SAINT VINCENT DE PAUL

ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
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SISTERS OF CHARITY.
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On May ninth, of this year, in the city of Dieppe, a sea-port on the English Channel, there passed away a Daughter of Charity of St. Vincent de Paul, Sister Elizabeth Meurier. Dieppe, where she was universally esteemed and revered, is indebted to her for an admirable institution, the Orphanage for Little Cabin Boys.

The city journals became the interpreters of the sympathy and of the regrets of the whole population. Solemn obsequies were performed over the lamented Sister of Charity, and the religious bulletin of the diocese of Rouen published (on May 26, 1906), the obituary notice from which we shall quote freely:

**SISTER ELIZABETH**

Sister Elizabeth was the foundress of the orphanage of Notre-Dame-des-Flots, at Dieppe.

Who has not heard of the renown of this work so interesting to all. For over twenty years the most celebrated pulpit orators have deemed it an honor to commend it to the liberality of the rich. Journalists have, on suitable occasions, described it. From the outset until today, one unceasing concert of praise attends it—well has it merited all eulogy.

The work was begun May 13, 1873. Under what con-
ditions? No one can better relate its history than Sister Elizabeth herself.

“If you knew the misery of entire families, at the time that I resolved to open the orphanage of Notre-Dame-des Flots!” she said to Mgr. Touchet, bishop of Orleans.

“I did not know it,” remarked the eminent prelate, “but I guessed it. How could it be otherwise with five, six, seven, or eight, little ones, when the head of the family, who earns their daily bread has disappeared?”

She continued:

“I met children who had no other lodging than the planks of the wharf, or the holes of the cliffs. In summer, they ran after the bathers, from whom they gathered a few cents which they spent in drinking and smoking. In winter, they were dying of hunger, and although the Dieppe population is thoroughly honest, they would take, forced by necessity, what was of scarce any value—a vegetable, a handful of twine. Vagrancy ... theft ... they were brought before the judge. He sent them to a house of correction, which they left at the age of twenty-one ... Yes! but they were corrupted even to the marrow of their bones, they had become as the very seed of banditti!”

“Then it was,” relates Mgr. Touchet in his turn, “that Mother Elizabeth sold what remained of her patrimony, opened a subscription at Dieppe, and with the money purchased a house where she installed her first colony of orphan boys.

“They were twelve. The Mother called them her twelve apostles. What apostles! They came to her in rags, filthy, and ... the rest may be imagined. Their manners were uncouth, but they were by no means perverse. The eldest was twelve years of age. He was constituted father of the family. He watched over the little ones with the gruffness of his untutored nature, but with the solicitude of a good heart. He trained them. ‘Then I had sturdy
limbs,' said the Sister, 'they have grown old.' I followed the boys in their walks along the seashore. Occasionally the little battalion attempted a race. 'Let us not go so fast,' commanded the eldest, we would fatigue Mamma.'

The adopted family rapidly increased. Sister did not deny herself the pleasure, in the course of time, of gathering in other orphan boys than those of the sea. They usually leave home at the age of thirteen. One may imagine the going and coming of these returns and departures; some idea may be formed of the good accomplished. There were one hundred twelve children sheltered by 'the good Mother' at the time of her death. How many of these young birds passed into the nest built by Sister Elizabeth, in the thirty-three years of its existence!

She possessed all the qualifications requisite for a foundress. Not only initiative power and zeal, but, moreover, the foresight, the gift of organization, and of carrying on the work to a successful issue.

She was known in the world as Miss Meurier. She was born at Cancale. From her ancestors she had inherited, with a deep sense of the supernatural, an ardent temperament and a rare tenacity. Her father and her brother were naval officers. She had often seen these members of her family embark for long voyages. The parting always caused her much anxiety, not altogether free from misgiving. Like all those bound by strong ties to seafaring men, in confiding them to the waves,—in confiding them to God, she said: "Will they return this time? Oh! should they never return!" A day came at last when the ocean claimed them for its own. She then remained alone with her widowed mother.

Nevertheless, she had long before felt herself called to
a religious life. She had made known her design and had received permission to accomplish it, but the death of her father and brother postponed the fulfilment of her desire. The mother was deeply grieved at the prospect of the separation; the daughter had no need to be entreated: she felt it her duty to remain with her mother and to devote herself entirely to her. When, in her turn, the mother died, Miss Meurier was twenty-nine. Putting her affairs in order, she sought admission among the Sisters of Charity.

The religious Superiors of Miss Meurier, now become a Daughter of St. Vincent de Paul, sent her to Dieppe. She was at first appointed to the bureau of benevolence. Every moment was devoted to God and to the poor... Courageous, ready to undertake anything, she sought out every species of misery, and could not rest until she had relieved the sufferers. It was thus that she conceived the idea of founding an orphanage.

It is easy enough to begin a work, the difficult part is to carry it on. Her twelve apostles, later, her one hundred adopted sons, must be permanently lodged, fed, clothed, their instruction provided for, their settlement in life thought of, etc. How was this to be done, if not from the start by public charity? Now, before it takes the forward movement, public charity must be aroused. How this was to be brought about Sister Elizabeth understood perfectly. To appeal to those highest in authority cost her nothing; to lay before the most refined the origin, the end, the needs of her work embarrassed her still less. She thought that a charity sermon given each year at the season in which strangers flock to Dieppe would procure abundant alms. Year after year, she engaged the most celebrated orator, then, the most influential persons to take up the collection. Twelve annual collections! and as a matter of course, twelve gentlemen of the highest stand-
ing to take charge of them! What a weighty responsibility! What difficulties beset her efforts! How many words were required!

But she was endowed with remarkable natural eloquence. With this taken-for-granted, persuasive manner, daring if need be: every listener was conquered. Mgr. Touchet was caught one day. The circumstance he related in picturesque terms in 1898, from the pulpit of St James. This narration is a finished portrait of the Sister. We shall quote extensively.

He recalled that he was obliged to go and recommend the orphanage to the visitors at all the summer resorts within over six hundred miles of Dieppe. “I do not wish to appear better than I am,” added he, “I confess that I at first made some resistance before finally deciding to come. It was at Rouen that Mother Elizabeth made her appeal to me. My first impulse—an evil one—was to refuse. She insisted, spoke to me of her little brood of cabin boys!... How she could speak of them...

“I am using her own words. Have any of you ever heard Mother Elizabeth speak of her boys. If you have not, do not deny yourselves this pleasure. It will not be lost time.

“This morning, in a visit, with which she was pleased to honor me, she entertained me for a whole hour about her family. I was moved to tears as I listened; and when, in spite of my entreaties she rose to go, I said to her: ‘It is not I who should speak to your friends to-day: you ought to speak to them. Ascend the pulpit in my place. Say to them what you have just related to me. They will weep. After having wept, they will give: I promise you that all will respond generously to the appeal.’ However, she was not willing.

“Now, at Rouen she had given me a few points. She had one hundred little fellows, from three years of age, to
thirteen: the exact number, one hundred four; they were charming: they were growing up like young apple trees in fertile soil, vigorous, well built, with level head, and fine qualities... They would become brave soldiers, good sailors, excellent Christians... How she loved them!... Besides they would return it all to her. She would like me to see the letters which they had written her from Tonkin, from Madagascar, from all the ports, and from all the barracks,—even from the seminaries. Finally, to crown all her good fortune, Mother Elizabeth had one last motive to represent: her boys ate well, and drank better. Oh! but without scandal. Care was taken that the cider be fresh, of the “right flavor,” but nothing that could do harm. The pity was that the price of bread was rising... However, this point could likewise be managed.—

“What would you have done, after this lecture? What would you have done in presence of this valiant woman who found it so natural to take upon her shoulders and into her heart such a burden? You would have agreed to do your best to aid her, would you not? I did just what you would have done.

“We were not yet at the end of our tribulations. About the beginning of July the faculty almost imposed silence upon him who now speaks to you. I made the announcement to Mother Elizabeth who, this time, wrote me a terrible letter: Truly, could it be possible, was I not going to relieve her embarrassment? I was willing then that her boys should die of starvation?... In any case, her resolution was taken: if I would not plead their cause, she would send the whole band to me at Orleans, and I could get out of the difficulty as best I might.

This philippic did not disturb me. Indeed, at the very time it reached me, I was reading de Broglie’s charming Life of St. Vincent de Paul. It is therein related that being at the Council of Conscience St. Vincent had set
Dieppe. Orphanage of Notre Dame des Flots

(From St.-Vincent de Paul, by A. Lot, published by Dumoulin, Paris)
aside the nomination of a subject unfitted for a considerable charge, and that he himself was commissioned to break the news to the mother of the unsuccessful candidate. The adventure did not end very quietly for the lady, in her anger, seized a stool which she threw at the head of the holy man, causing a wound from which the blood flowed, whilst, with the calmest philosophy, St. Vincent murmured: ‘Truly, it is admirable how mothers love their children.’

“This thought occurred to me as I read the dispatch from Dieppe. ‘Mother Elizabeth,’ said I, ‘cares nothing for the doctor’s orders: she must have my sermon for her little ones, although my voice should end with it (no danger of that): The love of mothers for their children is admirable indeed.

“It may readily be understood that Mother Elizabeth had her own way in the matter; afterwards she wrote me among other most amiable things, that she thanked me for my sympathy. This word sympathy her pen frequently repeated, and it was often on her lips: ‘I have seen good days and evil days,’ she wrote me on another occasion, ‘but the good days have far exceeded the evil days: I have met with so much sympathy!’ ”

This was true. Countless were the instances of sympathy extended to her from all ranks of society. She was popular in the highest sense of the word. She had the right word for each and every one, the very expression best suited; she understood the graceful attention by which to win the benefactors of the people and of the poor; she was thoroughly acquainted with the maternal goodness for which children yearn; she possessed also, as we have seen, the art of conversing with persons of the highest nobility and culture. The majority of those from whom she solicited became her friends: ladies distinguished for their position or for their wealth (unable to resist her appeal),
illustrious orators who were so much the less disposed to accept the ceaseless invitations by which they were impor­tuned, administrators, functionaries, even ministers, whose admiration she compelled, be their anticlericalism of the deepest dye.

Mr. Hendlé, able prefect of the Seine-Inférieure, evinced true friendship for her. It was he that procured her dec­oration in 1892. The official decree which he dictated read: "Mme. Meurier (Marie Louise), in religion Sister Elizabeth, directs with wonderful devotedness and indefatigable energy the orphanage of the Petits-Mousses, known as Notre­Dame-des-Flots, which she founded at Dieppe, mostly with her personal fortune." As we read between the lines, un­der the studied words of the protocol we recognize the cordiality that was half concealed. It was likewise he that secured the governmental approbation for the work, in 1895. He spared no pains for the success of his project, for which, it is said he made several journeys to Paris. The last in date was Mr. Pelletan, who could have believed it? On two occasions, whilst he was minister of the ma­rine, he delivered important addresses in her favor. I do not know that by anyone or under any circumstance this indomitable woman was ever repulsed.

Mgr. Perraud held her in the highest esteem. He who was so reticent, that in his last will and testament he reproached himself with his taciturnity, more than once opened his heart to Sister Elizabeth. He was only Father Adolphe Perraud of the Oratory when he first met her: she spoke to him immediately of her orphan boys, receiv­ing from him the most touching encouragement; recipro­cating her confidence, he from that time spoke frequently to her of his views for the apostolate and often asked her prayers. They still treasure at the orphanage the remem­brance of this delicate tribute which he paid her—that he knew well the heart of this good Mother. When she
received the Cross of the Legion of Honor, he sent her his congratulations. "But the decoration," he added, "will that feed the little ones?..." And this word which seems indeed the Vanitas vanitatum repeated to one who knew how to understand, was the explanation of a note for twenty dollars inclosed in his letter. Needless to say such a woman had a heart of gold.

"The special good fortune of the orphan boys of Notre-Dame-des-Flots, " said Mgr. Thomas, archbishop of Rouen in preaching for them on August 16, 1889, "is that they are much beloved." He thus explained: "The Mother loves them tenderly, but wisely. She does not feel obliged to introduce into the government of her family that weak condescension which children do not respect. Her plan is to promote vigor of mind and body in these boys. They take long walks over the cliffs. On certain days, with the flow of spirits, the agility, and the mirth which characterize our sailors, these young cabin boys exercise themselves in divers manoeuvering, climb up the ropes, clinging with fearless courage to the mast planted in the middle of their courtyard. In the classrooms you read engraved upon the walls the names of elder brothers, ancients, who have already attained to honors on shipboard; who, on their return from distant voyages, have been so happy to revisit Notre-Dame-des-Flots, and whose pride it was to delight the younger members of the family by narrating their adventures. There especially will you read the exploits of the great men of the French Navy, who were, moreover, excellent Christians."

Very good! But back of this energy there was deep tenderness. What care and solicitude for all the little ones! What efforts to interest those in high places! What anxiety on their account even after they had left the asylum! And after they had grown to manhood, how eagerly she sought to recognize in them her children!
Three among them were favored with the sacerdotal vocation, perhaps the sweetest joy of Mother Elizabeth's life was to see them ascend the altar.

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Is it not time to say that this benefactress of the people was a most fervent religious? Born rather to lead than to follow, of a strong will, and a decided character, nevertheless she knew how to observe her Rules and to the end to remain faithful to her vows. She rose regularly at four o'clock, made her meditation, then directed her steps towards the church. Although for six years subject to an incurable malady, it was only one year before her death, when her strength was completely exhausted, that this morning walk was dispensed with. How many times was she not seen on the threshold of St. James, in all kinds of weather, protected only by her umbrella from the strong sea wind, or showers of rain, waiting for the church door to be opened. She assisted at the first Mass, then, her devotions over, she returned home to begin her labors whilst others were still asleep.

She thoroughly understood her religion; and above all else she appreciated it. Remarkably intelligent as a child, she had been admitted to her first Communion before the usual age: "having nothing more to learn," said the rector. In her youth, she had instructed her companions in the Catechism. Grown up to womanhood, she found pleasure in learning Sacred History in minutest detail. As a religious, she made the study of the Bible her delight. She had read it through many times; she could quote examples and texts so appropriately, that ecclesiastics may sometimes be met who are not so gifted in this respect as she was.

Her piety was deep and strong. She did not allow herself many little devotions. She knew how to seek first that pleasure which God often causes souls who serve Him, to
find in austere realities. A pious person once offered to defray her expenses on a distant pilgrimage. She would gladly have made this pilgrimage; but at the orphanage there were some bills waiting over to be settled. She answered with a bluntness that was charming: "You would do me a greater favor to pay what I owe for beans, the amount is increasing." You may be sure this was done.

Sister Elizabeth did not fear death. During the space of three weeks, being conscious of its approach, she ardently desired its coming. The last night that she spent on earth, she was heard to repeat many times; "O my Jesus, O my Jesus, come, hasten to me!"

Her prayer was soon answered. Although expected, this death threw into profound grief all those who were indebted to Sister Elizabeth for any favor, her numerous friends, her sisters in religion, her orphan boys, the entire city. People came to look upon her remains. Dignitaries unaccustomed to religious ideas kissed her hands. The women prayed, the children wept.

Impressive obsequies were performed in the church of St. Remi. A great crowd filled the sacred edifice. All the clergy of the city were in the sanctuary, there were, besides, about thirty priests from the suburbs, among whom was Abbé Thieury, archpriest, dean of Neufchâtel. The writer of these lines had the honor to represent the archbishop.

We noticed among those present Mr. Coche, mayor of Dieppe, Mr. Bignon, deputy, and so large a number of celebrities, that we beg to be excused from enumerating them.

The Cross of Honor was not laid upon the coffin, Sister did not wish it,—only the chaplet upon which she had during life recited her rosary, and the wreath of white flowers which, in death, accompanies every religious of St. Vincent de Paul.
At the cemetery eulogistic discourses, full of sincere emotion, were delivered by the mayor and Mr. Le Magnen vice-president of the administrative commission.

Returning home a few hours later, one of those who had attended the ceremony, perceived a flock of sea-gulls skimming over the waves, their wings expanded, and all of dazzling whiteness. He recalled the beautiful figure, used eleven years previously, in a sermon preached at the request of Sister Elizabeth by Mgr. Thomas: "The more threatening the clouds under which these birds glide, the darker the waters of the sea, the more radiant does their spotless whiteness appear." And he compared them to the Sisters of Charity, with their pure souls soaring above the tempest, their large cornettes seeming like wings intended by their flapping to soothe to sleep so many miseries. Thinking of her who had just been laid in the grave, like the eminent archbishop, the traveler repeated to himself: "Take thy flight, O Virgin!"

MIENS

At the end of December 1905, the Sisters of Charity withdrew from the Hôtel Dieu of Amiens, as during the last two or three years they had been obliged to leave other establishments.

They received on this occasion numerous marks of sympathy, and the Bishop of Amiens was pleased, on their departure, to address them in the public letter which we quote almost entire. It was accompanied by a letter to the Sister Superior, which we also give.


Amiens, December 20, 1905.

My Dear Daughter in our Lord,

I had retained the official letter not knowing where it
would find you; the newspaper must have borne you the
text.
This affords me an occasion of repeating, more forcibly,
my gratitude for all the good you have done here, my
regret for your removal, and the remembrance of you
which I shall always cherish.
Nothing is lasting in this world but the faith which is
our greatest good, and prayer which is our sweetest conso­
lation.

Think sometimes of those whom you have left here,
happy, after your example, to suffer something for God
and for the Church.

Be pleased, my dear Sister Superioress, to be the inter­
preter of my sentiments to your excellent Daughters, and
believe in my religious and entire devotedness,

Leo, Bishop of Amiens.

Here is the letter published by the Semaine religieuse of Amiens, De­
cember 20, 1905.

Letter from His Lordship Mgr. Dizien, to the Su­
perioress of the Hôtel Dieu.

Amiens, December 20, 1905.

Sister Superioress,
You are leaving to-day the old Hôtel Dieu where, for
almost a century, you have exercised the most marvelous
devotedness in the relief of suffering.
I had hoped that the name of your admirable Founder,
so popular, would suffice to defend you in a land—Pi­
cardy—which St. Vincent de Paul saved from the horrors
of famine.

And, if this fact were too remote for gratitude to trace
the remembrance, I thought that at least, the melancholy
records of the cholera could not be forgotten, and that in
reviving those mournful memories, still preserved among
us, the city would be reminded of what it owes to a re-
igious family whose courage was above all eulogy.

If they have power to tear you from a mission where intelligence, energy, prudence, and conscientiousness have never been wanting, they could not suppress the esteem, the sympathy, and the regrets, manifested in every direction, with a spontaneousness truly touching; and it has come to light that your only fault was to screen your devotedness under a religious costume and behind the Crucifix.

... Indulgent to your enemies, calm in trial, resigned in sacrifice, you will now bear to others the charity of which in an hour of blindness we have been robbed.

For us, so distressed that we are among the moral ruins which are accumulating, we know that storms do not endure, and we cherish the hope that in the near future, men, wiser and more reasonable, will better understand the claims of the true interests of misfortune and sorrow.

It is in this thought, Sister Superior, that I bless you and beg you to accept the assurance of my religious and devoted sentiments in our Lord.

Leo.

Bishop of Amiens.

TOURS

The lively interest awakened by the religious advantages accruing to every member of our divers associations of piety, surely does not exclude the material advantages which may be introduced. It has been justly observed that in more than one instance the Gospel suggests these methods: Our Lord begins by procuring to the people what will supply their material wants, asking His disciples how the multitude will be fed, performing a miracle that they may
have bread: it was after this that He preached to them the kingdom of God (Matt., xiv.).

Letter treating of an Association of Children of Mary which, for many years, has founded for its members an association of mutual aid.


"An interesting work is in progress at Tours in a house of the Sisters of Charity, Rue Rouget-de-l’Isle.

"Father Husson, the elder, then Superior of the preparatory seminary of Tours, a man highly gifted and most practical, was the promoter. He organized the work of extern Children of Mary into a society of mutual aid, by establishing a money chest into which all might, of their own accord, drop one cent a week. Owing to this simple arrangement, at the end of five years, every Child of Mary that fell sick, received ten cents a day whilst the illness lasted—a small amount but, nevertheless, something to be appreciated—she had also a visit from the physician, from her companions, and the Directress. In ten years, twenty cents a day could be allotted to each patient. Besides this outlay for sickness, with the surplus on hand, occasionally, when the Council judged fit, relief was extended to other sufferers.

"As I had charge of this association of the Children of Mary at Tours, I took note of these items. When I left, everything was going on well. The money had been deposited in the savings bank. I am giving only the outlines; others can furnish more accurate details. This little chest contributes much to perseverance in the work.—C. D."

This information has been confirmed. The work dates from 1860. The members contribute fifty-two cents a year. This small sum is collected, either at the beginning of the
year, or in part every month, by the president or the treasurer of the association, whose duty it is also to visit the sick, and dispense the aid to which they are entitled.

Every associate, sick and out of employment, if she has been a member for two years, receives twelve cents a day; after five years, fifteen cents a day; after ten years, twenty cents. However, those attacked with some incurable malady have no right to this aid. Only a certain sum is appropriated to them.

Nota.—This aid is not an alms, but their own money dispensed to the members of the association. This imparts a special feature to the succor thus afforded: the young associates understand perfectly that it is an act of justice. They have entire control of this money-chest. By such an arrangement the directors and the directrices have no responsibility, experience proves that the associates are much more interested when they thus manage their own affairs.

Another work is established in a house of the Sisters of Charity at Tours, Rue Sainte-Marthe. It is the Work of the Rentpayers. This is a work of charity, and one great advantage is that it encourages forethought. The most important services are thus rendered to the poor laborers for whom the payment of the rent is frequently a source of anxiety. We shall furnish further details on this subject.

AUSTRIA

Thank God, the number of vocations and that of the establishments of the Sisters of Charity in Austria is, each year, visibly on the increase. Therefore, the time seems opportune for the division of the Province of Gratz; instead of one, there will be henceforward two Provinces:
the first still holds its centre at Gratz, the other will have its centre at Budapest, in Hungary; for the present at Pilis Csaba.

Father Binner, Visitor at Gratz, wished to celebrate this event, so important for the sisters, by a religious ceremony — an event not altogether unmixed with sadness, for one is always attached to old associations; and yet it is an event not devoid of consolation since, from the number of vocations and establishments, it is evident that the Province is in a flourishing condition.


Vienna VII., November 25, 1905.

Fifteen days have elapsed since the erection of the new Province of the sisters in Hungary! I feel urged to communicate to you some details on this subject.

On November seventh, feast of Blessed John Gabriel, the Superioress of the establishments situated at Budapest and the suburbs, with some of their companions, nearly eighty in number, were assembled at Pilis Csaba, temporary Central House of the new Province. The Central House of Gratz was represented by the Sister Assistant, Sister Directress, and the first Secretary; a serious indisposition imposed upon our worthy Visitatrix, Sister Brandis, as well as upon ourselves, the sacrifice of her presence for this memorable event.

At half-past eight all repaired to the chapel, deeply impressed with the importance of the event which had called us together; therefore, humbly kneeling, clergy and sisters recited, alternately, the Veni Creator Spiritus followed by the prayer to the Holy Spirit, to the Blessed Virgin, and to St. Vincent.

Then from the altar, on the Gospel side, your circular
was read, to which all listened standing. The solemn act of the division of the Province was accomplished. The profound silence that reigned throughout the assembly betrayed the emotion which no heart could entirely suppress, nor was any effort made to do so.

After the reading there was a short discourse on the confidence and the motives suggested by the present circumstance. The erection of the new Province is indeed a work of Divine Providence, in which our venerated Major Superiors were instrumental. In this instance there was no precipitation, the visible indications of Providence had even been followed rather slowly.

The conclusion seemed to come of itself, confidence must result where the work of Providence cannot be mistaken. This consideration referred to the past; the other motive of confidence related to the future; being in itself a pledge of coming prosperity, and it was, moreover, the essential condition of this pledge. This condition was borrowed from an instruction of St. Vincent himself; he says: "The cloister wherein God dwells is charity; this He makes His dwelling-place, His abode, His palace of delights.—Be charitable...have the spirit of forbearance for one another, and God will dwell with you. But, beware, the edifice will not stand, if you do not love one another. Indeed, your cordiality and your charity can alone prevent its ruin. (Conf. of December 30, 1657, and August 26, 1658).

From these words of St. Vincent followed the exhortation that each house of the new Province should be the "cloister, the habitation of God,"—that, "consequently, all these edifices will be edifices that will remain standing,"—that, therefore, the prospect of the future of the new Province should strengthen our confidence.

High Mass which followed was the most efficacious seal to the earnest wishes which were at this moment being offered by every heart for the new Province. The singing was
rendered by our dear sisters of the high school, called "Ranolder" at Budapest, to which on this account an extra holiday had been granted. A few moments later all assembled in the Community Room which skilful hands had transformed into a festive hall.

Two paintings represented the late Rev. William Mungersdorf, Visitor, and Director, and the late first Visitatrix, Sister Brandis; thus did they seem present in our midst, they to whom the two Provinces must forever remain indebted: it was as if they had descended from above, to be witnesses of an event for which they themselves had prepared the way. Had we been able to do so, we would wish also to have procured the portrait of the late Father Dominic Schlick, founder of the Province.

There the new Director, Rev. Ferdinand Midits, and the new Visitatrix, the worthy Sister Zoe Cherubina Fries, received the patent of their nomination; there all addressed most cordial and sincere congratulations to both; there, the new Director made an address, suiting the occasion, to his new flock; there also the two Provinces took leave of each other; there, the members separated in an atmosphere of peace, sharing one sentiment that, although the administration of these Provinces makes it, hereafter, a matter of necessity for each to pursue its own way, hearts will still follow the path to which, for half a century, they have been accustomed—the path of sincere love and reciprocal attachment.

This, Most Honored Father, is a summary of what took place on the feast of Blessed John Gabriel, at Pilis Csaba. I add the solicitation for a paternal blessing for the ancient Province, as our security to the divine benedictions.

Jos. Binner.

Vienna, April 27, 1906.

At the close of this day, whereon the Congregation celebrates the feast of the Translation of the Relics of St. Vincent, I come to share with you the great joy of the inmates of the apostolic school at Vienna. Mgr. Godefried Marschall, suffragan bishop of His Eminence the Cardinal, today consecrated the four side altars of the church dedicated to St. Anthony. This completed the work which had occupied us for two years.

The church was built and consecrated in 1893; it forms part of the asylum known as St. Anthony’s, which affords hospitality not only to aged female servants and invalids, but which contains also a crèche, and receives women liberated from prison; the latter are allowed to spend a few weeks there before they enter society which is not an easy matter to do immediately after they are freed from prison. Rev. Bartholomew Touvre, a man well known, at least in name, by you, suggested this most useful work which is directed by the Sisters of Charity. Father Touvre was, in the time of Blessed John Gabriel Perboyre, sub-Director of our intern seminary at Paris; he came to Austria with Father Schlick, and passed peacefully away in 1880, at Vienna. His idea was carried out afterwards by the confrères of our house of Kaiserstrasse, especially by Father Ferdinand Médits.

St. Anthony’s church is in the fifteenth district of the city of Vienna, a very populous section; there are now more than fifty thousand inhabitants. It soon became evident that the space was too limited, and that it was necessary to provide for the needs of the people. A
committee was organized, Mr. Joseph Mattis, lawyer, and president of our district, being at the head.

On May 3, 1904, the building was begun; after its completion, the church could accommodate twelve hundred persons, instead of five hundred, as formerly. Mgr. John Schneider, then suffragan bishop, on November twenty-seventh of the same year, consecrated the main altar which had been transported to the new church. His successor, Mgr. Marschall, on March 25, 1905, blessed the three large bells, donated by a benevolent family. They are for the two new steeples in the front of the church. This same date marked also the closing of the first mission given by three of our confrères.

This year, from March thirty-first to April eighth, we had a renovation of the mission; and lastly, today, the blessing of the four side altars, constructed after the plan of the famous architect of Vienna, Mr. Jordan, and wrought in Salzburg marble. The altars are dedicated to the Holy Cross, the Immaculate Conception, St. Joseph, St. Vincent de Paul. This last altar contains the relics of St. Vincent, Blessed John Gabriel Perboyre, and Blessed Francis Clet, which you had the goodness to send us. A priest of Vienna, a friend of our house, did us the honor to arrange them. Among these relics are those of St. Mathias, and of several martyred popes. In the altar of the Holy Cross are the relics of fourteen saints, in the others, twelve. No church in Vienna possesses relics, so many and so precious as those in our altars.

On this beautiful feast, besides the benefactors of the church, there were also present, the priests of the adjoining parishes, and our confrères of the houses of Vienna, as well as the civil authorities from the neighboring districts. Even the mayor of the capital, Doctor Charles Lueger, honored the double Family of St. Vincent de Paul by his presence. They attended the dinner that had been pro-
vided. The mayor did not conceal his Catholic sentiments
nor his sympathy for religious families. He visited the
asylum where one of the inmates, an old woman, made a
speech to welcome him; he assured the asylum of his in­
terest in its welfare; and, moreover, gave to the Sisters of
Charity the assurance of his protection for all time. He
thanked them for the devoted care which they exercise
towards the aged, and the children, as well. The time
glided too rapidly away; long shall we preserve the
memory of this feast.

A word about the apostolic school; we have about for­
ty-five students, all most faithful to their duties; six of
them will enter the intern seminary at Gratz, in August.
Priests and coadjutor brothers, we live in perfect union;
we are on the best terms with our sisters, who have charge
of St. Anthony's Asylum, just beside us. Our little coun­
try house a short distance from Vienna, is nearly complet­
ed, and will be ready for the students in July.

