there two years later, in 521.

"...I took some of these homilies from the Vatican Library when I was in Rome in 1903."
I had some others copied from the National Library of Paris. The remainder were furnished by Mgr. Graffin who had the kindness to allow me to enjoy a portion of the fine and precious collection which he has been gathering for several years, and which is more valuable than those possessed by the greater number of public libraries." All these homilies appear for the first time in print. This publication of Father Bedjan has been greatly extolled in Europe and in the East.

278. The printing press of the Lazarist Missionaries of Ourmiah, Persia, has just issued a Grammar of the Modern Chaldean Language, dialect of Ourmiah. It was at the request of the Lazarist Missionaries that Mgr. Thomas Audo, Catholic Chaldean Archbishop of Ourmiah, composed this useful classbook. In a preface, written in French, after having remarked that there was as yet no work of this kind in the dialect of Ourmiah, he gives these interesting details:

"The common Chaldean, wherever it is spoken, is a language mixed with many others.

"It ceased to be used at the epoch wherein the Arabs imposed upon these people at the same time their rule and their religious belief. Then the Chaldean nation fell into decay and, as it were, became absorbed by Islamism. The Chaldeans of the cities of Turkey not being very numerous, substituted the Turkish or Arabic for their own language. The others, that is to say, those who preserved their national idiom were scattered through some villages of the valley of Mossoul, over the mountains of Kurdistan, and the plains of Ourmiah and of Salmas. But although the basis of the language is identical, their manner of speaking it is very different. The dialect of Ourmiah is without doubt the most important. Whatever may be its defects, the Chaldean dialect of the plain of Ourmiah is nevertheless worthy of praise. It already possesses an orthography, it is simple, its pronunciation is easy, even for foreign missionaries. Gradually it is eliminating its foreign elements, and perfecting itself, thanks to the American and the French printing offices. For several years they have propagated books and journals. The Anglicans and the orthodox Russians who recently came hither have done the same."

Father Chatenet, Lazarist Missionary at Ourmiah, forwarding a copy of this work writes: "The Grammar of the Chaldean Language issued by our press about two months ago, is a book long desired, long expected, and which, owing to the efficiency of the author, now fully satisfies everyone. Our students use it: Protestants and orthodox Russians have secured a number of copies. A second edition must shortly be issued.

"We are setting about the work of the French-Chaldean Dictionary. This dictionary will require the labor of two or three years; when this task is accomplished, we must provide the necessary type for the printing. This will not be an easy matter to find, as is the case with everything else in our missions."


Of these three works of which we transcribe the notice, only the first has as yet appeared: when the other volumes are published, we shall furnish our readers with the biography of these three truly apostolic men.

280. It was a happy inspiration of the Daughters of Charity who have their Central or Provincial House at Paseo de Martinez, Campos 12, Madrid, to publish for the schools confided to them, manuals which contribute very largely to the success of their teaching. The work has perfectly responded to their design and its thoroughness is attested by the fact that for several volumes a second and third edition were almost immediately in demand. Their companions in France have already adopted the same method and they have had published several of these manuals which reflect credit upon the authors.

Here is a list of the volumes published at the house of the Daughters of Charity of St. Vincent de Paul in Madrid:


Id. Secundo trimestre; 2nd. edicion. In-12, 1902.

Id. Tercer trimestre. In-12, 1902.

Id. Curso elemental. Primer trimestre. In-12, 1902.

Id. Secundo trimestre. In-12, 1903.

Id. Tercer trimestre. In-12, 1904. — Here is the catalogue of this last volume. The most comprehensive of the series, it contains the following:

1. Sacred History, (Abridged.)
2. History of Spain.
4. Divisions of Style.
5. Choice Selections of Literature.
6. Arithmetic.
7. Geography.
8. Natural History.
9. Physiology and Hygiene.
10. Domestic Economy.
12. Methods of Perspective and Drawing.
An "Elementary Course" embracing all these branches has been issued in one volume of nearly nine hundred pages. It is a work of merit to the teachers who have edited it, and who planned the methods for pupils of the primary department, confided to them.

281. Among the painters of the French school who have attained with their contemporaries a degree of celebrity, and who deserve special recognition, a place should be given to Daniel Claude and Noël Hallé.

Abbé O. Estournet has published detailed information on these paintings in a learned memoir: _La famille des Hallé_ (Paris, Plon, 1905; in—8). This very estimable study was read at the reunion of the Societies of Fine Arts of the departments held at the school of _des Beaux Arts_, Paris, June 15, 1905.