John LEBERER.

—ITALY—

NAPLES

THE ERUPTION OF VESUVIUS.

On April 5, 1906, a violent eruption of Mt. Vesuvius
began, which lasted for several days, to the terror of the
inhabitants whilst torrents of lava laid waste several of
the surrounding localities. The Missionaries and the Sis­
ters of Charity have several houses at Naples; the Sisters
have establishments even nearer to Vesuvius, than to
Naples, viz; those of Somma Vesuviana, Portici, Torre
Annunziata. Let us say, right here, that if in these establishments there was some material destruction, God be praised, even at Somma Vesuviana, nearest to the volcano, there was no personal accident to be deplored!

We shall give some general indications on the recent scourge; afterwards the notes sent by Sister Visitatrix of the Provincial House of Naples, Chiaja.

The volcano of Vesuvius is situated at about eight kilometres to the southeast of Naples; it has a circumference of forty kilometres, and is twelve hundred metres in height. Its crater usually sends forth smoke; there have been frequent eruptions of lava. Two summits may now be distinguished, Somma and Ottajano. The ascent which is very steep, is made, since 1880, by means of a funicular railway. One of the most frightful eruptions is that which took place A. D. 79; the cities destroyed were Pompeii, whose ruins are still visited, Herculaneum, the site now occupied by Résina and Portici, and Stabies, now Castellamara, where Pliny the Elder perished, suffocated by the ashes which poured out from the volcano. The entire region around Naples is volcanic, whence its name Campi Phlegrœi, “burning plains,” so termed among the ancients, and notably in Virgil.

April ninth, concerning the eruption, the papers gave the following details:

The news which reaches us from Naples is more and more alarming; the eruption of the volcano becomes hourly more threatening. The flow of lava has acquired a strength and velocity absolutely terrifying and the flames, implacable in their speed, destroy everything in their passage. The burning stream is now two hundred metres wide and seven metres high. It has completely destroyed the Vesuvian Observatory. Professor Matteucci, the employees, and some carabineers who guarded these heights had time to flee.
Numerous troops of infantry and of engineers from the neighboring garrison have hurried to the spot. They are employed in erecting dikes along the places most in danger, in order to canalize the torrents of lava.

For two days an indescribable confusion reigned along the routes, blockaded by lines of wagons loaded with furniture, from the deserted villages, and countless processions of the faithful making pilgrimages to the divers sanctuaries of the country.

Cardinal Prisco, archbishop of Naples, whose aged mother and several relatives were at Bosco-Trecase is here. His presence and his exhortations have partly succeeded in calming the panic among the people.

Yesterday evening, the lava had devastated one of the richest sections. The stream around Bosco-Trecase had burned an area of four kilometres in length, and five hundred metres in breadth.

Towards ten o’clock, the upper cone of the volcano crumbled down upon the side of Pompeii; a large river of lava flowed over the mountain side and in a few moments passed over Atrio del Cavallo. Meanwhile, several other breaches opened at the base of the volcano. An unusually violent crater opened on the side of Casta-Vitelli, towards Ottajano. The intensity of the lava also increased very suddenly. Terzigne, which was threatened since yesterday, is now in immediate danger.

Two war vessels have left for Torre-Annunziata to transport the inhabitants. Trains bringing relief are on the way to Ottajano. Numbers of the inhabitants of Torre Annunziata have arrived at Naples. Transportation by rail is free.

The Duke of Aosta, commanding the army of Naples, has assumed the general direction of the troops charged to preserve order.

At Somma Vesuviana, the Scudari palace and a manufactory have been destroyed. The public office and the station were deserted.

The church of San Giuseppe is in ruins. Many wounded, and several dead bodies have been withdrawn from the houses that have fallen in.

The news that the eruption has already made several victims has further increased the panic, and Naples is besieged by crowds who have lost everything; they come both by land and by sea.

Every disposable spot is in requisition. The military commander has provided ten thousand rations. More are being prepared.

All the small steamers in port have been pressed into service, to be in readiness for any emergency.

The shower of ashes was not less to be dreaded than the flow of the lava. On April tenth, they telegraphed to Naples:

The roof of the market Monte-Oliveto, at Naples, fell in under the weight of ashes and sand; it is now one heap of ruins. So far, there are ten dead, and one hundred wounded.
The salvage laborers are indefatigable in their efforts. The Duke and the Duchess of Aosta have visited the place of the disaster; they went afterwards to the Hospital dei Pellegrini, where many of the wounded have been received. A cloud of black smoke covers Ottajano; the soldiers are at work removing the ruins, pulling down buildings that were ready to fall, and striving to re-establish communications. Whole families have perished. Heartrending were the scenes presented when the fugitives came in search of relatives and found only corpses which none could recognize; fifty were withdrawn. There are others, but the number is not known.

At San Giuseppe Vesuviano, the church fell in whilst two hundred persons sought refuge there. The cemetery, where relatives were looking for their own, presented a sad spectacle. Suddenly, a shower of ashes began to fall, and the terrified multitude fled. One hundred five corpses were withdrawn from the ruins of the church. Dead bodies are still taken from the ruins of divers houses.

Naples, April tenth.— At Bosco Trecase, the lava has formed a sort of lake in the middle of the country.

The ministers, then the king came to visit the scene of the disaster, distributing aid and reviving courage.

On April twelfth, the scourge lost its intensity. They telegraphed from Naples:

The shower of ashes continues but with marked diminution at Torre del Greco, Resina, Somma, Santa-Anastasia, and in nearly all the towns. Everywhere, the labor of removing the sand from the roofs has been resumed.

At Torre-Anunziata the violence of the whirlwind of ashes has abated. By the evening, the soldiers had repaired the route as far as Resina. At Caserta, a red cloud enveloped the city from two o'clock in the evening until five.

A traveler who from a launch reached his yacht, with which he entered the port of Naples, gives his impressions:

... I could see quite near, said he, the view of the port and the Bay of Naples during the fatal tempest.

It was night when we arrived and we made for the shore. We advanced slowly over the water in the midst of a thick yellowish fog, streaked with blue light from the electric globes which, through the shower of ashes, seemed to sway to and fro. In this fantastic brightness, warships resembled squatting monsters, or, sphinxes beaten down by gusts of sand. But it was the sailing vessels with their slender masts and their net-work rigging that put on a strange appearance. One would say that gigantic insects with palpitating antennae were ready to pounce upon our fragile little boat. Occasionally, a mermaid rent the air with
a violent, prolonged cry. On the night previous, when our yacht, the *Emerald*, entered the port, so thick was the darkness that as the Captain said, anguish clutched the crew by the throat. All the sirens whistled at once, without intermission, the light from the reflectors was lost in the dense clouds of the volcanic shower which it could not penetrate. The slightest workings of the anchor created intense and lawful anxiety. O splendor and sweetness of the Neapolitan nights, what has become of you?

The launch finally came alongside the yacht. I strove, from the upper deck, to look upon that coast formerly so graceful in the outlines of its beauty, enhanced by the golden beams of the sun, or the silvery rays of the moonlight. Nothing could be distinguished. How was it possible to imagine one's self on that bay that had furnished so many smiling pictures to the poets? There was not the faintest gleam of light to reveal the surroundings of Sorrento, nor of Baja, nor of Posilippo. Did it not seem to me rather that I was gazing upon that section of country on the Bay of Naples where Virgil had placed the entrance to hell? More than ever did the desolation which everywhere met the eye justify the Latin poet for having located here the Phlegrian plains.

Naples without a glimmer of light, Naples without a sound, impressed one with feelings not to be forgotten. Never could the once picturesque city, teeming with life, be recognized in its present condition; gangs of workmen armed with pickaxes, spades, and brooms, were clearing the ashes along the sidewalk, or in the middle of the streets, and pressing it into large heaps; others, mounted upon ladders, were cleaning the street lamps. Those joyous murmurs that float over Naples, those cheers, those songs, the flourish of trumpets,—all had vanished.—*Le Temps*, April 21, 1906.

At length the violence of the volcano had subsided, and all grew calm.—We have given a general outline of these dread scenes. Here are from the letters of Sister Visitatrix, some details which may specially interest the Sisters of Charity.

Letters from Sister MAURICE, Visitatrix of the Province of Naples, to Most Honored Mother KIEFFER.

Naples, April 5, 1906.

Since morning we are having a heavy shower of ashes; everything seems tinted with grey; and even with the shut-
ters closed, one feels an irritation in the throat: the atmosphere is permeated with ashes. This morning it seemed like an eclipse of the sun; although the weather was fair, the sun could not pierce the huge clouds of ashes that had gathered over our bay. Another enormous crater has opened on Vesuvius; the roads are blocked up by the eruption, but the ashes is so thick that the fire cannot be seen. We rely upon the protection of our Immaculate Mother, and that of St. Januarius who has always been the guardian of Naples.

Naples, April 9, 1906.

Fearing that you may be uneasy about us, I telegraphed to you yesterday, assuring you, my venerated Mother, that until now, the good God has taken care of all your Daughters. The eruption is terrible! On Saturday, the sky was so dark, the clouds so heavy that every one was alarmed; the birds, wild with fright, flew away, the sea-birds were flocked so close together that they looked like a raft; all nature maintained a frightful stillness, not a branch nor a leaf moving. Every eye interrogated Vesuvius, but the mysterious veil in which it was enveloped remained impenetrable.

The first detonation was heard at eight o'clock in the evening; the dogs began to howl piteously, and the whole city sent forth a deep rumbling sound... We retired with heavy hearts; what was going to happen? All night long the detonations were repeated, and at midnight the Central House experienced a violent shock by which the windows of the infirmary were forced open. The summit of the cone of Vesuvius had just fallen into the crater and produced this first earthquake.

At a quarter after two, and twenty minutes past four o'clock, new shocks plunged Naples into fear; the whole city was astir. The churches were thronged with people whom terror had driven to implore the mercy of God; the
bells pealed forth. At the Central House no one stirred and the silence of the night was undisturbed. Each one cast her anxious fears into the Sacred Heart, and abandoned all to the love of our divine Lord.

All day Sunday (Palm Sunday) was spent in anguish, especially by our poor sisters of Torre Annunziata, Portici and Somma, of whom we could get no tidings. At seven in the evening the Blessed Sacrament was exposed, and our divine Saviour re-entered the tabernacle only after the scourge had ceased.—At ten o’clock, the mountain, indeed the entire city, was plunged into the thickest darkness: over the sea alone there was a faint, soft light which recalled this passage from Genesis: "The spirit of God moved over the waters." At half-past ten, the moon rose; her silvery light seemed like the compassionate glance of our Immaculate Mother saying to us: "Fear nothing, I am there." Our dear sisters of Portici and Torre Annunziata are here, those of Somma took refuge at Caserta.—

Tomorrow further details!......

April 11, 1906.

This is the seventh day of the terrible eruption: we are assured that the peril is past, nevertheless, last night ashes and sand fell in abundance; we breathe only sulphur! When heaped up this ashes is very heavy and it is necessary to remove it quickly from the roofs and terraces lest they fall in. The top of the cone of Vesuvius swallowed up in the crater has by its formidable pressure made five fiery openings at the base of the volcano. From these openings, streams of lava flow, attaining great velocity in their course.—At three in the morning, our poor sisters of Torre Annunziata, (those of the orphanage) fled with their children. Separated in the tumultuous crowd at the railway station, two of our sisters arrived here with some children; the others were taken to Castellamare. Our sisters of the hospital were not willing to leave their sick:

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it was their duty to remain! They have been admirably calm and courageous and God has protected them. The population of Torre Annunziata, or rather the small remnant of the population, seeing that the lava was pouring in upon the city at the rate of twenty-five metres a minute, begged that at every cost, the miraculous statue of Our Lady of the Snow be brought out. Meanwhile the soldiers warned the inhabitants of the danger, that they might flee, and urged them to leave their homes. Whilst the terrified majority fled, the lowly, the simple, and the poor, clamored for the "Miraculous Madonna." Having obtained it they formed in line of procession and, with the faith that moves mountains, they marched straight on to the fearful current of lava. The general in command of the troops wished to make them halt. "Unfortunate people" said he, "you are going to be burned both you and your Madonna!"

The multitude went on its way weeping, groaning, praying. The general followed the procession; the lava had already reached the cemetery; they set the statue on the ground so near the stream that it was enveloped in the smoke; but the lava as if repulsed by an invisible hand, seemed to cease flowing, wound around, then returning passed on about one hundred metres towards the sea, and finally stopped entirely. When the general saw this, he knelt with the crowd and offered thanksgiving with the people.

April 12, 1906.

Ashes still falling! Yesterday at noon the sky was frightful, if we had not known what had happened, we might have thought that the end of the world was at hand! I received good news from our sisters who remained at Portici, at the house of the Moretta and at the asylum.

At Somma, which our dear sister Talamas did not wish to leave, three roofings fell in under the weight of the stones, but without damage except to the purse, and that is not taken into consideration at this time. Our sisters’
house has sunk but that is not surprising, under a shower of heated stones! Remarkable courage was displayed by two of our sisters. They had persuaded their good Superior, eighty years of age, to leave the house; but having gone a short distance, the latter felt a scruple about abandoning the house, and refused to go any further. What was to be done? As she persisted, they said to each other: "Ah! let us return, and if need be die with her!"... In the meanwhile, the others who had set out with the children, were obliged to take off their cornettes which were filling up with stones. Mounted on carts with their shawls over their head they arrived at the military hospital of Caserta. The Superior did not recognize them; convinced that they were sisters of another congregation, (the Sisters of Charity of Regina Coeli), she wished to send them to their own community. They had much difficulty in proving that they were Daughters of Charity. They are here now.

The shower of ashes still falling. Picture to yourself, Mother, a heavy fall of snow in France; such is the country here! Instead of snow, the houses, the trees, are covered with a thick layer, black, grey, or red, according to the kind of ashes. The weight of the ashes is considerable. Yesterday, the roof of the large municipal market caved in from the side of the hospital Dei Pellegrini, crushing hundreds of persons to death, A Brother of our Missionaries of St. Nicholas was coming out of this place at the time.

Yesterday all at the Central House was cleared away and the same is to be done over again today. Workmen charge from ten to sixteen dollars for clearing off a roof. Fortunately for us, our engineer employs all his own men here, so that our expenses will not be so great.

Our quarter still enjoys its privilege, we have never had complete obscurity, whilst, yesterday, the whole region
of the Albergo and Vergini were in the most profound darkness. Two of our sisters started at daybreak to serve the poor of the furnace, near the Albergo; when they arrived all was in complete obscurity... A police officer advised them to repair to the house of our sisters, and accompanied by a man from the furnace, he himself conducted them to the Albergo.— I leave you to imagine, my vener­ated Mother, what must have been the fright and terror of the people during the darkness.

With loud cries they demanded the procession of St. Januarius. The Cardinal hesitated to give the permission; but the people insisted so, that he was forced to yield. The procession started: the priests who carried the Saint, when they reached the Marine, wished to return to the cathedral, but the people would not listen to this arrangement. They must carry the Saint to the place where, during a former eruption, he had miraculously stayed the lava. The crowd exclaimed: “Whether you are willing or not, St. Januarius shall go with us to the bridge of la Madeleine!” The clergy acceded to this desire, and God seemed once more to bless the faith of the Neapolitans; when the procession reached the bridge of la Madeleine, as related by a person worthy of credence, the weather cleared, and suddenly, a strong wind carried the cloud of ashes towards the sea.—From the Central House we saw the change in the direction of the wind, but we were ignorant of this coinci­dence.

Our sisters are all calm and resigned to the will of God! Every morning we receive our Lord as Viaticum for the great journey, and we rest tranquilly upon His Heart, and in the arms of our Immaculate Mother! We strive by our fervor to appease the justice of God. This is indeed the week of Calvary, we remain full of confidence at the foot of the cross in union with Mary, Mother of Sorrows.
It appears that the end is drawing near! This morning the sky is beautiful; we see the sun again. But on Tuesday it was the same; in the morning every heart was full of joy, but a few hours later we learned of the destruction of Ottajano, of San Giuseppe, and the peril that threatened Torre de Nola, etc.

Vesuvius is an eloquent preacher! The confessionals are besieged by those who perhaps scarcely thought of making their Easter. Oh! how merciful God is! He strikes the earth only to open heaven!

At Portici, our sisters tell us that they had, as it were, a vision of hell. So thick was the darkness that they could not see two steps in front of them. Moreover, there was a frightful panic. Some wretches ran through the streets crying out: “Fly, fly, the lava is at our heels.” They were thieves. The people, terrified by the darkness, fled precipitately. Priests even left the altar without finishing the Holy Sacrifice. Imagine, Mother, the situation of our sisters and their orphan girls. How could they effect their escape? ... Amid the darkness how could they make their way through the streets blocked up with ashes! They calmly waited whilst Sister Scipioni went to solicit aid from the troops. The commander reassured her, promising that if there was any danger, the soldiers would come with conveyances for the children. They remained there on Sunday, but on Monday, seeing that the ashes were still falling, and fearing that communications might be cut off, and they would be unable to procure provisions for their sixty orphans, the Superioress sent four sisters to conduct the children to the Central House of Naples; she, with two sisters, took charge of the house. We learn from our travelers to-day that they encountered many difficulties. After remaining at the station for a long time without being able to secure places, our sisters went to the port,
where they took passage on a state ship. The sailors, and all on board, lavished every attention upon our sisters and their sixty orphan girls. The poor children were half dead from fright; they arrived at the Central House looking pale and exhausted. How glad they were to have comfortable beds! we opened the retreat dormitories for them; the white curtains and the hair mattresses seemed a luxury to them.

The explosion on the night of the seventh to the eighth, it is said, diminished the height of Vesuvius two hundred fifty metres. We have confidence that our Lord will show to His people the efficacy of His precious Blood, as this is Good Friday, the great day of pardon!

April 14, 1906.

The dispatch which we sent you, Mother, has already informed you that the sun is shining brightly now. Yesterday our divine Saviour would exercise His mercy towards His poor creatures and the sinister cloud has disappeared. This morning, so fair is the sky that one is inclined to ask whether the preceding days were not a frightful nightmare. Our dear sisters of Somma left for Naples this morning, as Sister Talamas wants all her own; one of them, however, will remain with us for awhile. Our sisters of Portici, house of the Moretta, have gone also. I was anxious to keep them longer, but they were impatient to be together once more.

If you had seen this poor city of Naples during the days just passed! It was Nineveh, seated in dust and ashes! It has been estimated that millions of cubic metres of ashes were thrown up by Vesuvius. The darkness, the shower of ashes, and of lapilli (small stones) fell at Benevento, Foggia, Sanseverino. At Lauro, the roof of the asylum caved in under the weight of the ashes, at the very moment that our sisters were bringing the children out. There was no accident, no one being in the hall. Another
providential circumstance: one of the teachers was accustomed to go every day at this same hour to the asylum for water; on this day, however, when about to perform her habitual service, she felt urged to go to another faucet; whilst she was filling her bucket the ceiling fell in!

Sister Scipioni with her three companions at Portici, was in danger of being asphyxiated. They were breathing only sulphur. On Holy Thursday morning one of the two priests who remained at Portici had said to Sister Scipioni: "I leave four consecrated hosts that they may serve you as Viaticum."—At Torre Annunziata, our dear Sister Derogatis, was admirable in her courage and in her devotedness towards her poor sick.

Now, Mother, a word about Sister Kelly. On Monday morning, whilst the thunder growled and the vivid flashes of lightning were crossing her path, our dear Sister was obliged to go out to attend to some business: in her spirit of poverty she chose to make the journey on the tramway, although she knew that on this very day a train had taken fire. "Carriages cost so much," said she. On her return she told us that she was alone during the whole transit, and that all the while there were veritable fireworks overhead. The conductor and the driver, surprised to see her so calm, exaggerated the danger as if to intimidate her, but they did not succeed. "I had recommended myself to the Blessed Virgin," said she, "and besides, I shall not die before my time comes." The next day our dear Sister met with a great disappointment. She was to have gone to bring some provisions to our sisters of Somma Vesuviana, but the shower of ashes was so heavy that we thought it prudent not to allow her to go; this was a real sacrifice! She indemnified herself for it by clearing off the ashes from the terraces!
This is Easter Sunday, and we have sung the Alleluia! Our Alleluia, however, is not unmixed with sadness, for we are thinking of so many poor people without bread, without shelter! It is distressing to see them.

I am anxious now to go and visit our sisters of Portici, Torre, Somma. They have suffered so much that I am sure our Blessed Father St. Vincent is well pleased with them. There are yet slight shocks; but this is to be expected after so great a disaster. Clouds of smoke still conceal Vesuvius from our view.

April 18, 1906.

Yesterday evening, I returned with a heavy heart! At Ottajano, we found a new Pompeii. In a city of twelve thousand inhabitants, there remain only three houses; all the rest in ruins.* The stones, sand, and ashes are two and three metres deep: houses crumble down under the great weight. Those who had taken flight begin to return; sorrow and tears everywhere. Meanwhile, there is calmness and resignation among the desolate multitudes. We have been requested to have the sisters prepare something for these poor famished creatures to eat; as in the time of the ambulances, our sisters will be under a large tent, guarded night and day by chosen soldiers, and the kitchen will be in a house only partly destroyed, and which has been made safe to occupy. Our Blessed Father St. Vincent, will protect his Daughters, since they are serving the poorest among the poor, whose condition can scarcely be imagined. Sister Derogatis has just told us that, at Torre Annunziata, in fulfilment of the vow which they had made on Easter Sunday, the people kept a solemn fast in thanksgiving to the Madonna: a black fast as on Good Friday. It seems that she had some broth for her sick, but not one of them would taste it. An immense procession passed

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3* April 15, 1906.
through the village with the Miraculous Virgin. All heads were uncovered despite the heavy shower of ashes. When they reached the spot where the lava stopped, a ray of sunlight shone through the cloud of ashes; they were delighted to recognize in this incident, a new evidence of the protection of the Blessed Virgin. The Rosary and the Litany of the Saints were alternately recited. All were deeply impressed with the silence, order, and devotion of the people.

Letter from Sister Scipioni, Sister of Charity.

Portici, Railroad Orphanage, April 24, 1906.

On Saturday, April seventh, the heavens wore a frightful appearance and seemed to forebode evil. That evening, Vesuvius threw out some fiery matter which rose to a great height and then fell in a shower; the mountain was truly like a mouth of hell.

We retired that night filled with anxious fears. Shortly after midnight two terrific shocks, accompanied with a horrible crash, shook the house with such violence that our beds were lifted from the floor. I strove to calm the sisters and the children, but in an instant we were all assembled in the chapel and spent the rest of the night there. Oh! how we longed to see the morning dawn! The whole population was out in the street. They were knocking at the doors of those who had remained at home, urging them to hold themselves in readiness for flight.

On Palm Sunday, about ten o’clock in the morning, we heard fearful cries, whilst throngs dashed through the street. What had happened? ... The distracted people who fled cried out, as they ran: “The lava has reached St. Anthony’s Church.” I did not, at first, believe this, but presently, I perceived the religious from St. Pascal’s Convent two by two, their little bundle in their hands,
walking with a hurried step towards the station. This made me realize that the danger was imminent. Many of these unfortunate fugitives had secured what was most valuable, linen, clothing, and some family jewels; seeing the door half open, they threw into our house whatever impeded their progress, or made them risk missing the train. Touched by their unbounded confidence, we carefully gathered the packages which had been thrown in pell-mell, and after a few days, we had the happiness of restoring to each his little treasure.

So great was the panic that even priests, leaving the altar, fled. However, it soon became known that the population had been the sport of a false alarm. Some thieves, who had been surprised in the act of pillaging a house, fled, crying out: "Lava! the lava!" This was a stratagem, to which they had recourse in order that amid the general confusion they might escape; they were finally arrested.

During the nights of the eighth and ninth, the fall of ashes was very heavy, and on Monday, from the early morning, daylight instead of growing brighter, seemed to decline, so thick was the cloud. The *lapilli* fell in a compact shower, striking against the glass windows like hail of unusual size. How shall I describe the terror that reigned everywhere, and which this time was not groundless! ... The people rushing into the churches, seized the statues of the Madonna and of the saints to carry them in procession through the streets, notwithstanding the darkness. They prayed aloud, pleading for mercy. At eleven o'clock, the weather cleared a little, but the shower of ashes continued. It was then I decided, most worthy Sister, to send our dear orphan girls to you at Naples.

But how was I to find place for sixty children either in a tramway, or by the railroad, both being besieged by the crowd always pressing forward?...It was out of the ques-
tion. We must seek a means of going by water. The captain of a small steamer received our orphans with the greatest kindness. To ward off the danger of accident, the sailors formed a circle around our children, making a rampart of their arms, for the boat was not large, and although they stood as close together as possible, they filled it almost entirely.

One item of my letter will amuse you. The orphanage having been opened quite recently is very poor; therefore, Sister Emilie had reminded the children to be very careful of their hats which were almost new. Faithful to this recommendation, the dear little ones had hidden them under their dresses to preserve them more securely from the ashes. Having in vain called out to them to put their hats on, the officers spread their own pocket-handkerchiefs over those tiny heads; then with a goodness truly paternal they wiped the eyes of the smallest, for at times, the ashes which continued to fall, blinded us. The crossing was short and without any other incident. The little troop walked the whole distance from the wharf to the Central House.

As I had determined not to abandon the dear house of Portici, I had great difficulty in persuading these poor little ones and their teachers to start without me. Unwilling to leave me here alone, three of our Sisters remained. We then shut ourselves up in the house, relying upon Providence.

In the meantime, however, the population continued to desert the city. The Ladies of the Sacred Heart said to us as they passed by: “How, Sisters, you are not going?”—“No,” I replied, “we stay to take care of the house.” “May the Sacred Heart of Jesus guard you from danger!” they repeated as they continued on their way.

During the night we had no cause of uneasiness ex-
cept that we heard through all the hours the boati (explosions from the volcano).

On Tuesday, the obscurity was more or less intense and evening brought us a new shower of ashes mixed with acqua cotta (water formed by the condensed vapors from Vesuvius). That day the mayor begged me to give hospitality to fourteen officers, for, as you know, my worthy Sister, a regiment was then stationed here, to aid in the evacuation of the city, and to facilitate the means of communication by clearing the roads. I was at first very much embarrassed, for I did not know whether it would be right or wrong to receive those military men; but pity inclined me in their favor, when I learned that on the night previous these poor officers had in vain sought an asylum, for they were everywhere refused. Besides, their presence was a security for us; they were exceedingly kind: they encouraged us, and assured us that in case of danger, they would save the sisters first, before attending to their own safety.

The following night was one of great anxiety and the whole of Wednesday, still worse. Vesuvius sent forth a low rumbling noise and, if the lava had ceased to come in our direction, the ashes, the lapilli were still falling, forming a layer of over a metre in depth, which threatened to sink the roofing.

We made our confession on Wednesday, all four of us, that we might receive Holy Communion on the following day, Holy Thursday; and to tell the truth, I thought this was to be my last confession; indeed, the danger was hourly increasing and we spent the night in prayer. The sulphur fell in such abundance that we were almost asphyxiated.

On Holy Thursday, after Mass and Holy Communion, the chaplain exposed the Blessed Sacrament and we remained to pray. In the meantime, the darkness grew
thicker every moment and the odor of the sulphur more suffocating.

At ten o’clock the colonel sent for me. To reach him, although the gas was lit, I was obliged to hold a light in my hand. I found the colonel surrounded by his officers: he said: “We have returned, Sister Superioress, we have returned, for we can do no more; we are exhausted, half asphyxiated... I must tell you the truth. If this lasts much longer, there will be for us no hope of being saved.”—“Is not flight still possible, Colonel?” “No, Sister, not only has the thick bed of ashes blocked up the roads, but we could not take twenty steps in the street without being asphyxiated.— “May the Lord have pity on us,” I replied. “Besides, who can fly from the hand of God?... Let us trust in Him...”

Some of the officers seemed to murmur, “Let us not murmur, Gentlemen,” said the colonel. “God has fixed the time of our death; if that hour is at hand, there is now only one thing to be done: to prepare to meet the summons.” The officers were silent; I afterwards saw several of them, with the beads in their hands reciting the rosary.

I leave you to imagine, my dear Sister, the anguish I experienced at the thought of the three companions who had remained on my account. I strove to conceal my distress and returned to the chapel.

At eleven o’clock, a faint light could be discerned; the ashes and the sulphur gradually diminished, and the officers resumed their service. After what appeared to them so narrow an escape from death, their spirits seemed to revive. Thus the day was spent between fear and hope.

On Good Friday, the dark cloud which had enveloped us by degrees melted away, revealing the bright sunshine and a fairer sky. Our dear Vesuvius reappeared, but like a decapitated man, and still sending forth heavy clouds of ashes from the side opposite our house.

The description I have tried to give, my worthy Sister,
bears no comparison with what we have seen and experienced. How good God is to have so visibly protected us! Competent judges have assured us that Portici was seriously threatened, first of all, by the lava which had begun to flow on our side, then, by the ashes which might have buried us like Pompeii, and lastly, by the asphyxiating gas. We intend to celebrate a triduum of thanksgiving to the Sacred Heart of Jesus.

This fearful catastrophe, which has wrought so much material havoc, has been a wonderful grace leading back many souls that had strayed from God. As a proof of this, almost all the soldiers who were stationed at Portici, and who on Holy Thursday had seen death so near, went to confession and received Holy Communion a few days later, in the chapel of the Sisters of the Good Shepherd. Our worthy and zealous pastor was happy to have been able in these days of calamity, to gather so rich a harvest. The soldiers and the officers, especially, bore themselves nobly throughout those days of danger. I heard one captain reprove aloud in the street, people who as they fled, in their distress, uttered words unbecoming to Christians. The officer was exhorting them to patience and resignation.

Sister Scipioni.

P. S.—During the panic which drove all the inhabitants from Torre del Greco, in the vicinity of Portici, one poor woman snatched up her infant son, hurriedly wrapping him in swaddling-clothes and covering, and then fled. As she ran, half-distracted through the twofold darkness of the night and of the ashes, the poor mother did not perceive that the child in the loose wrapping, was slipping from her arms; soon the poor little creature fell upon the thick bed of ashes which covered the ground.

It was only when she reached Portici, that the unfortunate mother discovered that she no longer held in her arms...
anything but the clothes in which she had wrapped her
son. The poor little body was found only several days
afterwards.

POLAND

The following letter announces the death of a venerable
Missionary. He is one of those who, in the Province of
Warsaw, survived the suppression of our Congregation
which occurred immediately after the first insurrection.
Each year our catalogue shows a diminution in the list of
those venerable priests who, although dispersed, devote
themselves to the works of their ministry.

Let us hope that in the new conditions now in prospect
for their country, they may be spared to see, at least, the
dawn of better days.

Warsaw, April 6, 1906.

I have already informed you, my very dear Sister, of
the death of the worthy Father Maximilian Brzezikowski;
this is a great loss to us. I have always held him in the
highest esteem for his strong attachment to the Communi­
ty, his devotedness, his great love of labor, his good will;
the Master will reward his upright intentions and his labors.

He enjoyed universal esteem, especially that of the
clergy; we had met him on the occasion of his sacerdotal
Golden Jubilee, and we recently attended his obsequies.

His remains on the first day lay in state in our chapel
where a solemn service was held. In the afternoon, they
were removed to Holy Cross Church; crowds of all classes
were in attendance. This morning the solemn office was
performed at Holy Cross; Mgr. Ruszkiewicz, coadjutor
bishop would himself officiate; this afternoon the funeral
took place; there was a large attendance of the clergy,
many of our sisters with the children were present at both
services, and they accompanied the remains to the cemetery. Only two of the ancient Missionaries could come: Father Janczak and Father Mystkowski.

The latter, after having offered the Holy Sacrifice for the repose of the soul of the lamented deceased, was obliged to return to his parish fearing lest the miserable sectarian, availing themselves of his absence might take possession of his church, and afterwards close the doors against him. In the same localities they are working great evil. The archbishop has already appealed to the government, bringing their audacity to light. 

Sister A.

The transformations that are being brought about at present in Russia recall the principal dates—dates famous and, alas! generally of melancholy remembrance—those relating to the religious movement in Poland during the last century.

After the three successive dismemberments of Poland in favor of Austria, Prussia, and Russia (1772, 1793, and 1795), 1807 records the erection of the Grand Duchy of Warsaw by Napoleon I.

On the dethronement of Napoleon I., in 1815, the congress of Vienna cut in two the Grand Duchy of Warsaw; the western division was surrendered to Prussia by whom it was constituted the Duchy of Posen; the eastern portion, far more considerable, was given over to Russia, who made of it an annex to her empire under the name of the Kingdom of Poland; Cracow alone was left out in this new partition and formed itself into an independent republic; but, in 1846, Austria took possession and incorporated it with Galicia.

(The kingdom of Poland of 1815, although annexed to Russia was by agreement, to preserve its nationality). It received from Alexander I. a constitution. This was withdrawn after the insurrection of 1830. The insurrection was quelled, but this circumstance seemed to authorize a terrible system of retaliation. The statutes of 1832 and 1835 especially were most severe.

The Congregation of the Mission at that period saw several of its houses closed by the government: Siematycz and Smilowicz in 1832, Mohilew in 1839, etc. Finally, the imperial decree of December 10, 1842, suppressed

1 There is question, no doubt, of the recent sect of the Mariavites; of an indiscreet austerity, whose principles are inculcated by a visionary woman; even priests allowed themselves to be drawn into this illuminism. In some places the sect is very powerful.— Note of the Annals.
the Congregation of the Mission and all its establishments in Russian Poland, confiscated its property, and ordered it to incorporate its members with the secular clergy and to disseminate them. (See Memoirs de la Cong. Vol. I. pp. 657, 698, 701).

Under Alexander II., the situation of Poland was somewhat ameliorated. A new insurrection broke out in 1862; this was again suppressed by force, and far from being improved, political and religious affairs were, as a consequence, in a worse condition than ever. Vol. VI., of the history of l'Empire libéral, by Emile Ollivier, 1863, gives a thrilling account of these two insurrections.

Russia is at the dawn of a new era; an imperial edict of May 16, 1905, special to the governments of the West, to Poland, and a manifesto from Nicholas II., in date October 30, 1905, addressed to all Russia, have announced grants of liberty in which, we trust, the Catholic Religion will be permitted to share.

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PORTUGAL

HISTORICAL NOTES

ON THE PROVINCE OF THE

CONGREGATION OF THE MISSION IN PORTUGAL,

(continued)

CHAPTER IV.

ESTABLISHMENTS SINCE 1857

In describing the divers establishments of the Missionaries at this epoch, we shall recall briefly, but sufficiently, the events which constitute the general history. We shall follow the chronological order.

§ 1. Lisbon; Ajuda.

In his circular letter, addressed to the Congregation, January 1, 1858, Very Rev. J. B. Etienne, Superior General, writes:

"An unforeseen circumstance has revealed to us that the hour marked out by Providence has at length arrived to be-
gin the work of the restoration of our Province of Portugal, whose existence has been reduced solely to the person of its Visitor. A princess of the royal court of Lisbon having made known to me her desire of seeing the Sisters of Charity open an establishment under her patronage in this capital, I was obliged to answer that I could accede to her request only on two conditions: 1. that the Missionaries be established at Lisbon, at the same time as the Sisters of Charity; a necessary safeguard for the preservation of the spirit of their vocation; 2. that an official authorization be furnished by the government for the existence of both houses in the kingdom.

"Circumstances so manifestly providential presaged, in my eyes, a happy future in the kingdom of Portugal. In fact, the designs of God were soon manifest, for a few months later the frightful contagion which claimed so many victims in the capital broke out, and still continues its work of desolation. It was at the moment wherein the epidemic was raging most fiercely, that Father Michel Sipolis, Superior of this new mission, and Father Miel with five Sisters of Charity embarked, on October seventeenth of last year. On their arrival at Lisbon, they eagerly offered their services for the corporal as well as the spiritual relief of the poor and sick. The king who in all these trying circumstances has given most noble proofs of his charity, and beautiful examples of devotedness, having resolved to gather together the orphans—boys and girls—in a palace generously presented by his illustrious aunt, where these orphans will receive proper care, ordered that a petition for six more Sisters of Charity be forwarded to Paris. These embarked December fifteenth."

The palace, become an asylum for orphans, victims of the scourge (yellow fever and cholera) then decimating Lisbon, had been offered by the grand aunt of Don Pedro V., the Infanta Isabella Maria. This palace is situated
on a slight elevation to the west of the city of Lisbon. On October 23, 1857, the first French Sisters and the Lazarist Missionaries who accompanied them, landed at Belem, near Lisbon.

The Missionaries took up their residence in the neighborhood of the asylum where the sisters organized their works. In the report of the Cardinal Patriarch of Lisbon in date of August 13, 1860, we find this note: “The (two) Lazarist priests reside in the street San Francisco de Paula.” This street is below the Ajuda quarter, parallel with the Tagus, and not far from the docks which at present may be seen along the banks of the river. The Alvará, or royal decree of February 9, 1857, according to the advice of the Cardinal Patriarch of Lisbon, had favorably received the petition presented by the Protective Society for the orphans and the Association for the Consolation of the Afflicted, that some Sisters of Charity be asked for from France, and the Alvará of April eleventh, of the same year, authorized “the advent of the Sisters and their Directors, sent from France by the Superior General of the Mission.” These details and many others that follow are taken from a work entitled: La Question des Sœurs en Portugal (in 8, published at Lisbon in 1862), and which contains abundant and authentic information.

The very fact of the existence of these establishments realized the thought expressed ten years previously by Father Etienne, Superior General, when he wrote (Circ. January 1, 1846): Our Province of Portugal still remains in the embarrassments of last year, and no circumstance as yet permits me to hope that it will soon be relieved from its unpleasant situation. However, I know that a general desire prevails in Portugal to see houses of the Sisters of Charity opened; already, overtures and propositions to that effect have been presented, and as it is known that the establishment of the Sisters of Charity necessarily pre-
supposes that of the Missionaries who direct them, I shall not be surprised if, at a period not very far distant, the Congregation should be authorized to issue from its ruins, in a country where it has left so many interesting reminiscences of the good which it has accomplished there.”

From the house occupied by the Priests of the Mission since 1857, their residence was transferred in 1860, to Bemfica.

On the list of patents, is to be seen, in date of October 20, 1857: “Rev. Michel Sipolis, Visitor of the Province of Portugal, Superior; Director of the Daughters of Charity.”

After him came, Rev. Father Fougeray.

§ 2. Lisbon; Saint-Louis-des-Français 1859.

On July 6, 1859, from the office of Foreign Affairs the following notification was addressed to Father Etienne, Superior General of the Lazarists: “Abbé Bouscaillou, chaplain of Saint-Louis-des-Français, having definitely left Lisbon, I beg that you appoint a priest of your Congregation to succeed him.”

A letter published in the Annales de la Mission (Vol. xliv, p. 562) and written from Lisbon, in January, 1879, gives historical information about Saint-Louis-des-Français from which we quote the principal details:

“The French, who inhabited the city in 1438, organized a confraternity under the patronage of St. Louis, but having no chapel of their own, their reunions were successively held in the several churches of the city. It was only after more than half a century of existence that the land, on which the present church of Saint-Louis-des-Français
stands, was purchased. The church was begun August 25, 1572.

"This church, like many other edifices, was overthrown by the famous earthquake of 1755, which destroyed a great part of the city of Lisbon. After this catastrophe, the French nation, (the colony of Frenchmen in Lisbon) resolved to rebuild it and the Count de Saint-Priest, then French ambassador to Lisbon, interested himself in the affair and became its restorer. He did not, however, content himself with rebuilding the church, he enlarged it and annexed to it an hospital, for the sailors and other sick Frenchmen, especially the poor. This is the reason of the peculiar plan of the church, the hospital occupying an upper story above the church.

The edifice is about sixty-five, by forty feet. The proportion is not defective in itself, but these sixty-five feet are divided into two equal parts by a wall in which are three arches. The central one reaches to the ceiling, the other two only to half that height. In the embrasure of the latter, two small altars have been placed. Thus the church seems to comprise two chapels parallel one to the other, and communicating by means of the great arch in the wall of separation. Had the partition been placed nearer the base and the space separated been made smaller, this arrangement would have furnished a more graceful sanctuary; but the intention of supporting the upper floor for the hospital seems to have rendered any such plan impracticable.

The front portion is vaulted, the ceiling at the back is ornamented rather tastefully. Four candelabra of proportionate size hang from the ceiling. A niche in the lower wall, receives from above a faint light which gracefully illuminates a statue of Our Lady of the Sacred Heart. Two smaller candelabra fastened to the wall near this niche, seem to belong to it. Two others, still smaller, recall a consoling incident. It is well known that the Countess of Edla,
second wife of Don Fernando, father of the king, at first a Protestant, afterwards became a Catholic. She was baptized and received into the Church in the chapel of St. Louis and presented these candelabra in memory of her baptism. This is not the only instance of Protestants abjuring their heresy at Saint-Louis-des-Français.

"A magnificent marble altar in the sanctuary is remarkable for its grandeur and the exquisite finish of the work, not less than by the quality of the material. This altar would figure conspicuously in a cathedral.

"Above the church, and covering the entire space, is a second story. This is the St. Louis Hospital which existed for twenty-five years, that is until about 1792. The lack of funds probably occasioned its close, and it was only in 1832, when the return of the cholera was apprehended, that it was deemed advisable to reopen it. Mr. de Lesseps, then consul general of France at Lisbon, became the chief promoter of the movement. The cholera broke out and the hospital rendered invaluable services. After the disappearance of the pestilence, the hospital was once more neglected, until the return of the scourge in 1856. The year following (1857), yellow fever made its appearance. The urgent need of a hospital for the French was again felt.

It was agreed, however, not to open the hospital over the church, the locality being inconvenient on account of the limited space and the poor accommodations for the service. Besides it was decided to procure the superintendency of the Sisters of Charity and it was impossible to lodge them there, therefore it became necessary to look for a better locality, and the story over the church became the residence of the chaplain of Saint-Louis-des-Français.

"This residence is composed of two large apartments corresponding to the two equal divisions of the church. They are not quite as large, for, to the right and to the left, space has been taken for rooms.
The church is built at the angle of two streets which
do not meet at right angles, but form rather an obtuse an-
gle. This irregularity leaves between the side wall of the
church and the street a piece of ground which to the rear
of the church is from sixteen to nineteen feet. This has
been utilized by placing a stairway which leads to the up-
per floor. Besides this, room has been found for a sacristy
below, and in the three upper stories a parlor and some
small rooms, although not very convenient, for a kitchen
and store-rooms. In fine, the whole space has been laid
out to the greatest advantage.

"From a manuscript book concerning St. Louis, we
quote the following:

"The church belongs to the French government which,
through the consul, defrays the expense of the chaplain.
Important repairs are referred to the Minister of Foreign
Affairs. The administration, or council, has for its presi-
dent the French minister; the French consul is vice-presi-
dent, the chaplain is entitled to a membership, and the
French minister appoints other Frenchmen whose position
and religious principles recommend them as fitted for the
council. There is a treasurer who each year renders an
account of the finances, and a secretary who records the
process verbal, etc.

"The church of St. Louis enjoyed great privileges
granted by many of the Sovereign Pontiffs. Its archives
preserve the original documents. Its chaplains have been
taken from the clergy, both regular and secular. In 1856,
this church was confided to the care of the Fathers of the
Oratory of Father Péétot. They remained only three
years, and withdrew in 1859.

"We had arrived" says Father Miel, "in 1857, with
Father Sipolis and five Sisters of Charity. In the meantime,
the Marquis de l' Isle begged me to take charge of the
church of St. Louis, after the departure of the Fathers of
CHURCH OF ST. LOUIS OF THE FRENCH, LISBON
the Oratory. I began service on Easter Sunday, 1859, the date of the first instruction given there.

"The church was entirely destitute of altar linen, ornaments, etc. The roof had fallen in and rain fell on the main altar. Public charity and the piety of the faithful came to our rescue, and gradually we secured what was absolutely necessary. Notwithstanding our poverty and our uncertain condition, we determined to celebrate the Month of Mary at St. Louis. This devotion, so widely spread and so touching for the faithful, was almost unknown at Lisbon. The Duke of Bellune, first secretary of the French legation, furnished pecuniary aid and, with his own hands, helped to prepare the Blessed Virgin's altar. This altar was very simply arranged, but the people took great pleasure in assisting at the exercises which they followed with deep piety and devotion. The Month of Mary was a greater success than we could have anticipated.

"The Marquis de l'Isle, satisfied with the result, wrote to the French government and requested that I be definitely appointed chaplain of St. Louis. The minister of Foreign Affairs offered the administration of the church to the Congregation. The offer was accepted by the Superior General, and having presented myself for the office, I received the official nomination October 9, 1859. Father Cardito and Brother Thomas were sent from the Mother-House to assist me.

"Piety once revived must ever be sustained by good works; these, in turn, maintain piety. Amongst the good works, the most remarkable, unquestionably, is the Association of Prayer.

"On December 3, 1859, sixty ladies inscribed their names, thus founding the Association of Prayer to the Sacred Hearts of Jesus and Mary.

"Promoters and sub-promoters were nominated for the
city and even for foreign countries. Registers were opened everywhere, as inscription is a necessary condition to gain the indulgences granted at a later period by Pius IX.

“The Union of Prayers still subsists under these conditions. It numbers fifty thousand associates, and it is impossible to measure all the good it has effected in the country.

“1. It has furnished elements for other good works. From its bosom have gone forth the Ladies of Charity, the Altar Society, Christian Mothers, Catechists, the Work for providing the Marriage Dower, the extern Children of Mary who meet at the house of the sisters, and the members of the Conference of St. Vincent de Paul.

“2. We owe to the Union of Prayers, the re-establishment of the hitherto very rare practice of frequent confession and Communion. Formerly people went to confession only at Easter, but at present in all the churches in Lisbon, on Sundays and festivals, and even every day, Communions are numerous.

“3. The Union has progressively developed and fostered a spirit of piety and devotion to the Passion of our Lord. On the first Friday of the month, the recollection, of the associates who come to St. Louis to participate in the general Communion, is most edifying; elsewhere it is more or less the same.

The good produced in Lisbon has been also extended to the provinces. It has been everywhere the means of inciting souls of good-will to unite in combating evil by self-renewal in fervor. Let us hope that the work may be strengthened in this spirit, and that Almighty God will continue to bless it and make it instrumental to His greater glory.”

The promoter of these works, and, in fact, the soul of their extension was Rev. Emile Miel, Priest of the Mission, whose memory is in benediction at Lisbon, not only
on account of the institutions of St. Louis, but still more for the extraordinary influence he exerted for the restoration of Catholic piety in this capital.

Rev. Emile Miel was born in 1822, at Sormery, near Tonnerre, France. After completing his theological studies at the seminary of Sens, his native diocese, he entered the Congregation of the Priests of the Mission, or Lazarists, in 1845. Having been employed a few years in teaching at the ecclesiastical seminary of Châlons-sur-Marne, he was chosen by Father Etienne, Superior General, for Portugal, where he arrived about the same time as the first Sisters of Charity, sent from France, in 1857. All the works confided to the Lazarist Missionaries, as well as those under the care of the Sisters of St. Vincent de Paul, were the object of his solicitude and devotedness; but the Church of Saint-Louis-des-François was more especially the object of his zeal.

We have already mentioned some of the works of piety which he founded. To these he added other works of charity: the Association of the Ladies of Charity, the Altar Society, etc. He had taken the initiative in the foundation of the new St. Louis' hospital or asylum; he procured the organization of schools and other sources of instruction for boys and young girls. In 1873, having been nominated Provincial Director of the Lazarists in Portugal, he sought occasions for the foundation of other good works—beyond his own personal and restricted resources. He likewise took great delight in seeing the houses and works of the Sisters of Charity multiply.

He died, December 5, 1896. The French ministers at Lisbon, the ancient nuncios in Portugal, united in their testimonials of regret and admiration for the man who had been an honor to France, his native land, and had given an impulse to the works of piety and benevolence at Lisbon where he had lived for forty years.
The School of Sacred Music

To the work of St. Louis at Lisbon is attached the School of Sacred Music.

Father Miel, in his report, dated 1882, wrote: "This work of the school is no other than a preparatory seminary, or apostolic school, whose purpose is to awaken and encourage ecclesiastical vocations. In our church, by chants and ceremonies, it enhances divine worship, and the solemnities, alas, so sadly neglected in the parishes of the city. The school has furnished several subjects for the seminaries, and for the university; three or four are preparing to enter the intern seminary of Bemfica; others who can never be priests will carry out into the world and in their families the religious training and good education not acquired in other places."

The school was established in a house adjoining the church of St. Louis. This house was purchased by Father Miel in 1870, and belongs to the Congregation.

The Superiors of St. Louis, at Lisbon, were:

Rev. Emile Miel, September 28, 1859;
Rev. Alfred Fragues, February 10, 1897;
Rev. Désiré Caulet, December 12, 1900.

§ 3. Bemfica
Near Lisbon, 1860.

Bemfica means "well situated." It is about three miles from the centre of Lisbon, to the northwest. A railway runs from Lisbon to Cintra. It can also be reached by tramway.

The king Don John I., gave the Dominicans a royal residence (1399), beside which they built a convent called San Domingos. This convent was made illustrious by the sojourn of Bartholomew of the Martyrs, and by visits of Louis of Grenada, its provincial.

In 1834, the religious were expelled, and later the con-
REV ÉMILE MIEL, C. M.
1822-1896
vent and residence were purchased by the Infanta Dona Isabella Maria who bequeathed the residence to the Sisters of the Third Order of St. Dominic; the convent, to the Sisters of Charity and the Missionaries, who took possession of it in 1860; Rev. Francis Fougeray was Superior and Visitor.

When the French Sisters of Charity, with the exception of those of the St. Louis Hospital, were recalled from Portugal to France in 1862, the spiritual direction of the Missionaries being no longer required, the house of Bemfica was closed. The good works of the Sisters and of the Missionaries were, however, resumed at a later period.

In 1877, the Sisters opened an orphanage and, in 1888, the Priests of the Mission established a novitiate or intern seminary and school. These continued until 1896. From that epoch, the seminarians and students were sent either to Paris or Dax. In 1898, at Bemfica, the Visitor opened an apostolic school which was afterwards transferred to the house of Arroios, April 1, 1902.

At present (1905), the house of Bemfica is a summer resort for the Missionaries of St. Louis. Superiors of the house of Bemfica: Rev. Francis Fougeray, Superior and Visitor, 1860-1862. Rev. Alfred Fragues, Superior and Visitor; October 9, 1900-1902.

§ 4. Saint-Fiel (Sao Fiel).

Preparatory Seminary. 1860.

Saint-Fiel is a hamlet of the parish of Louriçal do Campo, canton of San Vicente de Beira, in the district of Castello Branco, diocese of Guarda. It is situated between the two railway stations of Castello Novo and Lardoza, about half way on the line from Abrantès to Guarda.

From an investigation by the government (See La Question des Sœurs, p. 265) the foundation of this house of
education at Saint-Fiel, was the personal undertaking of Frei Agostinho Annunciação (Brother Augustin of the Annunciation). Thirty or forty orphan boys were to be received for professional training. This house was placed under the invocation of Saint-Fiel, whose relics are kept in the same establishment. The building was begun in 1853, but in 1858, a fire put a stop to the work.

An appeal was made to the Priests of the Mission, and the following was written January 30, 1861, by Rev. Michel Sipolis, who had been sent to assume the direction.

"We arrived at Saint-Fiel, on the eighteenth of last September. The establishment was just recovering from the terrible fire of August 1858, which destroyed every thing. The house was deserted, in fact it was uninhabitable, having neither doors nor windows. The orphans and persons in charge, resided at the village of Lourical, in a large house belonging to the brother of Brother Agostinho. We, however, took up our abode in the "Monastery" just as it was, and the numerous workmen began the most urgent repairs. After three or four days, the orphans were able to take their meals at the seminary, and the sisters were given charge of the kitchen. The dormitory was ready only on November tenth; up to this date, our dear little Portuguese were really externs. As soon as I could accommodate them in the house, I assumed the direction, and, ever since, my day is a series of onerous duties. From the morning until mid-day, I have three different classes: moral theology to two students, philosophy, and French. In the afternoon, dogmatic theology, and Portuguese. Father Antonio, my only collaborator, has two Latin classes, one in the morning, the other in the afternoon; and that is all he is able to do for the children's instruction. He spends the remainder of his time in the confessional. This good Father Antonio is a very holy priest, of no ordinary sanctity; but he is sixty-one years of age, of fee-
ble health, with an excessively kind heart, and the most negative dispositions when there is question of temporal cares. I was forced to assume the whole external administration, which has made no slight demand upon my time, as there are no less than thirty-four workmen in the masons, house, locksmiths and carpenters.

"The good Father Antonio gave freely to these people nearly all the money they demanded for their work. The house has thus been robbed by each in turn, according to his cunning. Very soon I was obliged to dismiss the head locksmith, and the masons went away of their own accord. These good people had already received almost the whole of the amount agreed upon (the undertaking was by contract) and two thirds of the repairs were yet to be done. I have kept only a few workmen. Brother Agostinho, who has just arrived, approves of this arrangement."

The few details about the duties of the Priests of the Mission, show how, from a merely professional school, a small seminary was gradually being formed. The aforementioned report gives further information concerning the year 1862. We read: "The inmates of the establishment number forty-five orphans, a professor of grammar and Latin, a professor of the primary course, and nine other persons employed in the service of the orphans; a locksmith, carpenter, five Sisters of Charity, and their Director, Rev. Father Clauset, of the Congregation of the Mission at Paris.—After the fire no other orphans were admitted.

The course of study comprises Latin grammar and primary instruction; all the professors have their diplomas registered at the civil government district."

The work continued until 1862.

The establishment was directed by Father Sipolis (1860), and Father Clauset (1862).

At present (1905), the buildings are occupied by a Jesuit college with more than two hundred students.
§ 5. Funchal (Madeira Island)

Chaplaincy of the Hospital. 1861.

Madeira Island is situated about four hundred twenty miles southwest of the coast of Portugal, and three hundred sixty miles west of the African continent.

This island was discovered by Portuguese navigators, in 1419. The name was given on account of the vast forests of timber with which it is covered: the word madeira in Portuguese signifies woods. The island is thirty-five miles long, and twelve miles broad. Funchal, the capital, reaches out in a southern slope towards the bay, which harbors a great number of trading vessels from Europe, America, and Southern Africa. Steamers make the trip from Lisbon to Funchal in forty-eight hours. In all seasons, the climate of Madeira is delightful, and it is a popular resort for persons suffering from pulmonary diseases.

The population is about thirty thousand. Funchal is a bishopric.

A hospital, bearing the title Hospice de la Princesse Dona Amelia (of Braganza) was founded July 10, 1853, by the dowager empress of Brazil, Duchess of Braganza, in memory of her daughter the virtuous Princess Dona Amelia. The hospital is exclusively for chronic consumptive cases.

It was at first temporarily established in a house of the city. The present edifice was afterwards erected, and the first patients were admitted February 4, 1864.

The hospital is most advantageously situated; it is built on an elevation of Funchal overlooking the bay. The gardens, grounds, and buildings cost two hundred thousand dollars. The empress having died before endowing this work, left it to her sister Josephine, Queen of Sweden, who inherited the immense fortune of the princess. Josephine died in 1876. The endowment amounts to two
hundred thousand dollars, covering the expenses of the hospital. The buildings and gardens have now (1905) become the property of King Oscar of Sweden.

The number of beds was at first twenty-four; on December 1, 1877, the administrative council raised it to thirty-four. Resources having been diminished, the number of patients was consequently reduced.

The Missionaries came to Funchal with the Sisters of Charity, who have charge of the hospice for tuberculosis. This was in 1861. They must exercise the ministry for the sisters, the sick, and the other works which in the course of time may be added to the principal work.

The conditions for the lodging and maintenance of "at least two priests of the Mission" are laid down in the treaty of 1878, a modification of that of 1861.

To the principal work have successively been added these secondary works:

1. Religious instruction to the five hundred boys or girls who attend the day school.
2. Chaplaincy for an orphanage of sixty young girls.

Without any obligation towards the hospice, the Missionaries, according to circumstances and the desire of the bishop, have taken charge of the following works:

1. Direction of the Ladies of Charity, and the Altar Society;
2. Direction of the Children of Mary, (day scholars, six hundred; divided into two groups);
3. Special retreats, either to the Ladies of Charity, or to the Children of Mary;
4. Confessions of externs in the chapel of the hospice;
5. Catechism, confessions, and direction of the Archconfraternity of Notre Dame de Lourdes, in the chapel of Notre Dame de Penha de França, episcopal residence (daily service);
6. Missions preached in the diocese, when the Lazarist
Missionaries find it possible and external circumstances permit;

7. Religious succor (annual retreat, ordinary confessions) to religious communities of the city, at the desire of the bishop. There is no income from these numerous works, not even collections or alms. It is to be regretted, moreover, that the chapel is too small,—about thirteen feet wide, it was intended only for the sick.

The heads of this house were:

Rev. Charles Francis BERTRAND, Superior; December 31, 1861.

Rev. Francis Fougéray, Superior and Visitor; May, 1862.

In 1862, came the first interruption. In consequence of events at Lisbon,—events to be noted later on, both Missionaries and Sisters left Funchal. Circumstances being modified, this work was recommenced in 1871.

At the head of the house we find:

Rev. John Baptist PEMARTIN, Superior; October 7, 1871.
Rev. Ernest SCHMITZ; April 17, 1874.
Rev. Etienne ESTANAVE, Superior; November, 1874.
Rev. Albert DOGÉ; February tenth, to September 1875.

A second interruption then took place.

The Missionaries, whose ministry was not considerable, left Funchal, but the Sisters of Charity remained there; Rev. George Monteiro, afterwards pastor of the parish of Campanario, a secular priest of Funchal, was chaplain.

Later on, the Lazarist Priests resumed the chaplaincy of the hospice; and divers other works, as aforementioned were included in their religious ministry.

List of those who governed this house, during the period from 1878 until the present date (1905):

Rev. Ernest SCHMITZ, Superior; March 22, 1878.

Rev. Pierre VARET; Superior; September 22, 1880.
Rev. Léon-Xavier Prévot, Superior; February 8, 1892.
Rev. Pedro Pinto Leitao, Superior; January 8, 1895.
Rev. José-Marie-Luiz Garcia; March 8, 1897.
Rev. Victor Boulland, Superior; September 8, 1898.
Rev. Ferdinand Allot, Superior; August 31, 1900.
Rev. Victor Boulland, Superior; June 8, 1901.
Rev. Ferdinand Allot, Superior; July, 1903.

§ 6. Lisbon; Rego.
Church; House of Refuge. 1862.

On the printed catalogues of the personnel and the establish­ments of the Congregation of the Mission, in the years 1875, 1876, we find mention made of the house of Rego, residence of two Missionaries, Rev. Joseph Gonçal­ves and Dominic Henriquez, with this indication of the works: "Church and Refuge," and 1862 given as the date of the opening of the establishment. The Rego is a locality in the suburbs of Lisbon, between Bemifica and Arroios.