In the work of Noël Hallé (1711—1781), who was Rector of the Academy of Painting at Paris, are some remarkable pictures having for subject St. Vincent de Paul. We are happy to distinguish them and in our turn to transcribe the description (p. 139):

41. St. Vincent de Paul Preaching —Linen semicircular. —H. 2. m. 60 —Signed, Hallé, 1761.—St Vincent is to the right in the second design, standing in the pulpit, barretta in hand, surrounded by a number of assistants. At the lower side of the picture are illustrated the steeples of the Church of Saint Etienne-du-Mont. —"It is a picture clear and attractive, with silver coloring and produces a wonderful effect. The lineal perspective is as well executed as the aerial. The listening attitude of the audience in the foreground of the picture is so varied in expression as to delineate the different characters therein represented. The same pleasure and satisfaction are experienced by all those who examine this painting in detail as has been described." ( _Mercure de France_, October 11, 1761, 149.)—Diderot criticized the pose of the orator and of the audience, X, 118.—Cf. d'Argenville, _Picturesque Journeys in the Environs of Paris_, 1765, P. 144; _General Inventory of the Riches of Art: Province, Religious Monuments_, I, 140. (This picture is now (1905) in one of the churches of Versailles.—(Note of the Annals.)

42. St. Vincent de Paul Giving Audience—A medium size picture originally from _Les Dames de Sainte Marie_ of rue du Bac at Paris, classed under n. 564 at the museum of Louvre in 1794. (L. Courajod, _Alexandre Lenoir, son journal et la Musée des Mon. fr._—_Bull. du Comité des Arts_, 1844, Vol., III.)


44. St. Vincent de Paul Preaching on the Galleys. A medium size picture from _Les Dames de Sainte Marie_ of the rue du Bac, classed under n. 612 at the Depot of the Augustinians in 1795. ( _Arch. du Musée des Mon. fr_. II, 270.)
Nota. We are at present interested in a biography and a study on Brother Francis, Coadjutor, who died in 1874, and to whom we are indebted for most of the paintings of the Mother House: we would be glad to know what pictures, paintings, or drawings, done by him or copied from the same, are now in any of our houses, especially in our missions, to which he often gave some of them.

Please address to the Secretariat any information that can be gathered on this subject.

CONTENTS NO 2.

Outbreak in Nan-Tchang, China ...................................................... 156

EUROPE

FRANCE

Mérécourt.— Catastrophe in the Coal District of the Pas-de-Calais. 157

GERMANY


ITALY

Earthquake in Calabria. 167

NAPLES

Lecce.— The Glory of Mary Immaculate, Published by a Striking Instance of Her Protection. Sr. Addante. 169

RUSSIAN POLAND

Warsaw.— Sanitary Train of St. Vincent de Paul at Karbine.
(Concluded). 171

PORTUGAL

Jugueiros — Report of a Mission, the First after Many Years.
Rev. J. M L. Garcia, C. M. 180

Historical Notes on the Province of Portugal (continued). 186
CONTENTS

ASIA

CHINA

East Tche-Ly
Chan-hai-Kouan — A Protestant's Estimate of the Missionaries:
Extract from a Holland Journal—Le Télégraphe. 229

Tche-Kiang
Tso-fou-pang.—A "Holy Childhood." Sr. Faure. 236
Ning-po — Visit to a Bonzery. Sr. Calcagni. 237

NORTH AMERICA

UNITED STATES—Missouri
Sketch of the Life of Very Reverend William J. Barnwell, C. M., V. 242

CALIFORNIA
Missions Given in San Francisco and Other Cities of This State,
Interesting Descriptive Notes. Rev. F. V. Nugent, C. M. 246

CONNECTICUT
New Haven.— St. Stanislas Church. 256

PENNSYLVANIA
Conshohoken.— Polish Educational Establishment. Ibid

SOUTH AMERICA
Petropolis.— The Labors of Two Years and Their Results.
Rev. P. Marre, C. M. 259
Our Departed: Our Missionaries: Our Sisters. .......................................................... 262

Documents and Information. Decrees of the Sacred Congregation of Rites. ............. 266

Portraits and Historical Memoirs of the Congregation of the Mission: The Archduke Joseph of Austria. .......................................................... 285

Miscellanea: The Testimony of St. Vincent de Paul in the Cause of Beatification of St. Francis de Sales. .......................................................... 287

Book Notices: ............................................................................................................. 307

Illustrations: Map of Portugal. .................................................................................. 186
Portrait of Archduke Joseph of Austria. ................................................................... 285