We find there an ancient convent become a Refuge for Servites, of whom Father Henriquez was the director and the chaplain. Later on, a charitable person who gave hospitality presented him with a house near by, where he afterwards lived.

He bequeathed this house to the Congregation, and Father Miel made further acquisitions from the surrounding estates. In 1902, the Servites were transferred to another monastery and the government transformed their house into a large hospital for persons suffering from tuberculosis (1906). There are now at Rego two adjoining houses where the Sisters of Charity are established: 1. a Children’s hospital and 2. a free parish day school (eighty pupils) and a workroom (thirty young girls.) These houses belong to the Congregation of the Mission. The one used for a school was purchased by Father Miel for five thou­
sand dollars. The expenses of the hospital are defrayed by a charitable association; the other work is left entirely to the sisters, who find the resources necessary for its maintenance.

§ 7. Santa Quiteria, near Felgueiras.

Rev. Bernard Pader, Priest of the Mission, who was sent to take the direction of this work, on September 16, 1868, wrote: "I left Dax for a new house offered us in Portugal. I sailed from Bordeaux and after a short stay at Lisbon, I set out for Santa Quiteria, a chapel of the parish of Margaride, Concelho of Felgueiras, district of Braga, diocese of Braga. I arrived here on the tenth of this month.

"Here is the history: A good priest, now fifty years of age, accustomed to give missions, and this with fruit and much edification, had a house built on a somewhat extensive plan, near the chapel of Santa-Quiteria. His intention was to make it over with the furniture and several lots of ground which he owned to some missionary priests. "He addressed himself to our Congregation; his offer was accepted, and I am here in company with the founder, now our confrère, Father Gonçalves, and two postulants. Some priests who occasionally accompanied Father Joachim Jose Alvarez de Moura (this is the name of the founder) on missions have petitioned to be received into our Congregation." Father Bernard Pader, a native of the diocese of Auch, in France, a highly distinguished and most enlightened Missionary, died at Santa-Quiteria in 1871.

The work soon began to prosper. We give a few extracts from items gathered eight years later:

"This establishment is a college to which is annexed a pilgrimage of Santa-Quiteria, Portuguese martyr, whose legend is quite extraordinary, and to whom the country
SANTA QUITERIA (Portugal)
Pilgrimage; College of the Vincentians
people have great devotion. Rev. Joaquin Alvarez de Moura (born in 1815, received into the Congregation in 1868), who is now our confrère, in donating the house which he owned beside the pilgrimage, has also caused the pilgrimage to be included, not as regards the proprietorship, for the church and the surroundings belong to a confraternity, but only concerning the service of the church where we must say Mass daily, and hear the confessions of the pilgrims.

"There are numerous confessions; not a day passes on which the Superior and the other Priests of the Mission have not some to hear, and often the number of penitents is by no means small.

"As to the college, it is situated on the same mountain with the church, only a few hundred paces away, in a magnificent position, with a mild climate and excellent air. Although the situation is rather isolated and we must go quite a distance to secure provisions, there is not much difficulty about the matter as the roads are good. This college has already acquired a high reputation, and from the outset, for the examinations which, for the liberal professions replace the baccalaureate, we have received all the students who applied for admission. We began in 1868, with seven or eight students and now (1874) there are ninety-two, and there would be more if we had accommodations for them.

"All these students, with the exception of two, pay for their tuition one hundred dollars, not including the extra courses, and we have no day scholars. This explains how Father Varet, the Superior, was able with these resources alone to enlarge the house to more than twice the size without incurring any debt; although he is still building a large wing, making cash payments to the workmen and for the materials, far from owing any one, there is a sur-
plus remaining over and above the amount he spends. At
the opening of school he will be ready to accept one hun­
dred students and more. We shall then be able to complete
the plan of the college which will be in the form of a per­
fect square and will present a fine appearance. The mate­
rial situation is good; the same may be said of the moral
situation. The institution has won the confidence of the
public. The students are animated by a very good spirit
both as regards piety and their deportment; they would
not suffer in a comparison with our best preparatory semi­
naries.” A portion of the present estate was bought by
Father Varet.

The venerable founder of the work, Joaquin Alvarez de
Moura, died in 1881. By his will he bequeathed all his
property to the Congregation of the Mission.

It was then thought, no doubt, that the missions might
more surely prosper, to transfer the work of the college to
secular priests, in order that our whole personnel might be
employed in preaching. Father Fiat, the Superior Gener­
al, in his circular of January 1, 1879, alluded to this
transformation of the establishment; it was not, however,
permanently carried out. We resumed almost immediately
the direction of the college, and thenceforward it pro­
duced most consoling results. An apostolic school for the
Congregation has been added; a special building is reserved
for the work. This school, thanks to the college, is in a
thriving condition; the younger students follow the college
course; the studies for the higher course will be made in
the house of the Visitor at Lisbon.

There are now one hundred students in the college (1905).
In 1886, Father Fragues had the façade of the edifice
built, and in 1895, pipes were laid, which bring us whole­
some water from a very abundant spring about two and a
half miles from Santa Quiteria.

The missions have been opened with great success (1906).
The Chapel of the Confraternity is much frequented; the people from the neighboring parishes come in large numbers every Sunday.

The Sisters of Charity have also flourishing works at Santa Quiteria; they lend their generous and devoted concurrence to the Missionaries. The following will give an idea of the prosperity of the divers works: Children of Mary, five hundred sixty; Christian Mothers, four hundred; Work of St. Joseph for men, three hundred fifty.

List of Superiors of the House of Santa Quiteria:

Rev. Bernard PADER, July 3, 1868;  
Rev. Peter VARET, February 27, 1871;  
Rev. Joachim ALVAREZ DE MOURA, March 27, 1877;  
Rev. Albert RIVIÈRE April 11, 1882;  
Rev. Alfred FRAGUES, September 17, 1883;  
Rev. Peter LEITAO, October 5, 1897.

§ 8. Torres Vedras
St. Joseph's College, 1873.

Torres Vedras, a city of five thousand inhabitants, belongs to the district of Lisbon, being about twenty-five miles from this capital. It is the chief section of a concelho or district; a railway connects Lisbon with Figueira da Foz. The city was formerly fortified; it is nine miles from the sea-coast. We shall now acquaint our readers with the opening and the successive events that form the history of St. Joseph's College during its brief existence.

The worthy religious of the Order of St. Francis, Father Augustin of the Annunciation—the same who had petitioned for the Priests of the Mission for Saint Fiel having received funds destined for the foundation of a College at Torres Vedras rented an ancient convent belonging to an individual of that city with the promise of purchase in twenty years, as the immediate sale could not be effected. The house was in a dilapidated condition, having only one
presentable room, in which the freemasons had held their meetings; with this exception, the building had neither doors nor windows. On taking possession, Father Augustin repaired, as far as possible, the first story, leaving the ground floor just as he found it, entirely bare and uninhabitable. This first story was ill-adapted to the purposes of a college; one large apartment, however, could be used as a dormitory, whilst the remainder consisted of a long corridor into which opened a number of very small rooms, the ancient cells of the monks. The students took their recreation on a terrace unprotected from the sun or rain.

The college thus founded by Father Augustin with the concurrence of his nephew, Father Sebastian, one secular priest, and two lay professors, did not prosper; debts soon accumulated.

At this juncture, with the consent of his nephew, Father Augustin began to negotiate for the transfer of the college to the Priests of the Mission. It is to be regretted that the Superiors did not persist in their refusal, as they had at first declined. The offer was, however, finally accepted in the year 1872.

Father Roume, Priest of the Mission, was appointed to the temporary direction of the work. Shortly afterwards, as the German Lazarists were banished from their country by the laws of the Kulturkampf, the Superior General, Father Etienne, sent three of them, Fathers Duplan, Schmitz, and Franzen, with four coadjutor brothers, to the college of Torres Vedras. Father Duplan was appointed Superior, October 1873. All set earnestly to work. Father Duplan played the harmonium and taught the children to sing. Everyone was charmed with the music, and soon after the military authorities with the soldiers began to attend Mass every Sunday, in the college chapel. The students became very fond of the Lazarists. From a material standpoint, however, there were many
embarrassing conditions. In 1774, when Father Nicolle, Priest of the Mission, came from Paris, for a visitation, there were at the college of Torres Vedras thirty students, ten or twelve of whom had been received gratuitously.

To secure this good work, Father Augustin had intended to make over a certain amount of money, with some property bequeathed by Lady Fatella. Unfortunately, the accomplishment of his purpose was delayed, and he died March 18, 1874, almost suddenly, without having taken any decisive measures: his whole fortune passed into the hands of his nephew, Don Sebastian, whose views were very different from those of his uncle.

The Priests of the Mission left the college of Torres Vedras in August, 1874. They went to Lisbon (Marville), whither the majority of their former students followed them.

The Superiors of this establishment were successively:

Rev. Eugene Roume; 1872.

Rev. Charles Duplan, Superior; November 6, 1873.


College. 1873.

Marville is a hamlet in the suburbs of Lisbon, to the northeast of the centre of the city, about two or three miles from this centre, not far from the banks of the Tagus, and from the station Poço do Bispo near the railway of the East. Tramways run also from Lisbon to Poço do Bispo.

The property for the college was purchased by Father Miel from Sister Revel. The Portuguese sisters had a small house and some property there. Father Miel added to this property and converted it into the summer home of St. Louis.
The house of Marville was opened after the college of Torres Vedras was closed, in 1873. About this time the School of Sacred Music was begun.

In 1882, it became necessary to resume the direction of the college of Santa-Quiteria: thither was transferred the personnel from the house of Marville, which at present (1905) is occupied by tenants. Superiors of the house of Marville:

Rev. Charles Duplan, 1874;
Rev. Francis Bouquier, 1875;
Rev. Peter Varet, March 27, 1877;
Rev. Leo Xavier Prévot, 1881.

§ 10. Funchal (Madeira Isle).
Seminary, 1881.

When in 1881, Mgr. Barreto, bishop of Funchal, confided the direction of his seminary to the Priests of the Congregation of the Mission, remote and honorable remembrances might have been awakened. More than a century previous relations of the same nature had existed between the then bishop of Funchal, Mgr. Gaspard Alphonse da Costa Brandão, born at Villa Cova, diocese of Coímbra, ancient professor of the University, and the Superior General, Father de Bras.

Indeed, in date of January 1, 1758, Father de Bras wrote (Circ. vol. I. p. 604): "The Bishop of Madeira Isle, full of zeal for the training of his clergy and holding the Missionaries in the highest esteem, desires to have two of them for his seminary. As there was no fixed object for the foundation and because of the difficulty of the service, we for a long while refused; but at length we were forced to yield to the earnest and repeated entreaties of this holy prelate. Our confrères, Fathers de Reis and Alasia, set out from Lisbon, July thirtieth, and on August fifth arrived at Funchal, cap-
ital of the Isle of Madeira. There, they are lodged in the episcopal palace, whilst waiting until the new seminary is built, the old one being too much dilapidated. In the meantime, on Sundays and festivals, they assemble all the clerics in one of the chapels of the palace for the ecclesiastical conference, and they will give the retreats for the ordinations, in a hermitage at the gate of the city, a very convenient location and which, being entirely at the disposal of the bishop, may probably be selected as the site for the new seminary. The cordial reception extended to our confrères, and the confidence manifested towards them both by the clergy and the people, encourage them to hope that their labors for the glory of God and the salvation of these islanders may be crowned with success.”

Two years later, Father de Bras wrote (Circ. of 1760): “The two Missionaries who have passed over to the Isle of Madeira exercise with benediction all the functions of our Institute. The bishop honors them with his confidence, has them accompany him in his visitations, and he has charged Father Alasia to give, publicly, lessons in theology to the ecclesiastics of the island.”

And in 1761, the Superior General, Father de Bras gave still more interesting news (Circ. of January first): “Our two confrères who passed over to the Isle of Madeira continue to be employed there with zeal and benediction seconding the pious intentions of their holy bishop. In July, 1759, they embarked on a large vessel to go and give missions in the island of Porto Santo. The voyage although short, was rendered so perilous, by the ignorance and unskilfulness of the captain and the sailors, that they narrowly escaped shipwreck. The mission despite the intense heat of the weather was fruitful in results. Several families at mortal enmity were reconciled, and nearly all the inhabitants went to confession during the mission. Thus did our confrères continue their labors until January;
and last April, Father Alasia wrote from Funchal, capital of the Isle of Madeira that in order to carry out the projected plan and the determination of the bishop, he expected to embark again in the following June to give missions in the adjacent ports. Everywhere the common people are in lamentable ignorance, and the climax of this misfortune is that the greater number of the priests are far from being capable of instructing the people, since they would themselves need to study the Christian Doctrine. Whereupon, we borrow, weeping, this beautiful passage from St. John Chrysostom: *Multi sacerdotes, pauci sacerdotes; multi nomine, pauci opere,* which calls for our fervent prayers, that our supplications may aid our confrères in their arduous labors."

However it appears that this was not a permanent establishment: in 1768 the Provincial Visitor of Lisbon recalled these Missionaries from the Isle of Madeira: he needed them for the continent.

In the nineteenth century, as we have said, the Priests of the Mission returned to Madeira; they occupied themselves with the religious care of the sisters and the sick at the hospice. They also assisted in other works for which aid was solicited from them. Thus, during the scholastic year 1878–1879, Father Schmitz, Lazarist, Superior, of the Hospicio D. M. Amelia, at the request of the archbishop, went occasionally to the seminary as examiner and confessor, and every Saturday evening he gave a spiritual conference there.

The following year Father Schmitz was asked to give lessons in French in the seminary, and his confrère, Father Prévôt, to teach the class of philosophy.

Discipline well maintained, and a direct but constant vigilance are the elements necessary for the prosperity of an educational establishment: but these require that one be entirely devoted to the work with which he is entrusted.
The venerated bishop of Funchal calculated that in addressing himself to the Priests of the Mission he would secure these elements of success for the work of the seminary; and in May 1881, a contract was entered into between the bishop of Funchal, Don Agostinho Manuel Barreto and Very Rev. Anthony Fiat, Superior General of the Congregation of the Mission, by which the prelate confided the direction of his seminary, subject to his authority, to the Priests of the Mission (May fifth).

This seems to be the place suited to the reproduction of an historical note on the seminary of Funchal published in the journal of this city Diario de Noticias of August 4, 1905. We are indebted for the translation of this text to the courtesy of Father Palaysi, Lazarist Missionary, connected with the religious service of the hospice Dona Maria Amelia.

**FUNCHAL; DIOCESAN SEMINARY**

"By a decree of the eleventh of last month there has been granted temporarily, until this concession be ratified by the Legislative Houses, the edifice of the suppressed Convent of the Incarnation of Funchal and its inclosure, to install there the diocesan seminary, thus revoking the decree of June 20, 1895, which had granted the same inclosure to the Work of St. Joseph (Salesians).

"With the help of some documents to which we had access through the special favor of Canon Antoni Homem

1. June 11, 1905. To acquire its full force, this decree must pass the Houses, thence comes the "provisionally" of the tenor of the decree.

2. A long building of a single story, surrounded by extensive lands. It overlooks the city and the bay; the view is magnificent, very salubrious; situated in the northeast section of the city.

3. Workshops of Dom Bosco. But this work was never installed there. There is now only the embryo (seven boys under the care of a lady). The government also allows some poor families to find lodging there."
dé Gouvea, and Rev. Ernest Schnitz, we have arranged some notes relative to this establishment of instruction and education, founded for students destined for the ecclesiastical service; it is from these notes that we have compiled the present article.

"A royal letter of September 20, 1566, ordered the opening of the seminary of this diocese. Don Sebastian was reigning at the time. The undertaking was carried out under the name of (Collegio Real do Seminario) only by the seventh bishop of this diocese, Don Luiz de Figueiredo de Lemos, who governed the Church of Funchal from 1585 to 1608.

"Twenty years elapsed from the concession of the permission until its realization.

The endowment of this establishment was three hundred forty-five thousand reis annually, for the maintenance of the rector, of twelve students, and the personnel for service. In 1740, however, from the incumbency of the prelate Don Fr. Joao do Nascimento, the amount was increased to five hundred thousand reis.

"Beside the seminary the episcopal palace was built for the residence of the prelates who had heretofore lived in private houses.

The text of the Saudades da Terra informs us that the episcopal residence of the bishops of Funchal was (at least for some time) in Rua Direita, one of the most ancient streets of the city.

December 17, 1738, Canon Manuel Affonso Rocha, bedridden, probably by the illness that caused his death, sum-

1. Priest of the Congregation of the Mission, present vice-rector of the seminary; the bishop and the rector.
2. Royal College of the Seminary.
3. I do not know what the value of the real was at that time, but now it is considered of the same value as 200 reis—1 fr.
4. Portuguese poetry.
moned a notary and, in presence of the bishop Don Jeronimo Fernando, declared that he had commenced a monastery destined for religious, either men or women; but that the monastery not being fitted for this end, he now placed it under the “administration and protection” of the present incumbent and his successors, provided that some Masses be offered for his soul, and furthermore, that were the monastery to serve for religious women, two ladies of his family might be received.  

“All the terms were accepted. But, as the founder of this projected pious house left no rents to secure its maintenance, the monastery was never opened. Some relatives of the founder, with the authorization of the bishop resided there for half a century (1647-1697). Thereafter, the bishop, Don José de Sousa de Castello Branca, thought it expedient to transfer the small seminary near the palace to the New Monastery (Mosteiro Novo); which was accordingly done. From that time the two edifices together were used as the episcopal residence. There were, in all, five apartments in the palace.

“Meanwhile the installation of the seminary in the “New Monastery” was not considered a permanent arrangement; indeed, although we have not had leisure to make any research as to the date on which it ceased to be used as a seminary, we have found a document in which a Missionary who was a resident of this island for ten years, mentions the fact that he had gone, in 1760, to the
Hospicio de S. João da Rabeira to give the spiritual exercises to the ordinandi. The year following, the same exercises were held at the Colegio de S. João Evangelista whence the Jesuit Fathers had already departed. Eighteen years later, Queen Dona Maria I. gave this same college for a diocesan seminary, endowing it at that time with many rents for its maintenance.

“We come, at length, to the year 1788, during which the bishop, D. José da Costa e Torres governing the diocese, the seminary was opened in the ancient, aforementioned Mosteiro Novo, probably under the title of Real Seminario de Nossa Senhora do Bom Despacho 1 which it now bears. “We shall add that the earthquake of April 1, 1748, reduced the episcopal palace to ruins; it was then that it was proposed to the government to build a new house on the site named Terreiro da Se 2 which corresponds to the present Praça da Constituição, or “Place of the Constitution.” The proposition was not accepted, but the rebuilding of the ancient palace was authorized.

“With the modifications which the present bishop has introduced in the rules of the seminary — one of these reforms being the installation of the preparatory course in a locality independent of the college course — the dimensions of the said establishment became insufficient, and two lots of ground were annexed, the one contiguous, the other opposite.

It is from the ancient Rua do Mosteiro Novo, recently baptized Rua de Julio da Silva Carvalho, that the seminary will be transferred to the ex-convent of the Incarnação, conformably to the aforesaid decree of June eleventh.”

Such is the history of the seminary of Funchal.

2. Terreiro da Se, Place of the Cathedral (Se, Sedes, Cathedral.)
It includes the grammar course and those of philosophy and theology, that is to say, students of the preparatory seminary, and likewise students of the ecclesiastical seminary.

At present five canons have charge of the classes. The direction, both spiritual and disciplinary, is in the hands of the Priests of the Mission, who give also some of the secondary class instruction and are called upon occasionally to fill the professorship of philosophy or theology.

Father Schmitz has the legal title of professor of history. He has organized in the seminary a museum of natural history, and especially of ornithology which is highly appreciated.

During the vacations, the Lazarists of the seminary often give missions in the divers parishes of the island.

The Superior has the title of vice-rector, the bishop himself being the rector.

There have been at the head of this work:

Rev. Ernest Schmitz, Superior; January 2, 1881.
Rev. Leo Zavier Prévot, Superior; September 30, 1898.
Rev. Ernest Schmitz, Superior; September 27, 1902.

§ II. Amarante.

College of St. Gonçalo. 1892.

Amarante is an ancient city of Portugal twenty-eight miles northeast of Porto, and about nine miles south of Felgueiras, where we find the college of Santa Quiteria.

The college of the Priests of the Mission was founded at Amarante in 1892. Doctor Antonio Candido da Costa, priest, procurator general of the crown, and peer of the kingdom, desirous of rendering service to the small city of Amarante, his birthplace, conceived the idea of founding there an educational institution. He conferred on the sub-
ject with the Superior of the College of the Lazarists, then Father Fragues, to whom the government issued the grant of the materials of an old abandoned bridge. The building was begun upon an appropriation of land made by the municipal Council: nearly half of what was required for the construction was furnished by the material from the bridge, and a fine house was built.

This was a boarding school for the students who had intended to follow the college course in the city. The want of personnel precluded the continuance of this work which, until 1894, was considered an annex of the college of Santa Quiteria.

The Superiors were:

Rev. Francis Xavier Louison, 1894.

Rev. Louis Boavida, 1895.

§ 12. Lisbon; Arroios

Residence; Apostolic School. 1902.

Arroios, in Portuguese, means streams;” it has been conjectured that formerly some streams of water flowed towards the city from the quarter which bears this name.

Arroios was part of the suburbs of Lisbon; it is to the northeast, and a little over a mile from the centre of the capital. Tramways run to this quarter.

In his circular of January 1, 1902, Father Fiat, Superior General, wrote: The Visitor of the Province of Portugal has quite recently opened in the city of Lisbon a new house, the gift of an illustrious benefactress, the Duchess of Palmella. It was the house, No. 38, calçada d’Arroios.

Father Fragues, Provincial Visitor thought it would be preferable to have the two offices of chaplain of Saint Louis-des-François, and that of Visitor, distinct one from the other; he had at first simultaneously filled these offices. He had a successor appointed for the church of St. Louis, and he set about finding a residence for the Visitor.
He would have chosen the house of Rego; but the Sisters of Charity have organized flourishing works there. It was then that the Duchess of Palmella, who is deeply interested in the works of the sisters at Rego, purchased the property, calçada d'Arroios, put up for sale by the Marquis of Funchal. She there generously established the Priests of the Mission.

In this beautiful residence the Visitor, Father Fragues, opened the apostolic school for the Congregation of the Mission in Portugal.

The hygienic advantages and the favorable situation of this house conduce greatly to the health of the students. The population is rapidly increasing and the prospect is that great good will be effected in the centre of this section of the suburbs of Lisbon.

Superior: Rev. Alfred Fragues, 1902.

These few items of information on each house furnished us with the occasion of making mention of the principal events which interest the Province of the Congregation of the Mission in Portugal, from 1857 to our own day.

In 1901, a law was published in Portugal requiring that religious Congregations present a petition for authorization. The Priests of the Mission submitted to the government a petition for approbation of the “Statutes of the Association of Secular Priests of the Mission of St. Vincent de Paul.”—This petition was favorably received and the approbation was granted by decree of the government in date of October 18, 1901, and published in the Diario do Governo of October twenty-first, of the same year.
SUPPLEMENT

THE SISTERS OF CHARITY OF ST. VINCENT DE PAUL
IN PORTUGAL.

It would doubtless interest the reader to have some few points of information upon the existence in Portugal, of the Company of the Sisters of Charity, founded, like the Congregation of the Mission or Lazarists, by St. Vincent de Paul.

Space limits us to a few notes. We shall first mention the general events of the Province of the sisters, and then give some items on the divers establishments.

ARTICLE FIRST
GENERAL EVENTS

We distinguish three periods of these events from 1819 to our time.

First Period.—THE ANCIENT PORTUGUESE SISTERS
(1819-1857).

An historical note, drawn up in 1861, summarizes exactly the history of the Portuguese Sisters, as follows:

“The establishment of the Sisters of Charity in Portugal may be traced to the year 1819. By a decree in date of April fourteenth of that year, King John II., authorized the foundation at Lisbon, of the Company of the Sisters of Charity of St. Vincent de Paul.

“Agreeably to the terms of the decree, the Company of the Sisters of Charity was founded in Portugal “according to the Rules and the directions laid down by St. Vincent de Paul,” viz; in the normal conditions of union with the Mother House, and of submission to the Superior General of the Congregation of the Mission as required by these same Rules and directions. In accordance with these con-
ditions the new community was formed under the authority and the direction of the Superior of the Portuguese Lazarists as delegated by the Superior General.

"The Portuguese Sisters of Charity therefore, like those of all other countries, were, from the outset, united to the general Community and by no means constituted a separate branch.

"Earnest solicitations were several times renewed for French Sisters to train those newly-received to the virtues and the duties of their vocation. Unfortunately, the Mother-House could not at that time favor these demands; but this circumstance in no wise affected the dependence and subordination of the Portuguese community in regard to its lawful Superiors."

In 1834, the law suppressing communities put an end to the Congregation of the Lazarists in Portugal. The Sisters of Charity soon realized the sad consequences of this condition of things: they were now to encounter a series of difficulties.

"The Portuguese Sisters persevered in their dependence upon the Mother-House, until 1838; during that year, led astray by evil counsels, they resolved to withdraw from the authority of their legitimate Superior, and to transfer their obedience to the Patriarch of Lisbon. This action, so grave in its results, was not accomplished without repugnance on the part of the sisters, and those who had advised the step, believed it necessary, in 1839, in order to calm the remorse of these good sisters, to solicit from the Pope a Brief authorizing the separation. The Brief was granted, but it was conditional: the authorization was but temporary and only inasmuch as present circumstances would continue to exist (ad tempus, per durantibus circumstantiis.—See La Question des Sœurs, p. 33). Be that as it may, the Portuguese sisters thenceforth lived separated from the general Com-
munity, and under immediate obedience to the Patriarch; but this act of rebellion, to borrow the expression by which later on they themselves qualified it in a document since made public, did not promote their happiness or success. Their Company, although not included under the law which suppressed the convents and prohibited the reception of novices, whilst it enjoyed the favor of the most eminent personages, fell nevertheless into the misery of a useless and inactive life. On the arrival of the French sisters in 1857, as was stated by the Patriarch in one of the documents which he published, the Portuguese Institute, like a branch separated from the vine, had withered and become dried up, and had so fallen into decay that it no longer responded to the end for which it had been established. The poor sisters recognized this, and they regarded the state of humiliation to which they were reduced, as a chastisement from Almighty God for having separated themselves from the Family of St. Vincent.

“Hence, when Father Etienne, Superior General of the Congregation of the Mission and of the Daughters of Charity, came to Lisbon, in June, 1857, to arrange matters for the French Sisters, they eagerly addressed their solicitations to the Patriarch of Lisbon that he might authorize them to place themselves once more under obedience to their lawful Superior, which petition the eminent prelate immediately granted. Thus was their return to the obedience which they owed to their natural Superior brought about.”

II. PERIOD.—ADVENT OF THE FRENCH SISTERS; THE WORKS, THE DEPARTURE (1857-1865)

Concerning this period, much information may be found in the work already mentioned, La Question des Soeurs de Charité en Portugal (in 8, Lisbon, 1862).
The document, of which the opening has just been read, continues thus upon the period which dates from 1857:

"It was in 1857, as has been said, that the French sisters were called to Portugal. As the result of the ravages caused by the cholera-morbus in Lisbon and in its suburbs in 1856, some hundreds of orphans of both sexes were left to the care of the benevolent societies which had undertaken to succor these innocent creatures. Then it was that the Society for the protection of orphans, founded by Her Majesty the dowager empress of Brazil, Duchess of Braganza, with other benevolent societies, petitioned to Paris for French Sisters of Charity to direct the orphanages which they wished to found, and to devote themselves to the sick and to the poor.

"Father Etienne, the Superior General, replied that he would willingly send the French sisters for whom they had asked, but they must previously secure the sanction of the government. Royal decrees in dates of February ninth and April eleventh, 1857, authorized the societies to have the Sisters of Charity brought from France for the direction of the establishments of which they were the patrons. According to the tenor of these decrees, the French sisters are called for the teaching and education of orphan children, for the visitation and assistance of the poor sick, and the other works of their vocation. The same decrees stipulate that the Missionaries and the Sisters will be under the authority of the Superior General of the Mission, in whatever relates to their person and the interior obligations of their respective Institutes, and to the diocesans as to the acts and functions, public, religious and ecclesiastical, conformably to the general rules of the Church.

The French sisters for whom the petition had been sent to Paris, arrived in Lisbon, October 23, 1857, and were cordially welcomed by the whole population. Very shortly afterwards, the works to which they were to devote
themselves were organized with that intelligence and that forethought which charity inspires, and to the entire satisfaction of the benevolent societies which had desired their coming. For some months they peacefully pursued their charitable ministry amongst the poor and the sick; but in May 1858, the revolutionary papers began to attack them with extreme violence." Then the governing minister was Loulé, under whom several measures were taken hostile to religion,—more especially to the Sisters of Charity.

"The downfall of Loulé (March, 1859) put an end to this persecution, and during the entire ministry of the Duke de Terceira, who succeeded him, the sisters were not molested; on the contrary their works took on a rapid development, and the foundation of four new establishments was decided upon.

"The death of the Duke de Terceira and the return of the Loulé ministry in 1860, was the signal for new attacks, on the part of the revolutionary journal. The arrival of other sisters at the end of August seemed to further provoke their clamors."

The French minister at Lisbon was several times obliged to intervene to obtain in favor of the sisters the protection to which they were entitled.

In a conversation, towards the end of April, 1861, Mr. de Loulé, being called upon to explain himself said: "By the protection which the aristocracy accords to the sisters, a feeling of jealousy, which compels our notice, has been aroused against them among the lower classes."

His interlocutor replied: "If in Portugal, the sisters represent the aristocratic element, in France, on the contrary, by their origin and the services which they render; they belong to all that is most liberal and most popular. It is in this way that they have won the sympathies of public opinion."

Finally, for the sake of peace it was deemed expedient
that they withdraw. A French man-of-war was sent to Lisbon and brought back to France the Sisters of Charity, with the exception of four who remained to serve the hospital of Saint-Louis-des-Français. On June 9, 1862, they embarked to return to France, and the Association of the Ladies of Charity was organized to attend during their absence to the works of which they had charge, and to which they had devoted their services. See the narration of these events in the Annales de la Mission, vol. XLIV., p. 553, and Eng. Ed. Annals, vol. v., p. 225.

III PERIOD.—NEW WORKS (1862 etc.)

Gradually has the tempest subsided. God seems to bless new works which are unobtrusively accomplished. These works will be presented in the tabular view which is to be given of the works still existing, as well as of those that have ceased to exist.

ARTICLE SECOND.

DIVERS ESTABLISHMENTS OF THE SISTERS OF CHARITY.

We shall enumerate these houses in chronological order, giving only the date of the opening of each establishment, and indicating the nature of the work. More ample developments would exceed our present limits.

§ 1. Lisbon. Hospicio de Santa-Martha.

Now St. Vincent’s Asylum, St. Martha Street, No. 96.

1819.

After having vainly petitioned the Mother House in Paris, for four Directresses to form the Company of Sisters in Portugal (which the misfortunes of the times would not permit), the Rules of the sisters of Barcelona were procured, and their habit and veil were also adopted.

The Company, authorized in 1819, began its functions in 1822, under the direction of the Priests of the Mission.
In 1824, there were already seven sisters for the service of the infirmaries of the *Casa Pia*. In 1824, thirteen were employed in *St. Joseph's Hospital*, where forty-seven were needed.

The other sisters remained in *rua da Caridade* and thence were dispersed in the different quarters of the city, visiting the sick in their homes, and even nursing them at night. In 1831, the sisters purchased with their savings, *St. Martha's Hospital*, and there installed themselves with their novitiate. Being esteemed by everyone, they effected much good. Having encountered some difficulties, the sisters placed themselves under the immediate care of the Ordinary, the Patriarch of Lisbon, who gave them a Director.

When the yellow fever broke out, there remained, it might be said, but aged or infirm sisters. No aspirant had presented herself. Petitions for sisters were again forwarded to Paris. Profiting by the voyage of Father Etienne to Lisbon, the Portuguese sisters petitioned to be united to the Community.

One of the four French sisters who landed in Lisbon, October 23, 1857 was given to them for Superioress. All worked together in harmony.

The school for the poor children of the quarter, continued until the month of June, 1862. Despite the solicitations which had been made to them, the Portuguese sisters left their country, in order not to be separated from the Community, and went to France where they lived in the Company until their death.

The House of *St. Martha* was closed for ten years. At the request of the Spanish colony, it was reopened in 1872, and became a Spanish hospital, which existed for a short time. The sisters, however, remained in the house and applied themselves, gradually, to the works which are developed there, and which still exist: visits to the poor, a
crèche, orphans, boarders, aged or infirm ladies, and teachers without position.

Now, there are nine sisters employed in St. Vincent's Asylum (1906).

§ 2. Vianna d'Alemtejo.

Asylum, 1852.

By a decree of the government, dated July 3, 1852, the establishment of an hospital of the Sisters of Charity belonging to Lisbon, was authorized at Vianna d'Alemtejo.

The house of Vianna ceased to exist in 1868. (la Question des Sœurs, p. 28.)

After the departure of the sisters, a charitable lady continued their works, a crèche, visits to the poor, and orphans in the hope of restoring them one day to the sisters. She sustained this burden for a long time, but the want of help prevented the accomplishment of her desires.

We have seen above that it was in 1857, that the French sisters arrived in Portugal.

In an account of September 30, 1858, (Op. cit., p. 138), we find this summary of the works of the Sisters of Charity.

"The Sisters of Charity have, in their charge in Lisbon:
The asylum for poor orphans, established at Ajuda;
The private school d'Oeiras;
The private asylum de Cardaes de Jesus.
The school established at Santa Martha and
The asylum dos Anjos.

A relation of the preceding, August thirteenth, gave these further particulars: "There are eighteen French sisters, distributed in the colleges d' Ajuda, Santa-Martha, Oeiras, and Cardaes de Jesus.

The Portuguese sisters residing in Lisbon, number thirteen, distributed also in the divers establishments; five only remain at the house of Santa-Martha, they being far
advanced in age or sick, and incapable of any service.” (Op. cit., pp. 117, 118.)

We have spoken of the house of Santa-Marta; we shall give some information of the other establishments which have just been mentioned.

§ 3. Lisbon; Asylum d' Ajuda.

1857.

The sisters having been called to Lisbon, as we have related, after the ravages of the cholera and of the yellow fever, the orphans, victims of the scourge, who were assembled in the old palace of Ajuda, were confided to them. They were under the protection of the king, Don Pedro, and of the queen, Dona Estephania, who often honored them with their presence.

In the report of March 27, 1862, it is stated that there were thirteen Sisters of Charity employed in the establishment d'Ajuda: three Portuguese, and the others French. (La Question des Sœurs, p. 442.)

§ 4. Lisbon; College dos Cardaes de Jesus.

1857.

In the countries of the Spanish or Portuguese language, the word colegio or college, is used to designate a school, or boarding school, either for girls or for boys.

October 23, 1857, the date of the arrival of the Sisters of Charity in Lisbon, Madam Dupire ceded to them a small orphanage, rua dos Cardaes, No. 108, which she had founded through charity, and which, thanks to the protection of the Marchioness of Ficalho, prospered up to the time of the departure of the sisters.

In the official report of information, September 30, 1858, the commissary, Don José Lacerdo, stated: “Without wishing to cast the least disfavor on the other estab-
lishments, I must say that that of Cardaes de Jesus is a model in its kind, for it leaves nothing to be desired.” (La Question des Sœurs de Charité, p. 139.)

According to the report of information of the month of March, 1852, six French Sisters of Charity directed there the instruction and education of the children. Besides these teachers, there were two children of the establishment, provided with diplomas, who performed the office of monitors. Several of the children were day scholars.

When in 1862, the sisters were forced to withdraw, it was necessary to disband the pupils of the schools of Cardaes, deprived of their teachers. (Op. cit., pp. 415, 443.)

§ 5. Bemfica, near Lisbon. 1858.

The Infanta Dona Isabel Maria (benefactress of the Company from its foundation in Lisbon) purchased an ancient Dominican convent, near her palace, and thither invited the sisters.

The worthy Sister Ville, first Visitatrix of the Province of Portugal, installed herself there with several sisters, who took charge of orphan girls and postulants. In March, 1862, there were ten sisters, with thirty-one little girls. (Op. cit., p. 44).

It was in this establishment, then the Central-House, that all the sisters assembled on June 9, 1852 for the general departure.

This house was reopened in 1877. The sisters direct there in great poverty a small orphanage. Six sisters are now at Bemfica. (1906.)

§ 6. Lisbon; Asylum dos Anjos. 1858.

In Lisbon Her Majesty, the Empress, presided over the society of the infant school for children since 1834.
"A long experience had shown Her Majesty the great difficulty of finding efficient teachers, and the results obtained in these establishments, so beneficial to children, were not very satisfactory. She therefore assembled, in the beginning of 1858, the council of direction, and proposed to have the sisters brought for the asylum dos Anjos (of the Angels), where the place of the teacher was vacant. There was question of trying the method followed by the Sisters of Charity in the ancient establishments directed by lay teachers. Her Majesty the Empress, herself offered to defray the expenses of the voyage and of the installation of the sisters.

"This proposition was unanimously approved, and gratefully accepted. Her Majesty, the Empress, therefore, had the sisters brought immediately, but when they were installed in the infant school dos Anjos, the newspaper war had already commenced."

They had, however, time to establish their methods and to verify the results of them. In his report of September thirtieth, of the same year, the inspector officially designated by the government to study the establishments of the Sisters of Charity and to render an account of them, gave of them this important testimony:

"The asylum dos Anjos as it is conducted by the Sisters of Charity shows in the clearest manner the necessity which the other establishments of this kind (in Portugal) have of the same improvement in order to produce not only the fruits which were in view in the foundation of these asylums, but many other fruits which would render them still more useful to society. In the different asylums, literary teaching, discipline, and education are dragged along slowly, with difficulty, and in a deplorable manner; but in the asylum dos Anjos all is changed since it has been confided to the Sisters of Charity." (Ibid. pp. 139, 140.)
But the word of command had been given. In presence of these hostile proceedings, the Empress resigned the presidency of the work of asylums for children, and the sisters left the house dos Anjos at the end of the same year. (Op. cit., pp. 139, 140, 143, 438.) This was the first house closed in Lisbon.

§7. Oeiras.

Schools. 1858.

Oeiras is a town situated on the Tagus, about seven and a half miles west of Lisbon.

We find Oeiras in the list of the first establishments of the Sisters of Charity after their arrival in Lisbon, 1857. It is indicated as a private establishment, a house of education and instruction. In 1862, at latest, this establishment must have disappeared, at the time of the general departure of the sisters.


School and Hospital. 1858.

Two houses had been opened in the city of Porto. One situated on rua do Villar, had been founded by an arch-deacon of Porto; it was destined for a school for poor young girls. The other was the hospital of the Third Order of St. Francis of Assissium. The members of this Third Order were freemasons.

"When the persecution broke out in Lisbon, against the sisters, it began in Porto. Difficulties went on increasing, and finally the president of the Meza or bureau of administration, wrote to Father Fougeray, Superior of the sisters in Lisbon, to inform him that the assembly of this venerable Third Order had resolved to annul the contract made with the Company of the Sisters of St. Vincent de Paul, regarding the six sisters who were employed in the service of the aforesaid hospital, of the same Third Order."
He added: “Truth requires me to declare to you that, no motive, unfavorable to the sisters, has influenced this resolution; but, it is certain that the general opinion of the brothers of the Third Order is not in favor of the employment of sisters in the service of the Order, and the Meza, which should act according to the opinion of the majority, is obliged to submit to this vote. January 8, 1862.”

The sisters withdrew, this same month, January 25, 1862. They had directed the hospital for four years. The sisters of the school, of rua do Villar also retired, very soon after. (La Questions des Soeurs, pp. 262-264.)

§ 9. Lisbon; Saint Louis Asylum;
Provincial House of the Sisters of Charity.

Now rua Luz Soriano, No. 182.
1860.

On August, 28, 1860, Father Miel, Lazarist Missionary, in Lisbon, in concert with the minister of France, and of the colony, opened a small hospital for the French, not far from the church of Saint-Louis-des-Français, Largo S. Domingos. This work was destined providentially to retain in Lisbon, four Sisters of Charity, at the time of the general departure in 1862.

The limits of the first building, becoming too restricted, the hospital was transferred to an ancient house of the sisters, in the parish of Our Lady of Mercy, rua dos Cardaes de Jesus, No. 108, in the beginning of 1863, thanks to the generosity of the Marchioness of Ficalho, who charged herself with a part of the rent, and did all in her power to advance the work.

There some classes were begun for the children of the colony, and reunions for the Ladies of Charity, and for the Children of Mary were held.

Unfortunately, when the lease had expired, the propri-
etor, without giving warning, rented to other persons, one half of the house; then, to avoid new inconveniences, Father Miel, in concert with the minister of France and the colony, trusting in the help of charitable persons, purchased, in the month of August 1866; the house called Cunhal das Bolas, situated rua do Carvalho, No. 182, now rua Luz Soriano.

The French hospital was installed there, with several classes.

In 1878, the Superioress, Sister Lequette, was named Visitatrix, and the St. Louis Asylum became the Central-House of the Province.

The works developed gradually. The little hospital renders service; the classes are numerous. The sisters also assist the Ladies of the Association of Charity and of the Altar Society.

There are fourteen sisters employed in the St. Louis Asylum.

§10 Lisbon; Hospital da Boa Morte

1860.

The Duchess de Palmella opened, (April 29, 1860) and founded at her own expense, a small hospital for children which she confided to the sisters, and until the end, the results were most consoling.

The departure of the sisters, in 1862, caused much regret, and the house remained a long time closed, awaiting their return. (Op. cit. p. 415.)

§ 11. Sao Fiel

Asylums; 1860.

An asylum was founded at Sao Fiel near Castello-Branco by a worthy man, R. F. Agostinho da Annunciação, with the intention of receiving from thirty to forty orphan boys.
This asylum was intended to train artisans, locksmiths, carpenters, etc.

Dom Agostinho had the sisters brought there in 1860; they were employed in the kitchen and in the clothes-room.

The process verbal of inquiry of March 11, 1862, runs thus: "For two years, there have been in the establishment, five Sisters of Charity from Lisbon: three French, and two Portuguese. Her Royal Highness, the Infanta Isabella Maria, seeing that the appeal for sisters, for the establishment d’Ajuda had produced the best results, thought to endow the orphan boys of Sao Fiel with a like blessing.

"Three sisters were charged with the kitchen, the office, and the clothes-room. The other two have opened a day asylum for poor young girls. The establishment is maintained solely from the resources left by its founder". The sisters were obliged to withdraw, February 1862. (See La Question des Soeurs de la Charité, pp. 265, 283.)

§ 12. Funchal (Madeira Isle)

Hospice of Princess Dona Maria Amelia.

1861.

The dowager empress of Brazil, who resided in Lisbon, had greatly contributed, by her influence and by her personal resources, towards the development of the works of the Sisters of Charity, whom she had zealously invited to Portugal. Her Majesty had built at Funchal, in the island of Madeira, a hospital for consumptives, as a memorial of her deceased daughter, Princess Dona Maria-Amelia. She confided this hospital to the sisters.

All prospered according to her desires. But, alas! the sisters withdrew June 9, 1862, and, this was a terrible blow for Her Majesty. By repeated entreaties and the exercise of prudence, she obtained, in 1871, four sisters, who
resumed the service of the hospital of Funchal. (Annales de la Mission, 1879. p. 552; letter from Sister Rolland).

After the death of the princess, difficulties arose: her sister Josephine, queen of Sweden, charged to terminate the affair of the foundation of the hospital, died before having effected this. At one time, the sisters were about to leave.

The zeal, prudence and perseverance of Father Miel were needed in order to secure the foundation of the hospital.

The work, at present, is very prosperous. There is in connection with the hospital, an orphanage, several classes well attended; an asylum; visits to the poor in their own houses; three or four hundred Children of Mary assemble in the hospital.

The reunions of the Ladies of Charity are also held there. It may be said that in this chapel there is a perpetual mission.

Eighteen Sisters of Charity are engaged in these works.

§ 13 Santa Quiteria near Felgueiras.
Classes. 1882.

It was in January, 1882, that three sisters were sent to Santa Quiteria, whither they had long been invited.

They undertook there, the direction of a small boarding school. Later on, they added to it an orphanage, and a day school, for the poor children of the environs.

Although they find there material difficulties, the sisters do much good in that locality, and they have the confidence of the people of the country.

There are now, 1906, seven sisters at Santa Quiteria.

§ 14 Rego, near Lisbon
Hospital. Classes. 1887.

February 2, 1887, three sisters begun in the suburbs of Lisbon, the hospital of Rego, destined for sick children.
After the death of the foundress, the Countess of Ficalho, the hospital might have been annihilated, had not the Duchess of Palmella, taken up the work begun formerly by her worthy mother in the children’s hospital of Boa Morte.

God has blessed this establishment. Besides the sick little ones, who often number forty, the sisters are engaged in classes, where they receive the poor children of the quarter.

These children, when they leave school, find also in this house a day work-room. There are eight sisters.

§ 15 Gandarinha, near d’Oliveira de Azemeis

In 1890, the Countess of Penha Longa confided to the sisters an asylum which she had herself organized, and which was in operation a long time, under the care of sub-directresses.

Besides the one hundred twenty children, chosen by the foundress from among the poorest of the country, the sisters are engaged in nursing the sick and wounded of the surrounding villages.

On Sundays, they teach catechism to the children of the locality and employ themselves in such works of zeal as are within their reach. — There are four sisters engaged in these divers works at Gandarinha.

§ 16 Amarante.

Amarante is situated in the north of Portugal about nine and one half miles from Felgueiras.

This hospital founded long since by the administration of the Santa Casa da Misericordia, (Holy House of Mercy), had been confided to lay persons. — On July 2, 1894, three sisters, who had been earnestly solicited, began the work.
The sick come willingly now to the hospital, and the results are satisfactory. Five sisters are engaged in the hospital of Amarante.

§ 17. Mattosinhos, near Porto.

Schools. 1899.

Whilst in Porto, there are very good religious boarding schools, scarcely any provision has been made for the children of the poor. Therefore, it was with great joy that sisters were welcomed, October 10, 1899, in the little village of Mattosinhos, where fishing forms the chief industry of the people.

In order that the sisters might have the means of subsistence, it became necessary that pay classes should be included.

The four sisters were obliged to retire July 21, 1901. Since then repeated petitions have been made for their return to Mattosinhos; it has been impossible to satisfy this desire.

§ 18. Funchal (Isle of Madeira).

Asylum for Mendicants. 1900.

Seeing the good effected by the Sisters of Charity, the administration asked for sisters, for a small hospice, where old men and abandoned children are received.

The sisters took charge August 1900, and very soon they had transformed the house.

On account of a change in the administration, the sisters were dismissed, July, 1902, and the hospital was again confided to secular persons.

§ 19. Parede, near Lisbon.

Sanatorium Sant' Anna. 1904.

Parede is situated on the right bank of the Tagus, near
the mouth of the river, about twenty-six miles from Lisbon.

In order to fulfil the intentions of her niece, Dona Amelia Chamiço had a sanatorium built at Parede. Nothing was spared to secure for it all the hygienic conditions desirable.

According to the intentions of the foundress, the establishment was to receive sixty scrofulous little girls, twenty cancerous women, and twenty old men, attacked by heart disease.

The sisters took possession July 25, 1904, that is to say before the buildings were completed.— (Although still new the work is being gradually organized, and gives fair promise for the future.)

Such are the establishments to which, until the present, the Sisters of Charity of St. Vincent de Paul, have devoted themselves.

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The law of 1901 having required that religious associations, in Portugal, should solicit a special authorization, the Sisters of Charity presented their petition which has been favorably received by the government.
The grave events so soon to follow invest with special interest the letter from Mgr. Ferrant, herewith given.


Nan-tchang, February 10, 1906.

Inclosed you will find some notes concerning my recent tour in the Juen-tcheou-fou. I address them to you, persuaded that you will be interested in our works of this distant region, as in all that relates to our missions in China. I would be most happy if this Report could be inserted in the Annals of the Congregation. There are some points of information which our latest posterity would be glad to find recorded in the Annals. ¹

I returned to Nan-tchang for the Chinese New Year (January twenty-fifth). A group of young confrères, arrived for the retreat which was made with much fervor and edification. With us there is not much that is startling in the way of news. Our works are in full progress!

My great anxiety is that the affairs of Sin-tchang (persecution of 1904) are not being adjusted, notwithstanding the intervention of His Excellency Mr. Dubail.

There seems to be a lull in the general situation; but underlying our works there is a low rumbling, and I would

¹ This Report will appear in the next Number of the Annals.
not be surprised if the crisis were to burst forth on occasion of some political or religious event.


THE MASSACRES OF NÀN-TCHANG

The letter and the narrations which follow furnish the details of the massacre of Nan-tchang, as promised in the last Number of the Annals.

The telegraphic dispatches recently published inform us that, as the result of the investigation of the French, English, and Chinese governments, the first two set forth the claim that the Chinese government at once acknowledge the falsity of the accusations formulated by the Chinese press against the Missionaries.


Kiu-Kiang, March 1, 1906.

You have learned from the telegraph the distressing news regarding the personnel and the works of Nan-tchang. On Thursday last, February twenty-second, the sub-prefect, compromised in our religious affairs of 1904—the negotiations of which are not yet concluded—to avenge himself on the Catholic Mission, attempted suicide at our residence. The crime had been skilfully premeditated and it was executed with an infernal malice, that the odium of the crime might fall upon us. For two days they have incited the population of the city, and capital of the province against us. On Quinquagesima Sunday, February twenty-fifth, all our establishments were attacked at the same time. Father Lacruche, with the five Marist Brothers of the College was massacred. Father Francis Joseph Martin was wounded, but he as well as Father Rossignol and the five Sisters of Charity escaped. Father Salavert who was sick
at the hospital also eluded the vengeance of the mob. But the shock so aggravated his condition that he died a few hours after his arrival at Kiu-Kiang, evening before last. What an irreparable loss! These two confrères were the most gifted, the best among all our Missionaries, and what a loss also are our good brothers of the college!

All our establishments of Nan-tchang have been destroyed: nothing now remains of our works, formerly so prosperous!

Pray for us, if you please, later on, I shall send you the details.

Paul Ferrant.
misrepresenting a melancholy occurrence, as if thus to take advantage of those whose influence was to be dreaded.

The Protestant missionaries were not witnesses of the affair, they are, therefore, only serving as mouthpieces for the Chinese authorities. The officials of Nan-tchang avail themselves of the embittered feelings of the latter against the Catholic Missions, in order to aggravate the difficulty, whilst securing a defense in the investigations that are likely to be instituted concerning themselves.

Here is, moreover, the official account of the circumstance. We shall add thereto three papers which are of capital importance.

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On the seventeenth of last February (twenty-fourth day of the first moon), the mandarin Kiang Tchao-tang, prefect of Nan-tchang, came to the residence of the Mission on the invitation of the French Missionary, Father Lacruche, to adjust several minor affairs, then pending, relative to the district. After an arrangement had been concluded, the sub-prefect expressed a desire to confer, likewise, on the subject of the more serious affair of Sin-tchang, pending since 1904. Before proceeding further, it should be mentioned here that this sub-prefect Kiang was himself deeply involved in the troubles of Sin-tchang, the settlement of which he had forestalled in 1904, by having set at liberty those chiefly concerned, and engaging, upon his honor, to shield from any penalty the two accused persons whom he brought to Nan-tchang. For the reasons just cited he had been at this epoch, the object of complaint on the part of the Mission to the consulate general of France at Shang-hai, and, moreover, to the French legation at Pekin. He was, therefore, desirous, and it was his interest, to secure an adjustment in a sense favorable to himself, that he might be exonerated by his superiors.
On this day (twenty-fourth of the first moon) when about to withdraw, he begged Father Lacruche to invite him to dinner on the twenty-second of February, to afford him an opportunity of conversing more freely about the affair of Sin-tchang. On the observation of the Missionary that he would prefer to meet him at his yamen, Kiang replied that it was easier to speak together at the Mission, that they would not be disturbed, and he insisted that he should be invited to dine with the Missionary, adding that he would be accompanied only by two scribes.

February eighteenth, the sub-prefect sent presents with his card to Father Lacruche, and announced his visit for the following day, the nineteenth. The Missionary fearing lest he had mistaken the date on which the sub-prefect was invited to dinner, nevertheless, had the repast prepared for the nineteenth of February; but the mandarin having been shown into the dining-room, refused to touch any of the dishes offered, and in substance said to Father Lacruche: “It is understood, I dine with you on the twenty-second; but I come today to ask you to send me an invitation, written in terms very stiff, even rough, (literally: wherein you will curse me and overwhelm me with insults) because the business of San-tchang is not being settled. It is not my fault, my superiors are to blame, if they do not give it attention. They no longer appreciate me, but, with your note, I could force them to accept the conditions, especially if you threaten to have a man-of-war sent to Nantchang.”

He afterwards took a cup of tea, and on leaving said: “As a matter of course, I shall come on the twenty-second.”

All this took place in the presence of Father Rossignol, who, fortunately, escaped and can bear witness to this narration.
In accordance with the solicitation of the sub-prefect, Father Lacruche had the note of invitation written; but he requested the lettered-man to express it in very mild terms, without any threat, and especially not to mention the man-of-war.

On February twenty-second, about three in the afternoon, the sub-prefect arrived at the mission and sat down at table. During the meal he did not refer to the Sin-tchang business, but all the while bitterly protested that he was no longer appreciated by his superiors. Having risen from table he left the dining-room and started in the direction of the Chinese quarter of the mission. Father Lacruche went out after him and told him not to go that way, as everything was in disorder, that a building had been demolished to clear the site for the construction of the church, and despite the persistence of the mandarin to be left alone, he brought him back into the small parlor adjoining his bedroom. Then the sub-prefect broached the subject of Sin-tchang and proposed a series of conditions. Father Lacruche, who was beginning to have some doubts as to whether Kiang was empowered to treat of this question, since he bewailed his misfortune in having forfeited the confidence of the higher officials and, moreover, the latter had served no notification to the mission on this subject, requested him to draw up his propositions in writing that he might submit them to his ecclesiastical Superiors. He then offered a pencil to Kiang, who declined it, saying: “I am going to the room of your lettered-man; there I shall write out the conditions, and I shall send them to you by your lettered-man who will act as interpreter.” After further insisting on both sides, the Missionary led the way to the lettered-man’s room, where he installed the mandarin and left him to write, whilst he returned to his own room. Kiang drew up his propositions and gave lengthy explanations concerning them to the lettered-man, whom he after-
wards requested to take them to the Missionary, furnishing also the details which he had given him. The lettered-man then went in search of Father Lacruche with whom he remained about a quarter of an hour.

In the meantime, Kiang went from the room, called one of the soldiers of his escort and gave him an order in a low voice; at once, the soldier hurriedly left the mission. The mandarin returned to the lettered-man’s room and closed the door. Just then a servant brought him some tea which Kiang refused, saying that he did not wish to be disturbed. The domestic withdrew, the sub-prefect again closed the door, and a few moments later, another domestic who was crossing the atrium heard groans issuing from the lettered-man’s room. He looked through the glass in the door: he saw the mandarin extended upon a long chair, the blood flowing from his neck whilst he was trying to enlarge the wound. It was then nearly six in the evening.

The frightened domestic ran to the Missionary who rushed into the room where Kiang lay, and having verified the attempt at suicide committed by this mandarin, without even waiting for the chair porters, whom he met on the way, went in haste to notify the governor of what had just occurred. Meantime, at the mission every care was lavished upon the wounded magistrate. The latter, unable to speak, asked for a pencil to write, and during the whole night and the next morning, stretched upon a long chair, he wrote a number of short letters. Some of these are addressed to Father Lacruche, and to the interpreter Lieou. The substance of these letters is that he was dying to save the people of Sin-tchang, and that he might not fail in the promise that he had made to shield them from all punishment. He also wrote two letters to his brother; in one of these he asked for remedies, and in the other he says: “An evil spirit (Kouei) pursues me, therefore, I die to save my people.”
It was immediately reported throughout the city that the Missionaries had assassinated a magistrate and, in the evening, delegates from the higher authorities repaired to the Mission to make the necessary investigations. Among other magistrates, the second sub-prefect, Sin-kien-hien, of the salt taotai, came to the residence this same evening and the next day, the Nie-tai or great judge came also to institute a search. Father Lacruche himself conducted him through the divers apartments through which the mandarin had passed and gave him the most minute details of the occurrence.

In the evening, Father Lacruche received a letter from the office of Foreign Affairs (Yan-ou-kiou) asking him to hand over the evidence of conviction, that is the instrument with which the wound had been made. The Missionary replied by a memorandum explanatory of the facts and declared that he knew nothing as to the instrument with which the wound was made, that no attempt at the crime had been committed by any individual of the Mission, and that none but Kiang himself could point out how, and with what instrument he had attempted suicide. This answer, rather lengthy, could only be forwarded the day following, that is the second day of the second moon towards mid-day.

This same day, that is to say, the second day of the second moon, the most unfair rumors were circulated through the city. A profusion of small sheets of paper were printed and distributed to incite the people to an outbreak. Here is the translation of one of these placards: “In our capital city at the Catholic Mission, the French ensnared the sub-prefect Kiang and wounded him to oppress our kingdom. It is the consummation. We are all liable to the same fate. No one can feel secure. We therefore, resolve that, on the third, at ten in the morning, there will be held an extraordinary meeting at Pe-fa-kiou in the Chen-kou-sse.
All without exception; mandarins, merchants, artisans, agriculturists, students, are invited to assemble to concert means of reinstating the claims of sovereignty in our empire. Certainly there will be no riot; this would rather work evil to us. We write this that everyone may be on his guard. Signed: All the literary students of Kiang-Si.’’

These dangerous placards were circulated throughout the city, by the members of the highest families, borne in chairs by four porters and preceded by attendants on horseback, and an escort dressed in uniform. They distributed printed sheets at every house, in the yamens, in fact, everywhere.

On the same day, the titular sub-prefect of Sin-Kien with a delegate from Yang-ou-Kieou returned to the residence to demand that the two domestics be delivered over to him to be interrogated by the great judge at the tribunal, and he suggested that Father Lacruche accompany them. The latter declined, protesting that such a procedure would be calculated to create a riot, as already it had been reported everywhere that the Missionaries had assassinated the sub-prefect, and that, seeing persons from the Mission conducted to the yamen, the people would not fail to believe the calumnies which had been publicly circulated against them; finally, that, the evil-minded would construe their being led to the tribunal, into an acknowledgment of guilt. Father Lacruche added that he had no objection that they should come to interrogate everybody: those at service, and even the Missionaries, but at the residence only.

During these days (the first and second of the second moon), several telegrams were sent by Father Lacruche to Mgr. Ferrand, at Kieou-Kiang. The governor himself had several communications forwarded to the bishop, through the taotai of Kieou-Kiang; he insinuated that the crime had been committed by the Catholic Mission, that they had separated the mandarin from his attendants, that
the bishop had heard only one side of the affair from his Missionary, and begged him to repair to Nan-tchang.

The bishop was not willing to be made a tool by the governor, and replied: "As I am accused of partiality, let the matter be investigated by disinterested judges. I, as well as my priests, constitute the Catholic Mission, and I cannot be judge in a case where, at the same time, I am a party concerned. It is of paramount importance that the clearest evidence be furnished relative to a question which, beyond a doubt, so deeply touches the honor of religion throughout the world. It is of paramount importance that the affair be duly examined into, that it may never be brought forward again, and I insist, therefore, that a petition be presented to the Wai-ou-pou and to the French legation that they may appoint impartial judges."

That evening, placards were posted up all through the city, even at the door of the yamens and of our college, these notices were written in red letters, exciting the people to rise against the foreigners, to effect which, these printed sheets contained the most atrocious insults and the most frightful calumnies.

On these two days, moreover, the mission was surrounded and occupied by soldiers, who were there rather to exercise surveillance over the Missionaries, than to protect them. Indeed, Father Lacruche heard one of the military chiefs say to his soldiers: "Be on the watch, especially, that this European may not escape."

The above account is the direct testimony of Father Martin, who never left Father Lacruche until the moment of the outbreak, and the declarations of Father Rossignol who, although unable to attend the dinner of the sub-prefect on account of the death of a relative, went to the mission on the first of the second moon to see Father Lacruche, from whose lips he had all the particulars which we have just published.
On Sunday (third day of the second moon) at the appointed hour the public meeting was held; the frenzied multitude clamored for the death of the Missionaries and despite the efforts of some persons who strove to calm the mob, to which crowds were added every moment, towards noon the Catholic establishments were besieged, plundered, and set on fire.

We shall not enter into more lengthy details concerning these facts. Father Lacruche and the five French professors of the school were massacred; Father Salavert, ill of typhoid fever, and who was obliged to leave his bed to escape the hands of the maddened rioters, expired on his arrival at Kieou-kiang. It is believed that two of the orphan girls under the care of the sisters, and two pupils of the primary school were killed, but so far no reliable information on this subject can be obtained.

** CONCLUSIONS. — It appears to us that for every impartial reader of the above, with the accounts published in the Mercury of the third of this month, and in the North China Daily News of the same date, it is impossible not to arrive at the following conclusions:

1. The sub-prefect attempted suicide after the Chinese fashion because he could not defend his reputation in the settlement of the Sin-techang affairs.

2. He attempted suicide at the Catholic Mission, to work as much harm as possible to the latter, which is quite in accord with present doings in China.

3. The governor, although immediately notified by Father Lacruche of what had occurred, did all in his power to allow the public to be misled into the belief that the sub-prefect had been assassinated by the Missionaries.

4. The governor, in not prohibiting the mass-meeting held on the third day of the second moon, was well aware...
that nothing could restrain the mob; that certain destruction of the Mission and the assassination of the Missionaries must be the inevitable result of its fury.

5. The governor, who is now represented as having five thousand soldiers at hand, does not seem to have taken any sufficient measure of precaution to protect at least the lives of foreigners; and the few soldiers whom he had sent to the Mission rather to watch than to defend, made no effort to resist the rioters, other than to shoot at a mark.

6. All that has been said, written and telegraphed, of the direct participation, or of the complicity of any of the members of the Mission in the attempted suicide, committed by the sub-prefect, falls to the ground; for, according to the Chinese version, it is easy to bring forward eye-witnesses of the whole affair and to produce additional evidence from the letters written by the unfortunate sub-prefect after he had cut his throat.

We shall not conclude here without sending a word of sympathy to the family of Mr. Wingham, so innocently implicated in a catastrophe in which it should by no means have been involved. The massacre of these excellent people proves once more how far the Chinese mob is from knowing how to make a distinction among foreigners of different nationalities.

Worthy of remark, moreover, is the important part taken by the students in the convocation of the mass-meeting, as well as the inactivity of the local authorities with regard to this unmistakable appeal, which was permeated with the most ardent patriotic sentiments, just as had been the case in the recent events recorded at Shanghai and elsewhere.

Thus speaks the Echo of China.

According to the three papers mentioned above: 1. Convocation to the mass-meeting; 2. Conditions proposed previous to the attempt at suicide; 3. The writing drawn up by the sub-prefect after having attempted to cut his throat.— The essential passages have already been given.
The sub-prefect Kiang was not held in esteem in the divers residences where he had been employed. He was regarded as a man capable of evil doings and living by expediends. He was encumbered with debts accruing from his irregular conduct, and the hush-money with which he was obliged to satisfy those who threatened to denounce his frauds. He had several times threatened to hang himself in his tribunal, and he had more than once occasioned much anxiety to his family on this subject. He had been refused the loan of money of which he had need.— He was besides mixed up in the affair of Sin-tchang, persecution of the Christians, having sworn to those who were guilty that they should not be punished; now his superiors urged him to punish these guilty persons: he must obey or be disgraced. In any case, he could not meet his engagements, and it is thought that, finding himself in this inextricable difficulty, he was led to commit the suicide which he had, in the presence of his family, threatened to accomplish.

Instead of committing suicide at home, he did it at the Mission, thinking perhaps to give an apparent change to the nature of his death, in any case, to create ill-will and to seriously involve the Christians. (Note on the origin of the events in Nan-tchang).

A commission of investigation was appointed by the French, English, and Chinese governments to report concerning the events of Nan-tchang). A dispatch from Pekin of June 20, 1906, published by the daily papers, acquaints us with the result:

Pekin, June twentieth.— Mr. Bapst, French minister in China, who had continued the negotiations begun by his predecessor Mr. Dubail, relative to the affair of Nan-tchang has just signed an agreement with the Chinese government.
A local investigation has established the fact, that the sub-prefect who
died at the Lazarist Mission, committed suicide, and the text of the agree­
ment explicitly recognizes the innocence of the French Missionaries whom
the Chinese papers accuse of a murder.

Then follows the indication of the restitution made
by the Chinese government for the pillage and burning of
the schools, houses of worship, and of the Mission. And, moreover:

The ringleaders shall be punished; the Chinese who strove to prevent
the outbreak will receive rewards; a hospital will be erected at the ex­
pense of the Chinese government as a monument of reparation; the sub­
prefect who committed suicide shall receive no posthumous honors.

The following letter will furnish further items of infor­
mation; these will be concluded, if there is space in the
next Annals.

Letter from Mgr. Ferrant to Rev. C. M. Guilloux,
Procurator of the Lazarists, at Shang-Hai.

Kiou-Kiang, February 27, 1906.

Confrères and surviving sisters arrived this morning.
Father Salavert is at the last extremity. Already seriously
ill, with our sisters at Nan-tchang, he was carried out, God
alone knows in what condition, when the house was be­
sieged by the mob...The journey hither, extremely fatigu­
ing, greatly increased the danger and hastened the end.
His traveling companions scarce hoped that he could reach
here alive; we fear that he may die to-night. May God
avert from us this misfortune.

Father Martin is here, he was wounded in the head: it
is a miracle that he escaped from the hands of those who
sought his death. Happily, his wounds are not serious; a
few days of rest will restore him. Later on, I shall recount
his history with that of the attack on the house. The sis­
ters were saved by Father Rossignol. But for him (they
say it aloud), they would all have been massacred.

Thank God, the sisters are well, although they suffered
REV. JOHN-MARY LACRUCHE, C. M.
a great deal, and passed through indescribable terrors. Father Lacruche was massacred beyond our residence, near the lake in the middle of the city. One of the Christians saw his corpse lying on the lake shore, stripped of his garments, a large wound on his forehead. It is surmised that this wound caused his death, that he was thrown into the water, then drawn out again, and that the body has been made away with. We shall know the truth of this later, I hope.

The five Marist Brothers, at the moment of the outbreak, went towards the river; no boat would receive them, even for a large amount of money. They then directed their steps through the street along the river, on the side of Matachang (residence of the sisters). When they were in front of the pagoda of Ouian-siou-kong, they were assailed with stones, and pushed into the water; Brother Maurice who strove to get out of the water was struck on the nape of the neck; they were all drowned. The bodies, it is said, were withdrawn, and I believe are now on the way to Kiou-Kiang where we are expecting them.

It has not been possible to ascertain how many Christians were killed. The sisters say that two of their orphan girls were among the victims, and that others were received into Christian families, or they are with friends.

All our establishments have been burned, only the buildings adjoining the neighboring houses have been spared; the hospital has been left standing; at least it was still there on Monday; the orphanage was demolished, not burned. It is certain that wholesale pillage preceded the fire.

Morning of February twenty-eighth.—Alas! our dear Father Salavert died at nine o'clock last evening. Immense loss for our mission! He was, as you know, a subject of absolutely rare value. He was thoroughly acquainted with all the business of the district of Nan-techang,—all
questions, spiritual, pecuniary, etc.; he could have furnished me with information to supply for the documents lost in the fire; he was the man through whose agency all could be restored. His death fills up the measure of our misfortunes.

I have not the courage to write more concerning our troubles, which were premeditated, most skilfully combined, and executed with infernal malice.

_Letter from Rev. J. B. Rossignol, Priest of the Mission, to Very Rev. A. Fiat, Superior General._

_Kiou-Kiang, February 28, 1906._

What an unforeseen misfortune has fallen upon our mission of Nan-tchang! It would take too long to-day to narrate all the facts and the circumstances connected with recent events, although, being a party concerned, I had experience of them all—besides my heart is too sad. It must, therefore, suffice to tell you what you already know, that all our works, so beautiful and so flourishing, at Nan-tchang, have, just been annihilated by a blow wholly unexpected: the four establishments, including the college, were in a single instant burned or demolished.

What is most heartrending to us is, that our dead were left upon the field of martyrdom: the kind, the devoted, the energetic Father Lacruche, and the five Marist Brothers were pitilessly massacred.

And Father Salavert, that soul so upright, who has just left us for a better world! Oh! how many dangers I encountered to save him from the assailants! What sufferings, what fatigue I underwent, carrying him sometimes on my shoulders, sometimes in my arms, aided by some Christians, that we might reach Kiou-kiang. After having had the happiness of saving him from persecution, the good God
has been pleased to snatch him from us: *in manus tuas, Domine, pono illum*, I can say. Father Martin, despite the rough treatment he received, is out of danger.

Our good sisters are also saved; but at the expense of how many sacrifices, of how many heroic acts! Like your humble servant, they were obliged to dress themselves in military costume, the soldier’s great cloak over their shoulders, the hood drawn over their head, and the cornette in their pocket. It was in this manner that struggling with many difficulties, we made our way during the night through the crowds of insurgents, under a torrential rain, through an ocean of mud, until we reached the small steamer that was about to leave Nan-tchang for Kiou-kiang, where we received the last sigh of the lamented Father Salavert. And my Christians, where are they? What will become of them? They will all be plundered, if not massacred.

To conclude, we are in the hands of an all-saving and all-powerful God; He demands these sacrifices of us, cheerfully we accept them, for we are His faithful laborers: *fiat voluntas tua, Domine*, and, like the apostles, we rejoice in the midst of our tribulations.

Be pleased to pray and to have others pray for your servant, and for our entire Mission so sorely tried, and be assured of my devotedness.

J. B. Rossignol,

*Lazarist Missionary.*

As mentioned above, the *Echo of China* expressed regret that some Protestant English papers had too readily and without a thought of benevolence for the Catholic Missionaries accepted the accounts given by the Chinese
relative to the events of Nan-tchang. The *Echo of China*
specially cited from the *North China Daily News*.

The latter journal soon gathered new information and at
once published an article very different in tone, this was
on March 15, 1906. We herewith give the conclusion:

Quoting from a Chinese paper which in its statement has
dealt with Father Lacruche as a criminal, the *North China
daily News* added: To thus stigmatize with the epithet of
"criminal," Father Lacruche (whose Chinese name is
*Wang*), who was good, benevolent, universally beloved, is
evidently to prejudge the whole question.

"Now, even were anyone to accept the Chinese view
(which supposes Father Lacruche to be guilty), there is no
possible excuse for the murder of the five Marist Broth­
ers who were merely professors in the school. As to the
atrocious cruelty inflicted upon Mr. and Mrs. Wingham
(Americans) and their little daughter, Grace, one cannot
allude to the circumstance without emotion. They were
stoned, beaten, stripped, and thrown into a pond. Behold
what we are after thousands of years of civilization. And
these were persons who had done only good to the Chinese,
and who were in no way involved in the differences which
existed between the magistrate and Father Lacruche."

Concerning Father Lacruche, the *North China Daily News*
finally says:

"As to ourselves, we have not the slightest doubt that
Kiang committed suicide; it is incredible indeed that a
priest, whether French or of any other nationality could
have invited a functionary to the Mission, to speak with
him of difficulties to be settled, and then kill him at the
Mission; those who were acquainted with Father La­
cruche are convinced that such a thing is most unlikely,
and that it would not be possible to bring forward any
proof. On the other hand, it is credible and not impossible
that the magistrate, having made to both parties (the au-
thors or accomplices of the massacres or pillages of 1904) promises that he could not fulfill, committed suicide to shield his "honor," and to expose the Mission to serious annoyances. This style of vengeance is quite common in China. Nor would it be more surprising as it may yet be discovered that the destruction of all the Roman Catholic houses was likewise premeditated."

These estimates, as we have shown, above, p. 422, have recently been confirmed by official investigation.

TCHE-KIANG

Letter from Rev. E. Barbaret, Priest of the Mission.


Our district of the isles (Tchou-san) is always the district of peace by excellence. The population, very simple people, are most favorably disposed towards us. Our Missionaries in the fulfilment of their duties have not a few consolations; the catechumens daily increase in number. Had we five or six more priests, how much good could be accomplished! However, in two years we have received in the Province some excellent young recruits very promising for the future. A few years hence, our native clergy will effect much for the works and in the preaching of the Gospel.

Already our youthful sub-deacons, and those in Minor Orders, have gone, as probation for one year, to the aid of the Missionaries; whilst continuing their theology, they catechise and are trained to the duties of the ministry. This is for them a good school of formation. The letters which they address to me as their former director afford me the greatest pleasure: they breathe zeal and love of the
vocation. This is a very sweet consolation. The ecclesiastical seminary of Mgr. Reynaud, our Vicar Apostolic will register, next September, twenty-five students.

Emile Barberet.

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SYRIA

Les Missions Catholiques (December 22, 1905), published the following letter from Sister Vaugeois, Sister of Charity, written from Djeltomi (through Antoura and Beyrout), to His Eminence Cardinal Coullié, Archbishop of Lyons.

The good God has sent me very far from France, into the high mountains of Lebanon,—a country very poor and wretched. Placed at the head of this foundation, I found on my arrival only cracked walls; the furniture consisted of three beds, with one set of sheets, a table, a cupboard, some boxes serving for chairs and sideboard. The brave mountaineers of the place have so repeatedly begged for our sisters that our Superiors were no longer able to resist their appeal, and here we are, three of us,—one seventy years of age to serve as interpreter, in a Turkish country where the language is not easy to learn. All does not consist in being installed, whether under favorable circumstances or otherwise; the work must be begun and this without resources, far from all communication, for, in order to reach Beyrout, one must ride ten miles on a mule, and over roads almost impassable.

The mountains of Lebanon yield nothing. Since we arrived how many poor mothers have brought to us helpless little creatures abandoned by everyone! Quite recently, I went to visit a poor sick woman suffering from cancer in the stomach. She was lying on the bare ground,
a goat serving for a pillow, a jug of water beside her. My heart bled to see her in this condition. Most eagerly did I set about rendering her all the service in my power. She was unable to express her gratitude.

A few days ago a little girl was attacked with small-pox. Fearing the contagion of her disease the family put up a sort of tent on the mountain for her, and by means of a board managed to get some vegetables within her reach. The poor child died of neglect.

Is not this indeed most distressing? My heart aches at the thought of the meagre resources at our disposal for so many evils. A dispensary is sadly needed for there are many infirm without remedies for their ailments. We have opened a school for children of the village, whose number is over sixty. Poor little ones, they have scarcely rags enough to cover them, their food only a raw tomato with a little salt and some Arabian bread. Most cheerfully could we bear our personal privations, had we wherewith to relieve the wants of all these unfortunate people. We are forced to become painters, joiners, masons, etc., for here the price of everything is very high. We must often be satisfied with a few raw tomatoes, while potatoes are an extra dish. But we are happy to lead this truly apostolic life, and to labor with our whole heart in the work which God has confided to us. Oftentimes our duties are painful and beset with difficulties, but we look up to heaven, and thus renew our courage.
Letter from Rev. F. Sournac, Priest of the Mission, to Rev. J. Schreiber, Priest of the same Congregation.

Gouala, December 16, 1905.

It is from Gouala that I come to give you some news of this country which you have evangelized, whilst at the same time I offer my best wishes for Christmas and the New Year. Previous to coming up here at the beginning of November, I had promised Aba Arragaoui to send you a note of thanks. You could scarcely believe how much he appreciated your little letter; he wished to thank you for it. Why, he almost wept for joy! Despite the fever, which no doubt will leave him only at the grave, he has said Mass daily for over four months, and he renders valued service by the confessions which he hears.

Good Sister Enatie Lété Berhan is still at Gouala. We are waiting for permission to build the churches, but it appears that the Aboun, who is always exerting his influence over the Adoua, will not let us enjoy peace, and, therefore, the time for building has not yet come. I can see from here the ruins of the College of the Immaculate Conception which Mgr. de Jacobis had constructed: nothing but ruins, and God grant that we in the course of time be permitted to rebuild.

The Aboun, (schismatic bishop) has anew excommunicated our chief who was less hostile towards us than many others, and to lift the excommunication it sufficed for him to make a present to this bishop, whose religious views ad-
mit of several gods. Poor Abyssinia! As you know that outside the true Church there is but a swarm of nameless errors, you will not be surprised at what I have told you.

At May Brazzio, there is a priest to whom, in his ministry for souls, God vouchsafes many consolations even in this year of famine, wherein they eagerly repeat the word formerly said to you on the road from Gouala by a poor hungry little child, of whom you asked: *Men feterenuna* "Who made you?" He always answered: *Eucheli, eucheli*, "some bread, some bread;" but if he had forgotten the name of his Creator, he gladly ate the repast with which you had been provided for your journey. You may have forgotten the incident, but an eye-witness related it to me yesterday at May Brazzio. You are not forgotten among the Arabs anymore than Mgr. de Jacobis; but I shall avail myself of this circumstance to tell you what Aba Aragaoui recently said to us: "Do not forget us at least in your prayers, but, perhaps you may also be able to send us *le eucheli*, "for some bread," which at this time would prevent many famished Catholics from going into Amara, that they may find bread there." The schismatic priest of May Brazzio, and several monks of Goundé Goundé have already left here lest they die of hunger. Ah! if we could follow them, we Missionaries, and make our way a little further into Abyssinia, what a happiness for us! But, no: everyone else will be permitted to go to the centre of this Abyssinia, so exclusive; the missionaries and Catholic priests alone must remain in the arid desert, where for two years they have not gathered a handful of grain, or rather, they will be allowed to take their departure, but only to return home to Europe. We have at May Brazzio a church, (chapel) destroyed long since by fire, but for which the expense for repairs, would not exceed twenty dollars, with eight days of labor, but never yet durst we venture to replace a single stone.
But I should stop.—Instead of these lamentations, let me speak to you of our hopes for this mission. Just now, we must win heaven by what we suffer at seeing ourselves deprived of the possibility of effecting any good, but let us hope that God may reward our heavenly desires and send us some bread, that we may be the longer able to bear our trials, and that one day it be granted us to see liberty secured to this poor land of our adoption.

Etienne Sournac.
THE EARTHQUAKE IN SAN FRANCISCO.

On the nineteenth of April, European papers published the following dispatches announcing the disaster which had just occurred in San Francisco, and which had been likewise felt in several other cities of California.

Washington, April 19th.— General Funston, Military Commander at San Francisco, telegraphs to the War Department:

"San Francisco is practically destroyed.
"The troops are actively co-operating with police and city authorities. We need all the tents and rations you can send.
"About 200,000 persons without shelter. Provisions are scarce for all the storehouses have been destroyed. All government buildings of the city have disappeared."

Washington, April 20th.— President Roosevelt received yesterday from the Mayor of San Francisco, the following dispatch, of which the hour is not indicated:

"Earthquake has caused immense damage, and the fire still greater. One half the city in flames, but I believe the fire is now under control."

From Oakland, situated on the other side of the bay, nearly ten miles east of San Francisco, they telegraphed also:

"Oakland, April 19th.— Fire not yet under control. It must exhaust itself. We continue to blow up buildings with dynamite; but explosives begin to fail, even powder, for we have used all that was in the arsenal. Flames are consuming the different quarters of the doomed city."
Numbers shut up in the houses in flames are burned alive; it is impossible to rescue them."

"Oakland, April 19th.—We have succeeded in saving a quantity of art-objects from the Hopkins Institute.

The population has sought refuge in Golden Gate Park, and at the Presidio. One hundred thousand people spent last night in the open air, and this evening the number of homeless persons has reached three hundred thousand."

These terrible statements were only too correct.

The two Families have establishments in California: the Sisters of Charity have four houses in San Francisco, and several in the cities relatively near; the Priests of the Mission are in Los Angeles, and at Whittier. Before proceeding further, let us say here that, in answer to a cablegram sent from Paris by the Superior General to Los Angeles, we learned that neither the Missionaries nor the Sisters of Charity had any personal accident to deplore.

We shall give, first, a general narration of the scourge, with some items of information touching the scene of the disaster—San Francisco and other cities of California; afterwards, we shall furnish more minute details concerning our religious family.

California, a vast region of North America, extends along the seacoast of the Pacific Ocean. The section towards the south or Lower California, belongs to Mexico, the other to the North, or Upper California, was purchased from Mexico by the United States in 1846, and in 1848 was admitted as a State into the Union: San Francisco, the metropolis of California, sustained immense losses from the recent earthquake which partially destroyed this once beautiful city.

San Francisco, popularly known as Frisco, is a maritime city terminus of the Central Pacific Rail Road, which extends through the United States from east to west.
its six hundred inhabitants, in a region almost deserted, under the dominion of the Mexican government, this was in 1846, a village of no importance; but from the year 1847, when the country was purchased by the United States, pioneers flocked thither, and in 1848 gold was discovered. This epoch may in reality be considered as the date of the foundation of San Francisco, which from its one thousand inhabitants in 1848, has now a population of four hundred thousand. Upon the domain of the old sand-dunes there had arisen an immense city with broad streets and as regularly laid out as any other American city built upon solid ground.

Three sections may be noted in the plan of this city: two, the one to the north bordered by the Golden Gate, the other to the south has all the streets laid out in the direction of the four cardinal points; the third, smaller than the other two, and which separates them, is inclosed in a sort of triangle having its vertex to the southeast, whilst its long arteries are drawn from the northwest, all the streets crossing at right angles, despite the differences of orientation.

This third section is the principal commercial quarter; all its long arteries end at the docks and the piers which border the bay. Ocean steamers run in regular lines from this point to China, Australia, Japan, the East Indies, Panama, etc. The harbor has an entrance thirty-five feet deep at low tide, and is connected with the ocean by a strait called Golden Gate. At the point of uninterrupted departures and returns of steamboats from Oakland, Alameda, begins the longest street of this quarter, over three miles, and from this street towards the north, run other large streets which end at the Golden Gate, opposite Alcatraz Island.

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The disaster occurred at five o'clock on the morning of April eighteenth. The whole city was shaken. Numbers
of buildings were almost immediately demolished, chiefly in the northeast section of the city, whilst in the harbor a tidal-wave engulfed two ships that were lying at anchor near the shore. Fires immediately broke out in the edifices that had crumbled down; the gas escaping from the broken conduits fed the flames, whilst the bursting of the water-pipes forced the firemen to stand helpless, spectators of the burning of this magnificent city. Dynamite was the only alternative,—that the speedy destruction of the buildings might arrest the progress of the devouring element. Meanwhile, the fire continued its ravages as though the whole city were doomed.

"San Francisco, ninth of the large American cities, has been visited by the greatest disaster that ever befell a community on this continent. Indeed, in all the annals of the world, few calamities equal it, and perhaps only the annihilation of Pompeii and Herculaneum, exceed it in totality of destruction. The civilized world has stood aghast at the spectacle of a proud municipality laid in ruins. To the sudden horror of earthquake has been added the devastation of fire. Together these destroyers have swept away three-fourths of a magnificent city. Where rose great marts of trade, public buildings of every kind, shrines of worship, temples of drama; earthquake and fire left only shattered and smoldering heaps of débris. Where were reared fifty thousand homes, centres of social life, monuments of the people's thrift, tokens of civilization prosperity and happiness, only gnarled skeletons of charred timbers and blackened bricks remained; like lightning from a sunlit sky, as dramatic as unexpected as though the sky itself should fall in a molten deluge and engulf the earth, so fell this catastrophe. A great city reared by the faith and toil of half a century well-nigh perished. The world stood appalled."

The *Univers* presents us with a vivid picture of San
Francisco in flames: Messrs H. and G. Roulleaux-Dugage, the two sons of a former deputy of Orne, returning from Japan via America, chanced to reach San Francisco on the day after the earthquake; it not being possible to land, from the roadstead, on board the China, for two entire days they beheld the general conflagration. Their description of the scene was forwarded to the Figaro.”

We give a copious extract:

...With the pilot came the appalling news: Since yesterday morning, San Francisco is in flames,—a violent earthquake suddenly aroused the sleeping city, and for forty-five seconds, an eternity! shook the ground to its upheaval, split the walls, and as if they had been castles made of paste­board, demolished the stateliest edifices, crushing hundreds beneath the ruins, and, on the same instant, fire bursts forth: for twenty-four hours it holds sway. All the hotels, the banks, all the public buildings are destroyed, all material aid cut off, entire sections consumed; one half the population without shelter; without provisions; Chinatown, the yellow ant hill, is but a heap of ruins, the dead may be reckoned by thousands. Means of communication no longer exist; the railroads have been de­stroyed by the quake, the cables are broken, the docks have fallen in, and no boats can land. Martial law is proclaimed: over one hundred lawless thieves and instigators of disorder have been shot in the streets... and the fire is gaining ground! no one thinks of going ashore.

Every one is in consternation, but American coolness checks the anguish of those who have relatives, or children in the burning city, and silence,—a silence more impresive than cries and tears, greets the fearful tidings.... The smoke becomes more dense. As we enter the Golden Gate, the whole panorama of San Francisco is unfolded to our view. Only the shore is distinctly visible; clouds, yellow, violet, and grey, whirl around until they blend with a soiled blue coloring that covers a large space, and in this coloring, a long black trail, like a smoking lampwick, ascends from an oil manufactory. In the near perspective, upon a tower still standing, the large clock stopped at the fatal hour (5h. 16. a.m.) Beyond this, the Palace Hotel appears but an iron skeleton surmounted by a black dome, a large hotel overlooking the scene, and of which only the stone frame­work is left, presents a vague phantom appearance, like a triumphal arch,—a triumphal arch to commemorate the destruction wrought by death!

The whole centre of the city is one burning furnace and the flames are as visible as though it were midnight. One church remains intact; we see it smoke a long time seeming to hesitate, then, suddenly, the large gothic clock ignites from rim to rim, the moellons are displaced, one mo-
ment more and the whole edifice gives way. Houses crumble down like funeral piles consumed. Over a distance of several kilometres, there is before us but one immense brazier, and the sun, which shines above merged into a halo of smoke, burns with a deeper yellowish flame and floods us with his reflex of the conflagration. The China itself seems to be on fire and one experiences an acrid stifling sensation in the throat. The fog horns send forth a sinister yell, now low, now sharp and shrill, like dogs wounded to the death. With the sound of cannon, comes a continuous thundering forth of explosions, from powder magazines; gas conduits burst, and dynamite destroys entire streets, striving by these gaps to stay the progress of the fire. Crowded ferry-boats and barques almost sinking pass near us; and those who have been so favored as to be able to leave the city cry out pell-mell the details of the horrible tragedy. Three hundred thousand people camp in the parks and public squares; unable to flee further, they await some unexpected assistance; the hospitals which had sheltered the aged and little children have been destroyed and many of the sick, so hastily transported, died on the way; others who believed themselves safe were burned in their improvised refuges; charred bodies block up the streets, and amid the frenzied disorder of the hour scenes of horror are enacted: in their eagerness to possess themselves of rings and jewels, wretches were seen cutting off the fingers of dead women, or even of those who had only swooned away: stores were pillaged, and looters, caught in the act, were shot down without any form of trial. As if guided by a train of powder the flames advance; an irresistible power seems constantly to create new hearthstones.

And the setting sun seems to mingle its farewell gleams with the blazing conflagration; the smoke every instant becoming more dense ascends until lost in the clouds. The sea is a liquid fire. Night comes on bringing with it the apotheosis of nightmare,—a vision, horrific and grandiose like Thurner's dream. The live coals seem of a more dazzling red, and amid the darkness the furnace burns with a vigorous intensity.

The church bells still uninjured sound the alarm while onward rush the flames. Heartrending as agonizing cries, the shrieks of the boat-whistles grow still more gloomy. Portions of blackened wood and cinders float over the water. What anguish for us, powerless spectators, whilst the mind pictures what is going on around us: sublime devotedness and scenes of wild unrest,— the angel and the beast awaking in the presence of death.

In old Brahminical India funeral piles are daily consumed along the banks of the sacred Ganges, but this is the humanity of days gone-by, the isolation of the individual as he makes his lonely departure. Here it is modern life,— life in its very excess, wherein all efforts are concentrated in the struggle for existence: this is the life which is absorbed in the frightful brazier we are contemplating. It is the agony of Titan in a city of the twentieth century.
The catastrophe was not limited solely to San Francisco; shocks were felt in other cities of California, and losses, although relatively slight, were also sustained in several places.

SAN FRANCISCO, SAN JOSE, SANTA CRUZ, HOLLISTER.

SAN FRANCISCO. The Sisters of Charity have in this city four establishments: The Roman Catholic Orphan Asylum, Mt. St. Joseph’s Infant Asylum, St. Vincent’s School, 671 Mission Street; and the Technical School.

SAN JOSE, a charming city, of thirteen thousand inhabitants, is about fifty miles southeast of San Francisco. It is a railway station from Hollister to San Francisco. The Sisters of Charity have charge of a sanitarium.

SANTA CRUZ, a city of four thousand inhabitants, about sixty-two miles from San Francisco is a railway station from San Jose to Soledad. The Sisters of Charity have charge of Holy Cross School since 1862.

HOLLISTER is nearly one hundred miles south of San Francisco, and is connected with this city by rail. The Sisters of Charity have charge of an asylum and a school.

Knowing that all must be deeply interested in the ever memorable history of April eighteenth, we come now to more minute details, gathered from the account forwarded by the worthy Visitatrix of the Province, from St. Joseph’s Central House, Emmitsburg, Maryland.

When one considers that nearly a week of fast travel by rail is required to go from Maryland to California, some idea may be formed of the consternation, the anguish, and the suspense occasioned by the unexpected and thrilling announcements conveyed in the following dispatches, whilst the Easter Alleluias were still sending their joyous echoes through our quiet Valley:

Hollister, Cal., April 18, 1906. — House demolished by earthquake, 5:14. No lives lost, have rented corner cottage. Writing particulars.

Sister Theresa.
How anxiously other telegrams were awaited; for, save through this means of communication, several days must elapse before any tidings of our sisters so far away in the stricken cities could reach us; even this means was partially cut off.

Los Angeles, Cal., April 19th.—Can get no word from sisters in San Francisco. Am trying.

April 20th.—Hollister, Mission Street, probably Technical, destroyed. Sisters safe. Father Glass going up to assist sisters. Sister Mary Ann.

Los Angeles, April 20th.—Our information—San Francisco sisters safe. Father Glass leaves for there to-day. N. N. McDonnell, C. M.


San Jose, Cal., April 20th.—Buildings damaged, no loss of life. Absolutely no one injured. Sister Victorine.

Santa Cruz, Cal., April 23rd.—Slightly damaged. All well. Room for sisters and children if needed. Sister Helena.

San Francisco, April 30th.—Earthquake baffles description. Fire under control. Thank God, sisters and children of all our homes safe. No one injured. Sister Mary-Caine.

The very Rev. Director of the Province, Father Lennon had, some months previously, left San Francisco for the Philippines, from which he had not yet returned. The Visitatrix, accompanied by three sisters, had already taken passage for Porto Rico; the voyage could not be postponed, and with an anxious mind and a sad heart she set about fulfilling her engagement. A few moments before the Carolina sailed from New York, on the twenty-first, she had the consolation of receiving the telegrams, repeated from Emmitsburg, assuring her that all were safe, and she knew that letters would soon follow. Under these circumstances, and interpreting the intentions of the Director, whose Assistant he is, Father Sullivan felt that upon him devolved the duty of setting out at once to bring consolation and encour-
agement to our poor sisters, so severely tried. On the night of the twenty-first, he returned from a visitation to the missions, during which he had contracted a very heavy cold; but he could not be prevailed upon to wait over a few days, and on the afternoon of the twenty-third, he started on his long, wearisome journey of over three thousand miles. His arrival was hailed with joy and gratitude. Regardless of peril or fatigue, he went from city to city to cheer our sisters, and when the first excitement and trouble had subsided, he gave one retreat in San Francisco and another in Los Angeles. He remained three months in California, where, previous to his departure for St. Joseph's, he had the well-merited consolation of welcoming Father Lennon, on his return from the Philippines.

The most reliable and pathetic description of the trials through which our sisters passed may be gleaned from their letters to the Visitatrix, written on the spot and under the influence of the surroundings. We, therefore, transcribe here several of these letters entire, with extracts from others:


No doubt by this time, you have learned of the awful calamity which has befallen our poor city; it is all so dreadful that never will it be effaced from our memory; although amid the desolation and sorrow, we can recognize the immense goodness of God, and the truth of what St. Vincent says, that our Lord watches over the Daughters of Charity with a most special care.

On Wednesday morning, April eighteenth, at 5:14, a most fearful earthquake awoke the slumbering inhabitants; first, a low rumbling sound which grew louder, followed instantaneously by the crash of falling buildings, as they caved in, burying hundreds of poor victims beneath the ruins, while, amid this frightful disorder, could be heard
the shrieks of the wounded and the moans of the dying; the streets were in an instant thronged with men, women and children, homeless and forlorn, having in that moment lost everything but their lives. These scenes were heartrending, but the worst was still to come; directly after the earthquake, fire broke out, which in the space of a few hours swept over the doomed city. The awful earthquake had burst the main pipes, causing a great scarcity of water, so the firemen had simply to let the flames mount higher and higher, spreading, with such rapidity, that the panic-stricken people fled for their lives, leaving not only their homes to be demolished, but, in many cases, their clothing, money, in fact, all they possessed.

As the fire was completely beyond control, the city authorities thought the best plan would be to blow up the tall brick buildings with dynamite in order to confine the flames within a certain district, and thus prevent them from encircling the entire city. Imagine our feelings when, almost every minute, loud reports announced the fall of some huge structure; while the columns of smoke which hung over us darkened the sky, and made us feel that the Day of Judgment had come at last; several times throughout the day, the earth trembled, so that many were afraid to remain indoors.

Now, I must tell you about our houses; and first of all, the hearts, of our sisters here and at Mt. St. Joseph’s are overflowing with gratitude to our good God; for while the earthquake in the city proper was worse than any that our people had ever experienced, we felt nothing more than a severe shaking, for a moment, which did no damage except to break a vase or two in the chapel and a few small statues around the house; so of course, we did not even know of the awful catastrophe until later in the day, when word was brought that the sisters from St. Vincent’s had arrived at the Infant Asylum. We hurried down to welcome
them, fearing the worst, which indeed proved true, as both house and schools had disappeared, but I shall not dwell upon this sad experience as, doubtless, you have heard before this from Sister Eugenia. Suffice it is to say our sisters were in a sorry plight; the terror of the early morning had not yet left them,—they were all unnerved, sorrowful and weary, having walked nearly the whole distance; but no one could wonder at such feelings. Just picture them in their chapel, making meditation in perfect quiet, when, suddenly, the statues began to fall with a tremendous crash, benches completely overturned, plaster falling in large pieces from walls and ceiling, the sanctuary lamp extinguished, in fact, utter desolation; one of the sisters says she ran to the yard, but there a fearful sight met her gaze: bricks, plaster, wood, glass, all in confusion, while immediately opposite their gate, a house had caved in, and, horrible to relate, the occupants were in eternity.

The priest hastened over, as soon as possible, to see if the sisters were still alive; they received general absolution and shortly after, Holy Communion. Acting on the advice to go at once, they fled, though not a moment too soon, as the flames were directly at their back. Was it not sad to be obliged to leave with scarcely any extra clothing, taking just what they had on? So here they are, at present divided up between the two houses, we having the greater number, as there is more room here. They went into the city yesterday, and are also there today, to help take care of the wounded; the scenes they describe would make your heart sick. May God pity those poor creatures!

Sister Louise is also here with her sisters and girls; the Technical was badly shaken up but it is still standing. The sisters are as well as can be expected, and all seem very, very grateful for the visible protection of Divine Providence. Yesterday and today the sun has been shin-
ing brightly, making it nice and warm for the poor homeless people who are finding what shelter they can on the hillsides. A Relief Committee has been organized and it is doing good work, although it takes time to reach all. In the meantime, they are coming to our door begging for bread, but the Captain of Police advised us not to give out the food we have, as our own family is large and provisions hard to obtain, especially bread.

God has been pleased to chastise us, but with it all, He has shown such mercy and goodness, that we had a Mass of thanksgiving in our chapel this morning, at which the children sang the Te Deum. I am sure all our hearts sang in unison with their innocent little voices. We shall have Forty Hours' devotion, to begin on Sunday, so you see we intend to keep on praying.

Sister Mary Joseph.

San Jose Sanitarium, April 21, 1906.

This is the first chance I have had of writing you, as I am cramped up in a tiny tent on the Sanitarium lawn, where all the sick are sheltered.

No words can picture the horrors through which your Daughters of St. Vincent's have just passed.

On account of our position in the business part of the great city, the horrors of fire followed the terrible earthquake. I shall try to tell you what happened. Our dear sisters were in the chapel, I had been very sick for three days with sore throat and pleurisy, under doctor's care. The doctor feared pleuro-pneumonia. Sister N. and I slept on the fourth floor of the Mission Street School. After a night of pain I was sleeping soundly, when the terrific rocking began. We dashed down the long corridors and steep stairways, the stairs going from side to side, the walls falling in, the plaster and gas fixtures falling all about us.

We reached the ground-floor unhurt. The dear sisters in
the chapel had the benches twisted from under them; the
Stations of the Cross turned, faces to the wall; all the stat­
uues were hurled from their places, with the exception of
our Blessed Mother, who stood erect as if to say: "I shall
stand here, and be myself your protectress until you are
out of the building." The sisters rushed out and up the
drinking stairway to find me, when they reached the fourth
floor, they saw that I had gone.

I was calling them down to the front door. They all
got down safe and sound, not a scratch on any sister. I got
habit on and with blanket about me, ran out on street with
the rest of humanity. When the rocking ceased, we returned
to the ground floor. Our good priests hurried over to see
us. One gave us conditional absolution; when he brought
the Blessed Sacrament and gave us Holy Communion we
felt happy. In less than ten minutes the firemen rushed in
and told us to leave at once and seek safety.

We wanted to get our good Habits, books, etc., but already
our house was on fire, and a policeman, with Father Ho­
ran, our good friend, led us through the surging mass of hu­
manity. On our sidewalk a crazed bull was goring a man
to death—soon, however, the animal was killed. We reached
St. Mary’s Hospital, Sisters of Mercy. There we were
kindly received and given good hot coffee and a piece of
bread; but the hospital was threatened with fire. We
started off to South San Francisco. (Later on, the sailors
of the big steamship Manchuria carried the patients and
the Sisters of Mercy to their vessel on the bay. There they
were in safety). Almost falling upon our faces, we reached
Mt. St. Joseph’s, about eleven o’clock, and remained there
that night. We sat up watching the flames consume our
poor city. I never took my eyes off them the entire night.
Even now, when I close my eyes, I see flames, flames,
nothing but flames.

After many slight shocks of earthquake, we became
tranquil and began to think of others. We were safe in either Foundling House or R. C. O. Asylum; some sisters were in each place, but I felt that Sisters of Charity should be braver than that,— so Sister Alexis and I went down and begged a man to bring us to the city, where masses of suffering creatures lay in large halls, etc. He brought us to a car-house where the dying lay thick upon the ground. The nurses were dropping on the floor from exhaustion. The doctors were glad to see us, so I sent back to South San Francisco for eight more sisters. All day we knelt beside the sufferers, washed their face and hands, fixed their beds and pillows, attended to other wants, and proved ourselves acceptable nurses. We cared for the sick whilst the nurses went off to get a little rest in the cars standing about us. We left in the evening, and at the same hour patients had to be moved for the second time to another place of safety. We got an old rag-wagon to take us to South San Francisco, paying the driver five dollars for the ride. Next morning one of our priests said Mass for us at the Infant Asylum.

After Mass, eight sisters and myself started to the city in a big wagon which we met on the street. We went to find the sick, but they had been taken on trains to San Mateo. Doctors told us to go there; trains were taking people out of the city free. We took train for San Mateo found sick in a barn, but many nurses to look after them. We went on to San Jose where we hoped to find Sanitari­um intact, but to our astonishment, the building was de­serted and the sick were in tents on the grounds. What a sisterly welcome we received from our dear sisters who had feared that we had been consumed in the flames. Al­though I am stiff from the walking and bending all day, over the sick who were laid on the floor of the car-house, I am, considering all things, pretty well. Our sisters are helping the nurses and the other sisters. If the sun comes
out, I shall feel better, and I can work well with the sick
I am in my glory doing this.

Our sisters are heartbroken, fearing that never again
can we be together with our hundreds of dear children
in poor old St. Vincent’s. I comfort them by telling them
that our kind Superiors will not separate us, after all we
have passed through together, that as soon as possible we
will have a temporary school and the poor children will
throng to us.

Archbishop Montgomery must feel, most keenly the sad
condition of affairs. Churches, convents, big schools are
no more; there is nothing left of St. Patrick’s parish:—
church, schools, priests’ new house all gone! All the
churches in southern part of the city gone. The city is
under martial law. The soldiers are shooting down any
men found stealing.

Oh! the sight of the agonizing faces of the people who
stood meekly in long lines, awaiting their turn to get a loaf of
bread, as we drove through the streets yesterday, the soldiers
keeping order. The soldiers wanted us to take some bread,
but we told them that we had just had our breakfast and
did not need it. A poor woman threw a bag of oranges into
our wagon, these came in good for the poor sick whom we
met in the train. You would scarcely know us, we have been
so black and dirty; no time to think of appearances. Here,
as in San Francisco, the streets are filled with brick, etc.
It is awful, but poor San Francisco, wicked San Francisco,
was well chastened by fire.—Oh! God’s hand is in it all.
Many were trying to keep the people and the children good,
but the vices of the city prevailed, and all good people pre-
dicted some fearful calamity; it has come, and all, like
whipped children, bow humbly down acknowledging God’s
justice. Our millionaires of yesterday are poor men today.
Castles have gone up in flames. The beautiful hills, so green
and fresh are now covered black with people. Our parish-
ioners are all south of the Asylum. Some of the older sisters are at the R. C. O. Asylum. I told them to go down to the camps to comfort the poor people. If pestilence should follow this scourge, God help us! Fortunately, the flames consumed hundreds of the dead under the ruins. A few feet back of us, a big hotel caved in and buried two hundred. An unfortunate house of negro and white next to us was crushed to the earth. Everybody in it killed. Lord have mercy upon them. Oh! God is ever mindful of those who try to serve Him. Praised be His holy Name!

This is the time for our dear Community to stand by the Archbishop. Leave us in the city to work wherever we are needed. We shall have to begin, as did the good sisters in ’49. Naturally, I would love to go east, for I can never get over this shock; but then again, I get brave and wish to remain here. I must hunt up our poor little ones, and comfort the disheartened parents.

I just heard that fire has again broken out in San Francisco. It was under control when we left yesterday. Twenty-five patients are just coming in here. We shall be busy. I can forget my own ills in serving them. Poor little Sister Victorine is wonderfully calm under the great trial. Indeed, everybody is calm and resigned—all back to our primitive simplicity. Oh! God is wonderful!

The glorious marble altar is useless. The Holy Sacrifice is offered in the open air, “God’s first temple.”

Do not worry about us; we are left to help others. The chastening rod has done us all good—all who have felt it; some have not felt it so hard as others. God knows best.

Priests are doing zealous work for souls. God protect them. I tried to send you a telegram, but could not do so until yesterday. A priest took it to Oakland, and I hope it has reached you. Fond, devoted love to you from each of the sisters, who all love and appreciate our dear Community more than anything on earth. Remember us to
Father Sullivan. I will write him later. You will please
tell him something of this rambling letter. God keep you
all from the horrors of earthquake and fire. Do not worry
about us, we will get on. Oh! we are not maimed and
crushed as are hundreds. We left all our good Habits and
linen in the flames. It takes God to strip us of every toy
attachment. I feel that never again will I look for any­
things earthly. Leave us to carry on our good work in the
crushed and humbled city. All hearts are now disposed
to do good.

Sister Eugenia.

R. C. O. Asylum, San Francisco,
April 20, 1906.

San Francisco, seems to have been the victim and it
may be just that the wrath of God was poured out upon
this city. There can be no exaggeration in what is said or
written about it. The scene was and is still terrifying.
Portions of the city are still burning, though the principal
parts are leveled with the ground. The authorities removed
the dead and dying to Mechanics Building, but it was not
long before that was consumed by fire with all the corpses.
The dead were lying in the streets and along the hillsides;
some they buried in the Plaza, and others they threw into
the bay. The Fire Department was almost powerless, as
the earthquake had broken many of the main water pipes,
thereby emptying the reservoirs.

April twenty-third.—This is the first opportunity I have
had to finish my letter, begun three days ago. Since then, the
fire has carried everything before it, with the exception of a
few houses in our neighborhood (Technical School); among
them the cathedral, which was saved by three of the priests
and a sailor, who climbed up to the spire and let down
a rope, to which the people below attached a hose; for three
hours they used this on the cathedral, the convent of the
Sacred Heart, our house, along with others for a block or so. Had the cathedral gone, it would have taken everything with it. The convent has been turned into a hospital. Our house is used for the destitute and homeless: men, women, and children. The Technical School was badly shaken by the earthquake, the roof broken in from the fall of the chimney. One girl narrowly escaped; but thank God, all got out, and not the least confusion. Most unfortunately for me, I sprained my ankle on Easter Monday; we had taken the children across the bay, and I slipped on the grass, and crushed my foot, but thank God, I can get around with the aid of a chair. We brought all our children here, but as most of the sisters are at the school, I thought it best to be there too.

A pelting rain and wind were added to our misfortunes last night. It seemed that we were to be blown off the earth entirely.

Sister Louise.

San Jose Sanitarium, Cal.,
April 19, 1906.

I feel it a duty to get a line to you by post as we cannot telegraph.

We know nothing of the world outside San Jose, and are suffering great anxiety about our dear sisters of San Francisco, Santa Cruz, and Hollister.

Thank God! All in the Sanitarium escaped uninjured. The patients are all in tents, and although the dew is heavy, they all seem cheerful and comfortable. The building is badly damaged and is unsafe. The first dreadful shock nearly swept us into eternity: the large chapel was almost demolished. — I could only think, the God whom we call our Spouse is a terrible God — when we recovered our equilibrium, we found all the inmates unharmed; the roof fell in here and there on the beds which were empty.
One of the girls was saved as by a miracle—the laundry chimney fell in on her bed. We pushed the débris sufficiently out of the way in the sanctuary to have Mass in thanksgiving for our deliverance; we climbed over the rubbish to Holy Communion.

After breakfast, there were a few slight shakings—about 2:30 p.m., another shock. Then I felt it a duty to order every one out of the buildings. Whilst the patients slept in tents during the night, the house received still greater injury which rendered it unsafe to enter. All the beds and furniture are being moved out, and we will try with God’s help, to find comfortable shelter in boarded tents. I hardly know just what will be done, but our hearts are ready to start anew. Our sisters are bearing up bravely. Please have some special prayers offered for these really noble old people—Judge and Mrs. O’Connor; Their great virtue is our admiration.

Sister Dolores’s leg was slightly bruised by falling plaster, Sister Fidelis’s hands were scratched by broken glass which fell all around her. No one else is injured. The place is under martial law, the people are terrified.

We are beside ourselves with anxiety about our other sisters in California. Pray to God for us.

We had Mass this morning in the front vestibule; the house trembled several times. The night dews are heavy, the mid-day sun is hot. Ask our Lord to spare the sisters. We have plenty of help.

Sister Victorine.

Santa Cruz, California.

We got an awful shaking. I hastened to the children’s dormitory and the stairs, baluster, wall, and myself came in close contact before I reached the top. On reaching the last step a heavy cornice fell, just grazing the cornette. The dear children, reassured by the presence of a sister,
became calm, but did they not pray! I shuddered when I looked down into their playground. A mass of bricks from the chimney marked the spot where many would have been killed had the quake come a little later.

I tried to get all the sisters by phone, but only succeeded in getting Sister Teresa, who told us their house was leveled. As soon as an architect examined our buildings and found the foundation and frame work perfectly sound, another sister and myself went over to Hollister. Even for that short distance the sights were appalling. We were on the first train that ventured over the road. The telegraph poles were about three feet high, showing how deep the earth had sunk. Again on the mountains, the huge bowlders and uprooted trees had stopped half way down in the slide. We got out and walked on the trestles of the bridges. We found Hollister in ruins, our sisters' house was one of the worst. It had moved four feet to the north. Every seam is asunder; the kitchen dropped into the cellar; it was indeed "demolished." That the sisters and children escaped with their lives is miraculous. Just after the last little one was brought out in night clothes, a pile of brick closed up the passage behind them. The porch sank as they stepped on it and the other end rose and gave them a good bump. The sisters were thrown to the floor in the chapel and when they picked themselves up and got to the door, they found it wedged! By superhuman strength they pulled it open and it fell on them. Was it not awful? We helped them to move their furniture from some rooms where they were allowed to enter, and then finding we could give no more assistance, and that no one would accept our invitation to come home with us, we left them living in quite primitive style. I heard their pastor tell them that he would bring them the Blessed Sacrament if they fitted up a place for it.

On our way home we boarded a train filled with refugees
from San Francisco, nice, refined people, but disheveled from their flight and exposure. They had had no breakfast, so when the good country people entered the train at the station and served them with milk and sandwiches, they ate like persons that were really hungry. We were served like the rest, but explaining that we had a good breakfast, we passed our portion to our neighbor.

We have not had our clothes off for several nights, for the children are so timid and nervous we fear a panic. The eye-witnesses that are pouring in every day say that no pen or tongue could tell the horrors of that night in San Francisco.

Hollister, April 19, 1906.

Sister HELENA.

How can I write of the dreadful things that have happened to poor California? There can be no exaggeration in the statements when the account is put in print. Poor Hollister did not escape; our house is demolished. How we came out of it alive is a mystery, not only to those who see the condition of the place, but to ourselves.

The sisters proved most courageous, going to the third floor for the children, plaster falling around them, blinding and smothering them at every step.

About 5:10, I left the chapel to go to the children on the second floor, but only got as far as the clothes-room when I met a girl who fell at almost every step — then plastering began to fall on us. We went down the stairs which were swinging under us; with difficulty we reached the front porch. It must have been then that the house was thrown from its foundation about four feet to the right of its former position, for I was precipitated to the ground from the porch steps. I had not the courage to re-enter the building; the sisters were bringing out the eleven children with them, all unharmed. How good God has been to us!
The house is seriously damaged. We have rented a cottage to be used for a school to keep the children with us, and we will live in another a short distance away. The people are in distress, fearing the sisters will be taken from them. I feel that they will help to rebuild the place. We were told today that they may be able to raise the building, brace it, and lay a new foundation; but there is nothing definite yet. You do not know how sad we felt when Father Smyth came to take the Blessed Sacrament away.

The church suffered very little, but some of the important buildings have been destroyed; two persons were killed and others injured. We went last evening to visit the wounded in the sanitarium here, and to console the family of the lady who was killed instantly.

Since I began this letter, we have had another shock; they continued all day yesterday, last night we had six. We are not so badly off as they are in San Francisco. We have had no fire. Praise and thanks to our merciful God.

Sister Teresa.

San Francisco, April 21, 1906.

I know you have received papers telling about the sad disaster to our city. The Catholic churches and schools have nearly all disappeared. St. Vincent's was first on the list of schools; St. Patrick's Church first among the churches. Could you ever have imagined that our beautiful, strong, and well-built church could go? The steeple fell across Mission Street and crushed the houses. Then, do you remember the great tower by the electric works in Jessie Street? That came down behind the church. Even with all these earthquake terrors the loss of life and property would not have been so great but fires started in different directions: behind us, on the sides, and on the cor-

https://via.library.depaul.edu/annals_en/vol13/iss3/1 156
ners, and no water could be had, for the earthquake had wrenched the pipes. There lay the city at the mercy of the flames! We received our dear Lord in the parlor the morning we left, and we were out before seven o’clock, running from the fire. May God be praised! We started down Mission Street from Second, and could not get to Third, by any means. No wagons were to be had, and we just escaped with our lives.

We went to St. Mary’s Hospital, where we found the sisters and patients in great excitement. They feared only the earthquake; how little thought they that the fire was coming upon them. They gave us a cup of coffee and the poor sisters breakfasted with us. After breakfast we went into their chapel and united with them in pleading for mercy; we then took the road for Mt. St. Joseph’s, where we arrived more dead than alive, but happy to find a shelter with our dear sisters. When our Blessed Lord sees fit to use us again, we are here awaiting His decrees. I am glad that I was with the dear old place until it passed out of existence. I have since offered to His Infinite Goodness many times every good word we ever said there for His love, and every act we performed.

Sister Mary Alice. 1

Infant Asylum, South San Francisco.

April 27, 1906.

When we see the wholesale destruction of property, and the victims of death, our hearts are filled with gratitude for our providential protection. No fires occurred in our direction; we have been supplying the village with water from our reservoir, but God will protect us and provide for us.

1 This sister’s uncle was instrumental in bringing the Sisters of Charity to San Francisco. She was educated in St. Vincent’s School, and spent in its service forty years of her mission life.
Nearly a hundred new-born infants in parks and barns, with their mothers without the slightest provision of clothing, etc. Our dear children are very good and very earnest in prayer, but they cannot be left alone day or night for fear of shock. The terror will pass from their minds in a few weeks; with God’s help all will be settled. Father Glass, C. M., President of St. Vincent’s College, Los Angeles, came as soon as he could get to the city to look after the most urgent needs of our houses. May God reward him!

Our house is one of the relief centers and for three days after the disaster, priests, doctors, lawyers, ladies, millionaires, all stood in line waiting for a loaf of bread, and grateful to God for it. Thousands in line waiting their turn and yet it is beautiful to see and hear the people blessing God for their lives; not one murmur have we heard from anyone, no matter what his distress may be.

I could narrate many incidents from which some idea might be formed of the condition so suddenly thrust upon some of our best and wealthiest citizens. One day, as we were returning after receiving our store supplies to be distributed among the sufferers, a lawyer, with his loaf of bread under his arm, asked permission to get up into our wagon. The good man, footsore and weary, was unable to get any kind of conveyance. We most readily acceded to his request, and before we left him at his destination we gave him a blanket, several other articles, and some provisions, which he most gratefully accepted.

A lady who called upon us, although reduced almost to extreme want, was with difficulty persuaded that a cloak which we offered her was not too fine for her altered circumstances, and we overcame her objections only by representing that it could also be utilized as a covering at night. Poor people, how it saddened our hearts to witness these reverses; but how thankful we were that we had been made in very many instances, the messengers of Divine Providence.
to relieve their misery, thanks to our sublime vocation. Our dear Sister F. (80 years old), is greatly unnerved, but she tries to appear calm and comfort us by her fervent prayers and confidence in Divine Providence. May our Lord preserve her to us for many years, as a model Child of St. Vincent. The Technical School, though considerably damaged, was not unsafe. The sisters are caring for the sick and injured there. It is also a relief center. The girls have been sewing for poor children, for whom little provision was made in the way of clothing. Forty boys from the Youth's Protectory, and sixty of the Technical School girls were sheltered here.”

Sister Mary.

San Jose Sanitarium, April 27, 1906.

You have heard by this time that all our sisters are safe. The people are still laboring under great excitement; indeed, this disaster was enough to cause even greater confusion. We are getting back gradually into the northwest wing, but the rain is pouring in everywhere. Much of the building will be unfit for use for a long time. The sick will dread to be ill and helpless in a two-story brick house. Mrs. O'Connor has the architect drawing plans for a one story frame wing, which will be put up immediately, and after this the repairs will be made. The whole annex has been almost destroyed; they have the walls propped up with wooden beams. The patients are located temporarily in a large store house downtown; it is a two-story wooden shed, which has been converted into a hospital. The doctor in charge has given the sisters the upper story. Heavy rain following so quickly has caused the greatest confusion and discomfort. All our patients were in tents on the grounds, but we were obliged to remove them. We have a shed with a tar-papered roof for a dormitory. The sisters are keeping well; sleeping out of doors seems to a-
gree with them; but of course our unsettled condition beggars description. Sister Aloysia and I will sleep in the house to-night for the first time, as we have the old folks indoors at last. The sisters are still timid, and no one could blame them, for we have had a very terrifying time. I sat perfectly still, but I was sure that the walls of the chapel would fall in and bury us alive. I thought: "Jesus, Master, I am just where it is Thy will for me to be." And then: "My gentle Jesus is such a terrible God!" The earth is still trembling; we are having thunder, wind, and rain; it seems impossible for the elements to settle again into peace.

The doctor anticipates giving one hundred patients to the sisters' department, should they arrive from the city. We are getting one end of the house which is perfectly safe under roof; the fire can be lighted in the kitchen and laundry. Masons have arranged everything with care.

The Jesuit Fathers constituted themselves special watchmen, patrolled the grounds every night, and did all they could to make the patients' condition as comfortable as possible. The furniture was taken out on the grounds, and when rain threatened, it was the same good Fathers that did the hauling all day long until every article was safely stored in the cellar.

The following letter was written by Sister Stanislaus Roche, seventy-five years of age. How strongly the distress of her people awakened sympathy in the heart that had always so devotedly loved the poor, may not be expressed; this was doubtless the consummation of her sacrifice. Of her fifty-two years' vocation, twenty-seven were spent in San Francisco, where she died, August second, feast of Our Lady of Angels.

R. C. O. Asylum, San Francisco.

April 28, 1906.

Not a hair of our heads injured! One chimney will have to be taken down, no damage in any way, and all well. Besides our own family we have the Technical girls
here, St. Vincent's School sisters, and all abundantly supplied with food and water.

In the city they have no water. We allow the Franciscan Sisters to bring their hospital washing here; they do it up and take it home in wagons. We do all we can to relieve our neighbor.

We strive to show our gratitude to God for His protection, but a lifetime would be too short for that. Father Glass has proved himself a true Father. He brought us supplies, heard our confessions, and those of the children. It is said that all the bank vaults are safe, and as soon as the earth cools off will be open for business, so that no deposits will be lost.

Sister Eugenia has gone in to see Archbishop Riordon who has just returned. He had started for Washington on Easter Monday. I pity our poor Archbishop, his health is so broken, and such havoc in his seminary and churches. Others will send fuller descriptions. I cannot write another word, but you know me.

Lovingly in our All

Sister Stanislaus Roche.

San Francisco, California,

May 3, 1906.

...You cannot imagine our joy on seeing our good Father Sullivan, who, to our great surprise and delight, reached the R. C. O. Asylum, on last Sunday afternoon.

Oh, there is nothing like a glimpse of our dear Superiors when we are in trouble! Father Sullivan looks well, thank God! His presence is a great comfort to us.

I do not know what is to be done with us; for I cannot see any work awaiting us here. Four large parishes in one section of the city are completely wiped out of existence. Indeed, the entire city seems to have been destroyed.
Standing on the corner near Mission and Fifth Streets, as far as the eye can reach, there is nothing but ruins, awful charred ruins of once majestic buildings. About two hundred thousand people have left the city; perhaps few will ever return to it. Will the beauty, the riches, and the magnificent climate ever tempt back the poor creatures who passed through that horrible experience! Oh! even now when the memory of it all comes up before me I grow sick and wish to die! It seems as though we had been summoned to Judgment, and had to return to continue our exile only to be called again. I cannot forget it for one minute.

On Easter, everything was so sweet, holy, and peaceful. The beautiful procession of lovely girls and boys walking before the Blessed Sacrament on Holy Thursday. The Tenebrae for the first time in our large church—the fine singing by our fifty grand altar boys, and at nine o’clock Mass, the hundreds and hundreds of boys singing in rich voice and perfect time, the praises of the Risen Saviour, calling on all to Rejoice! Ah me! and now only ruins, ruins on all sides; ruins of stately churches, colleges, and schools. God’s ways are truly not our ways; but we know that His ways are the best—always the best; and through fire and tribulation His love shines out.

I firmly believe that “the darkest hour is the hour before the dawn,” and I know, that good will come out of all this sorrow. A purified city will arise, Phoenix-like, on the ruins of poor old San Francisco.

People are still camping on the hills; the food supplies which come in are given out by Red Cross agents to long lines of people eagerly awaiting their portion of bread and soup.

The worst part of the trouble is to come. Our united family must now be separated, and our hearts are nigh bro-
ken, yet bravely does each one say: *Behold I come to do Thy will, O God!* *Fiat voluntas tua.*

Father Sullivan returned yesterday from Hollister.

Sister Eugenia.

Below, going towards the southern part of California, in Los Angeles, the Priests of the Mission have a large college, schools, and the charge of a parish, and in the same city, the Sisters of Charity have two important houses, an asylum, and a hospital; at Santa Barbara, a seaport to the northwest of Los Angeles, the Sisters of Charity have an asylum and a school; and at Whittier, a little further south, the Priests of the Mission have a large parish. In this section of California, the earthquake was felt, but, thank God! it caused no disaster as at San Francisco and San Jose.

**President Roosevelt responded nobly and promptly to the appeal implied in the startling announcement made by telegram. Tents, blankets, and provisions were abundantly supplied by the government from Washington. The subscriptions at once raised among the citizens of the whole United States, with the generous appropriation simultaneously voted by Congress, reached the handsome sum of twenty million dollars;—a comparatively small amount, however, when contrasted with the loss of four hundred millions.

As to the members of the Double Family, through all the harrowing details of the dread visitation we have been recording, we recognize the key-note of gratitude for the manifest protection of Divine Providence over all. This protection was not limited to the institutions of San Francisco. It would not be easy to enumerate the sisters throughout the Province, who are from California—their
name is legion; for many days their hearts were sore and anxious, until at length, to one after another, came the consoling assurance, that all those near and dear to them had, as it were, been singled out from hundreds and thousands, as striking evidences of God’s special mercy and favor. When the strain was over, what fervent thanksgivings were offered and repeated over and over, to our Immaculate Mother for the marvels of goodness wrought through her intercession. Whilst the Annals are still in press, all necessary repairs have been completed, and our sisters continue their works. The new St. Vincent’s School opened with several hundred pupils.

From the Los Angeles Tidings, April 27, 1906.

THE GREAT HOLOCAUST AT SAN FRANCISCO AND THE CHURCHES.

... The loss and agony which fell upon the stricken city was shared by the churches and religious institutions of the Golden Gate. In addition to the anxiety of the ordinary citizen, the good sisters and pastors had upon their hands the care of precious lives and property. It was fortunate that the shocks came about daylight or the terror would have been intensified.

Probably no more sensational Sunday was ever passed in Christendom than that of April twenty-second. The whole population of a great city was in the fields and parks. Hundreds of thousands had no refuge but the open air. Under the bare canopy of heaven Golden Gate Park was attended by a hundred thousand people of both sexes. The priest was found wherever the need was greatest. Mass was celebrated under all possible conditions, and many a terror-stricken soul was dismissed into eternity amid the horror of quaking and burning buildings, and the roar of universal, overmastering flames. Well did these servitors of God acquit themselves of their divine mission.

That the Catholic Church should acquit herself superlatively well under such circumstances is to be accepted as a matter of course. It is also to be equally expected that the Church should suffer heavily in her property interests. Probably, no where else in the United States is there a city, in proportion, more heavily endowed with churches and convents than San Francisco. The loss is consequently great. Of one thing we may be sure, and that is that the able and indomitable hierarchy will meet this situation with courage and capacity.
As the most fitting conclusion to our thrilling article we give some notes from the two Archbishops of San Francisco:

St. Mary's Cathedral, 1100 Franklin Street,
San Francisco, California, April 28, 1906.

Loss in the Diocese of San Francisco by fire and earthquake as far as known at present.

In the city, twelve churches burned and the parishes absolutely wiped out of existence. In the burned district, we lost, along with the churches, every institution within it: the parish schools, colleges, academies, hospitals, homes for aged and for abandoned children; including the large church and college of St. Ignatius, and the Sacred Heart College of the Christian Brothers. Four churches in the city lost by earthquake, and several others seriously shaken and several schools likewise in the same district, more or less seriously injured. The cathedral is seriously damaged. The altar was ruined by earthquake. The Archbishop's residence, and the residence of the clergy are within the district saved. Outside the city, two or three churches were lost by the earthquake, and several others, and schools as well, seriously shaken. The St. Patrick's Seminary at Menlo Park was badly damaged, extent of loss is not yet known. There was no loss of life among priests, sisters, or children under their care. Monetary loss, it is impossible to say at present but it is very great.

George Montgomery.
Coadjutor Archbishop of San Francisco.

From The New San Francisco Magazine.

The losses to one religious denomination.

By Most Rev. George Montgomery, Coadjutor Archbishop of San Francisco.

In complying with your request to write something for your Magazine concerning our losses in the recent disaster, permit me to say that we should have in view both the present and the future. In that service you would doubtless correct—for the present a most important debt due to California herself—some most unjust inferences, if we may judge from the Eastern publications concerning the facts in the case. It is evident that in the East, the earthquake is looked upon as the cause of San Francisco's destruction. With a view of helping to correct this great mistake, I gladly comply with your request. I believe it is the feeling of every bona fide resident of San Francisco that had we suffered from earthquake only, not one family would have been driven from the city; and yet, we do not wish to mini-
mize the force of the shock, for it was certainly the severest in the history of the State, as far as we know it. The pictures in some illustrated papers that come to us, of the effect of the earthquake on wooden buildings are entirely misleading.

Aside from this feature of the case, I will say that, from my personal observation and from many sources of accurate information, every class of our citizens did their entire duty as a class in the great disaster; and that, as a body we can never sufficiently thank and praise the authorities—civil and military, State and Federal. Our police and our fire department, did all that men could do under the circumstances. Whilst the city was still burning, the Mayor, with consummate wisdom, appointed a committee of fifty citizens, from among the best men in the city, to consider with him the ways and means of keeping order and preserving life and property, in the meantime ministering as far as possible to those in need. They did it in a manner beyond all praise, under the most trying circumstances that were ever thrust suddenly upon a body of men. When it was seen that the State and Federal aid must be invoked, the requisition was made and magnificently responded to, and the harmony and good will with which all these worked for the common good in a most unselfish manner, gave to the entire population that confidence, with a feeling of security without a parallel, which accounts for the absence of anything to be reasonably criticized under the conditions. As common sufferers with others in the disaster of fire and earthquake, we share their faith and courage which purpose to rebuild our city—stronger, and better, and nobler, in every way.

As a corporate body, the Catholic Church has suffered a loss relatively greater than any other body of citizens; and our own determination in the matter of reconstruction is, I think, a fair index to that which animates all. We had a laudable pride in our churches, schools, academies, colleges, homes for the aged and young, kindergartens and day homes. All of these lying within the burned district are gone.... Contrary to popular opinion, there is little damage done in California outside the diocese of San Francisco, except in the Pajaro Valley, Salinas, and Hollister, showing that the real area of the earthquake was not relatively of great extent. In proportion to area, the diocese of San Francisco stands to the whole State as seventeen to one hundred seventy-two.

What do we purpose to do in this condition of things? The question is easily answered. The priests and the sisters followed the people from their burning homes into the parks and squares, to the Presidio and the beach, where many are now gathered into camps. On the first Sunday following the conflagration, the priests held services for their scattered and bereaved flocks, and both priests and sisters have moved about among them constantly up to the present time, encouraging and assisting them in every way in their power, and in perfect cooperation with the organizations so kindly taking their care in hand. The priests are now going back to the desolate scenes of their recent labors, constructing temporary and inexpen-
sive quarters for all church purposes; inviting back all those of their flock who are able to return and begin life over. Inspired by this faith and courage of their pastors (one of the best assets of San Francisco at this moment), many of the people are even now returning, and there are many rude evidences of a growing population in the devastated section. We are not blind to the awful catastrophe that has befallen us, nor to the fact that the future has labor, privation, and sacrifice in store for us all; but most of our people are either descendants of the old pioneers or have imbibed their noble spirit and will continue to emulate the traditions of the city and State. With others of our fellow citizens we hope that in the reconstruction and resurrection of San Francisco those who represent us and legislate for us will look not merely to the material growth and beauty of our city, but to its higher interest—the purity of its citizens and its civic life. The widening of our streets, the strengthening of our buildings, and the perfecting of our water supply are important, but the character of those who enjoy these—this is more important.

.....Our "City Fathers" know what we mean and what we want. May they grant it to us!

From the *San Francisco Monitor*, May 19, 1906.

**THE DUTY OF THE HOUR**

In the face of the appalling calamity which has left San Francisco prostrate in the dust, it becomes the duty of all who have the public ear to sound a note of faith and hope. The extraordinary fortitude and courage displayed by our people under circumstances of direst distress, recalls the best traditions of the intrepid race that laid the foundations of the shattered metropolis. It forestalls the word of cheer on the lips of the most sanguine. We turn therefore without misgiving from the memory of the San Francisco of the pioneers to the vision of the new and greater city destined to emerge from the ashes of the old. The spirit which calmly surveys the present waste with unflattering optimism and indomitable resolution, is an infallible guarantee of the speedy and complete rehabilitation of our beloved city, commercially, materially, and spiritually.

† P. W. RIORDAN,
Archbishop of San Francisco.

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LOUISIANA

A MISSION PREACHED IN FRENCH.


New Orleans, Easter Sunday, 1906.

I think that I shall afford you pleasure by speaking of a mission preached in French during the past few weeks in the capital of Louisiana.

In New Orleans, there are some parishes composed almost entirely of French, and to these congregations sermons are usually given in this language. The old creole families delight in listening to a French sermon, although in their exterior relations English alone is employed.

The pastor of the church of St. Rose of Lima had invited me to preach the Lenten Station this year. He hoped by “extraordinary sermons” to recall men to the religious practices from which they had strayed. For the want of French Missionaries no mission had been given in this parish in a long while.

With the sanction of the pastor, the Lenten Station was readily transformed into a veritable mission. There were two reunions a week, and a supplementary reunion was held sometimes on Sunday. The people responded to the call of God, and the grace of the mission did the rest. The church was filled from the first, and the attendance did not diminish, despite the torrential showers which in New Orleans sometimes continue for an entire day, and make the roads impracticable in this section of the city, where the foot-paths are mostly defective, and where there is no pavement.

So large was the number attending the evening exercise that it was necessary to place chairs in the central aisle, and yet, men could scarcely find standing room near the
door. On the last two Sundays of Lent the special reunions held for men were well attended. The pastor was much pleased.

What most touched his heart was the number of those who returned to the frequentation of the Sacraments. One man seventy-two years of age made his first Communion; three other married men and one woman, also for the first time, approached the God of the Eucharist; two marriages were rehabilitated; among numerous returns to the practice of religion, some terminate from forty to fifty years of negligence: many general confessions were made.

I placed myself at the disposal of penitents before and after the instructions, I heard confessions on Saturday morning, because in the afternoon, I had class; on the eve of Holy Thursday I spent eleven hours in the confessional, and on Holy Saturday, the whole afternoon, from half-past one until far into the night. On Easter Sunday the day of the closing, there were confessions before and after the evening instruction. All this was a great consolation to the pastor.

These were not the only fruits of the mission. The Tabernacle Society, for the ornamentation of the church, and the Association of Christian Mothers—which may perhaps, later on, be affiliated to the Ladies of Charity—were organized.

Thank God! I could use in these exercises the program of our missions as we held them formerly, so that I seemed once more transported to years gone-by. Ah! if we had one or two French Missionaries here, it would be possible to give other missions in Louisiana.

Many of the priests of our city are French, and they enjoy the friendship of French Missionaries. Three parishes in New Orleans have every year a Lenten Station, preached by religious from France. At the Cathedral a contract has been made with the Dominicans: this year it was Father Baragnon. At St. Augustine's church, a priest
from Lyons, of the Chartreuse Order, at St. Ann’s, a Father of Mercy. These religious usually remain some months in the country; and before returning to France, they accept other invitations to preach in Louisiana.

Thus do friendly relations continue to be held in this region with France. Louisiana still recalls her origin and, notwithstanding time and distance, France has, of old, her claim to sympathy here.

May these few items of news from across the ocean prove agreeable to you. For my part, I thank God for having vouchsafed me these consolations.

A. VAUTIER.

CENTRAL AMERICA

GUATEMALA

Letter from Rev. C. Binart, Priest of the Mission.

Guatemala, March 19, 1906.

I have just given a retreat to the Sisters of Charity, and, besides, to an association of men in the second city of the republic. Quezaltenango, such is the name of this town. It is built on the sides of an extinct volcano. Not far from this we find another volcano, the Santa Maria, which scientific men affirmed need cause no alarm as, it was covered to the summit with trees. The city slept quietly until about four years ago. Now, at this time, and under circumstances which appeared to be a warning from
Providence, a tremendous noise issued from the Santa Maria, the earth trembled and the majority of the houses of the town were overthrown.

Six months later, the Santa Maria cast out from the crevice made by the earthquake, smoke and a shower of ashes, which spread over the town of Quezaltenango and its environs. The sisters who had received orders to leave, traveled several miles from the place, on foot, bringing with them their orphan girls and their sick. (1892). An account of this was given, at that time, in our Annals.

When all was calm, the sisters returned; they rebuilt their hospital and their chapel. It is now the only church of the city which has been reconstructed; the other two are still in ruins, and Mass is celebrated in little huts made of planks, and barely large enough to contain the altar.

The hospital was ruined and could no longer support the sick. Then the sisters rented land and they had wheat and maize planted by the Indians. When harvest time came, every one gave a hand to the work, and fine twists of maize, and even loaves of bread, could be given to the poor sick. Now every one, even persons who have no religion, entertain the greatest respect for the sisters, who are regarded as Providence on the earth. And that is just; who, in effect, would not admire poor sisters accomplishing what neither the powerful nor the rich would dare undertake?

Father Lafay, who has labored much, is now suffering. Father Birot, despite his seventy-seven years, works always like a young man. They present their respects to you, as do also Fathers Duriez and Roustain.

C. BINART.
SOUTH AMERICA.

ECUADOR.

Letter from Sister Martha. Sister of Charity.

Hospital of Quito, December 28, 1905

...Our little republic has also its requirements, regarding hospitals. It is decreed by the council of public instruction that hereafter, the pharmacies of the republic can be held only by persons who have their diplomas for pharmaceutics.

Sister Visitatrix is confronted with our embarrassing situation. It was necessary either to withdraw the sisters altogether, or to behold them all day long, superintended and directed by persons whose good will would at times be doubtful. She then decided to make the necessary sacrifices, so that several of us could begin to study, in order to receive the famous diploma.

For several months a professor from the University came to our Central House every day, from two o’clock until six and, behold us at work digging, I may say, with fervor; it is for God alone that I have submitted myself to this arid science of chemistry: analyses, chemical combinations, formulas, etc., absorbed us, and it may be said filled our days and even our nights. We had scarcely any recreation, Father. We were separated from the Community, as if we were excommunicated. If you had but heard my sighs; it was enough to rend the soul; however, no one seemed to have compassion for me; I must go on to the end, looking at the bright side, the will of God, which concealed from us the thousand-and-one difficulties of our enterprise. Four
poor French sisters and three Equatorians, laboring earnestly to win the prize.

When our preparation was judged sufficient, the day for the practical examinations was appointed, November twenty-ninth. We constituted St. Joseph our special protector and on we went. Our cornettes must have blushed at the very thought, Father, and yet, by an-unhoped-for favor, Sister Visitatrix had us dispensed from going to the University.

The large community room was changed into a meeting hall. Bottles of regents, etc., filled with mysteries, stood in line on the table, and at the hour named, the jury entered solemnly, followed by a file of students, brimful of curiosity. The ceremony was laborious and long, but God was assisting us. These gentlemen were charmed with the result; the president declared that henceforth the Sisters of Charity would have their whole confidence, and that the pharmacies of the republic, no matter where, would be most cheerfully confided to them.

There remained now, for us, the most difficult part of the trial to undergo, the examination in theory, which had more than one thorn for us poor foreigners. To be obliged to speak for one hour on a science which we had not had the time to investigate thoroughly was bad enough; add to that, the difficulty of the language. That was enough to make us recoil with terror. But our confidence in obedience would have made us venture through still greater obstacles. Our theme was developed beyond our expectations. At a given moment, I was obliged to translate a verb into French. This caused much laughter in the learned assembly, but one of these gentlemen, the president, spoke to me very amiably in French to encourage me to continue.

You are going to ask, Father, what were my poor sick
doing all this time, whilst I, who should serve them was plunging into the science of Esclapiaus. Not having a sister to replace me, I tried to do everything. Engaged in the study of chemistry, I was obliged, at times to leave all, either to assist a dying woman, or to dress a wounded patient, therefore, I now doubly appreciate my happiness in being able to devote myself entirely to the suffering members of our Lord.

In order to make us forget the weariness of our studies, they prepared for us a recreation, and on that account, last Sunday we spent the day at the Central House, where a feast was prepared for las doctoras, as that is the title they force upon us. You see, Father, in our little Province we know also how to avoid melancholy. After all this, we return cheerfully to our work.

May God deign to assist us. I recommend myself, Father, to your prayers.

Sister Martha.

COLOMBIA

MISSIONS OF TIERRADENTRO


Calderas, January 6, 1906.

Here I am after four months with my dear wild Indians. I shall say nothing of the outset nor of our truly apostolic life. I believe that it entirely resembles the life of St. Francis Xavier in the Indies; there is only this enormous difference, however that we are not St. Francis Xavier, and that, consequently, my very dear Father, we have great need of your prayers to enable us to surmount the innumerable difficulties and to sustain our weakness.

We have just traversed the whole region of Tierradentro,
which is sixty miles long and as many wide, comprising twenty-one villages, situated on the heights of the central Cordilleras, with a population of about thirty thousand Indians. The condition of the churches, which are but long cabins, is deplorable. Fortunately, we bring all that is necessary to celebrate, and to administer the sacraments, otherwise, in more than one village, we would not be able to perform these duties. The ornaments (those brought first to America), are too far gone to be used; there are no corporals nor purificators; the albs are torn, etc. We must really begin anew, therefore, it is with my whole heart, I thank you for the chalice, ciborium, and ornaments which you have presented to this poor mission. Very few of the Indians know a little Spanish: the great majority speak but their own language, which is somewhat difficult; however, I have succeeded in learning what is necessary for the administration of the sacraments, so that I can already hear confessions in paez, which is the name of their language (idiom), and consequently I am able to assist the sick.

Their customs are like those of all uncivilized nations. In their straw-covered cabins, they live with their dogs, their pigs and their chickens. Their garments are made of coarse woolen material, spun by themselves, and made without shape, simply coverings, which they put around their body, and attach by a long, wide, thick ribbon, a sample of which Father Bret will send you. The women carry their little children on their back, wrapped in a covering, usually blue or red (these are favorite colors); they carry also, as well as the men, a purse spun by themselves, where they keep the coca and the mambi, to chew when they are working or traveling.

These good Indians are very obedient, very docile, and strongly attached to the priests. When the bells announce our arrival in a village, they come immediately to the presbytery, and remain as long as we are there, for they
say that they must not leave the master alone, they must keep him company. Objects of piety have a great attraction for them: they prefer these sacred articles even to money, so that the best gift one can bestow on them is a medal, a medallion, a crucifix, a picture, or a rosary. Alas! such things are scarcely known here. Could you, Father, send me a generous supply of them? Ah! if you saw our dear Indians, how proud they are, when we suspend around their neck, a medal or a crucifix, you would say that they had received a treasure.

In this first apostolic course, we have had six hundred twelve baptisms of children, one hundred eighteen marriages, and three hundred fourteen confessions.

I recommend to your fervent prayers and to those of the Mother-House this struggling mission, in order that God may bless it.

William Rojas.

POPAYAN

Letter from Sister N..., Sister of Charity.

St. Augustine’s House, Popayan, February 18, 1906.

Sister Superioress went to conduct one of my companions to install her as Superioress at Sylvia, seven hours’ journey, about eighteen miles northeast of Popayan, a house which was commenced last March. This house opens in poverty, resembling that of Nazareth.

You must have heard of the earthquakes and, of the famous submarine volcano. It was terrible. January thirty-first, about ten o’clock, I was returning from the kitchen garden to the Community room, and when I arrived at my classroom I saw all our sisters, some kneeling,
some standing, praying, the children screaming, “mercy”. This made me laugh, and I said to them: “But what is it? What is the matter?” When one of the sisters answered: “Tremblor.” (earthquake!) I also ran to the chapel to pray. I was barely on my knees when the frames of the Stations, the lamp of the Sanctuary and all the statues shook with such violence, that I thought all was ended. I said the act of contrition with my whole heart, and the prayer: “Lord into Thy hands, I commend my spirit.” Then I was quiet. All this took about five minutes. The shock was so violent that the bells of the churches rang out.

After this, two of my companions went to the ecclesiastical seminary, and another one went with me to the preparatory seminary. If you had but seen the faces of everyone. One might say that they were of the dead. That made me a little fearful but my fright passed away very soon! Two of our most beautiful churches are closed; they are in a very bad condition, and the earth still trembles. We were also obliged to rise during the night, as another shock, very violent, but not so continuous, took place at eleven o’clock at night. Our dormitory is so badly damaged, that several beds were brought down to the classrooms; we had closed school for ten days. At every moment the earth shakes again, but that is of no account.

Our good Missionary Fathers tell us that these earthquakes have done more good than a mission. It appears that several persons who had not made their confession for more than thirty years, have since returned to God.

There is one village of fifty-two families which has entirely disappeared, and nearly the whole island of Gorgonia, in the Pacific Ocean.

We have been told also, that the water rose higher than the trees, and that the volcano cast out boiling water,

11*
in such a manner, that the sea is white from the number of
dead fishes.

I recommend myself to your good prayers, etc.

Sister N.

Letter from Rev. E. Larquère, Priest of the Mission,
to Very Rev. A. Fiat, Superior General.

Pitalito, February 11, 1906.

I am asking myself when and how this letter will reach
you, as our facilities for the transmission of mail leaves
much to be desired here. That my missive may arrive at
its destination, I entrust it to the care of Providence.

Thank God, we are now definitively organized at Nataga.
The work is completed; we have not incurred any
debt. We are going to give gratuitous missions. For
that we rely on God, because the resources which were
destined for the house of Tolima were swept away at the
time of the last war, on account of the depreciation of
paper money; five francs of that time now equals in value
but one half-penny.

After a few days of rest occasioned by the visit of Fa­
ther Bret, we have returned to the campaign of the mis­sion, which will extend to July. We are now at Pétalito,
one of the most important parishes of the diocese; it num­
bers fifteen thousand souls, with an annex of three thou­sand; and, for their service, only one priest; we shall
therefore have work during these five weeks of the mis­sion, Fathers Durou, Delsart, and your servant. Father
Briancourt guarantees the service of the parish and of the
pilgrimage.

We are still under the impression of the terror caused
by the earthquake which occurred January thirty-first, at
ten o’clock in the morning. The explosion of Nevodo de
Aguay (Ecuador), was felt here as elsewhere, throughout
the country. The shock lasted from six to eight minutes; the earth had a rolling motion, which was not at all agreeable. It was a touching spectacle to see the multitudes abandoning their houses and kneeling on the street, and in public places, invoking Heaven. This terror of death has greatly assisted the mission.

The consequences of the calamity have been terrible in the neighboring provinces. In several places, the earth opened and engulfed houses and inhabitants. In several towns the churches have fallen. At Pasto, for instance, about twenty, it is said, are useless; it will be necessary to destroy them in order to rebuild them.

A telegram from the governor, in date February sixth, states that the submarine cables of the Pacific Ocean, and of the Atlantic are broken, and that all communication has become impossible.

There have been numerous submarine eruptions; the sea emits a strong odor of sulphur and casts up millions of dead fishes and birds, killed by the explosions. The temperature on the coast rose several degrees.

At Tolimo we are comparatively quiet; up to this, the volcanoes of the Cordilleras have said nothing, but what has the future in reserve for us? That is God's secret. We are in His hands.

E. Larquère, C. M.

CHILI

_Letter from Rev. M. Fargues, Priest of the Mission, to Very Rev. A. Fiat, Superior General._

Vina del Mar, April 5, 1906.

An indisposition of several weeks, has procured for me the advantage of spending fifteen days of convalescence in the charming little town of Vina del Mar, situated about two miles north of Valparaiso, and called by the national
pride “The Versailles” of Chili. I profit by these two weeks of rest and quiet to make my annual retreat, and to examine before the good God, if the Children of St. Vincent established in Chili, have responded to their providential mission. Naturally, the house of Santiago of which I have the direction, has had the greatest part of my reflections and preoccupations. A new work has, above all, attracted my attention. I wish to begin that work, therefore, I come previously to introduce it to you, and to solicit for it your paternal benediction.

What touched us most, my confrères and me, on arriving in Chili, or rather in Santiago, is the state of misery, physical and moral, in which the working class, *rotos* (tatter-demalions) as they are called here, live. It is in the bosom of this class that is maintained, as in its endemic centre, the double plague, drunkenness, and assassination, which has afflicted Chili for so many years, in spite of the efforts of the government to do away with it, by the rigor of the law, and the brutal force of the police. It is again in the bosom of this same class, that Revolution will find its most fanatical agitators and its most dreadful assassins; the bloody days of last November have given more than sufficient proof of this.

To labor to ameliorate, by the help of religion and by other means, the sad condition of the working class, such should be the object of the efforts of our Missionaries. They have not been unfaithful to the task. The work of the Missions to which six of my confrères are exclusively devoted, can but produce the best results among the poor of the “fields” and among those gathered in the hospitals of the cities. Evidently, these good results will sensibly augment, from the day that the number of Missionaries is increased.

In awaiting that day, I wish to try, at least in Santiago, to apply a remedy to the double plague which afflicts the
class of "rotos," by attacking evil in its principle, and by the work of charity mentioned above, the nature of which I shall explain to you.

Here, in Santiago, more than elsewhere, poor children from the age of six to twelve years, and youths from twelve to twenty years, swarm on the streets and boulevards, entirely abandoned to their caprice, given up to all sorts of vice, and deprived of any religious instruction. The greater number of them spend the day selling journals and other periodical sheets. Their tatters contrast singularly with the elegant appearance of the "caballeros," (gentlemen) whom they pursue with gestures and cries, to induce them to buy the papers they have for sale. Without instruction, without education, and with a precocious propensity to every vice, one may predict what will become later, of these poor children, these poor young men.

To come to the assistance of the physical, above all the moral distress of these young unfortunates, was quite a natural dream, a desire, for the Children of St. Vincent. This desire and this dream we have been able only to cherish and to mature during the two and one-half years, that we have spent in Santiago; in the meantime, we had to think of doing what was most needed. Now, the most pressing work, was to renovate and enlarge our house, to establish the work of the missions, to found the apostolic school, to begin devotions in our chapel, to organize the works of our sisters, to found the intern seminary, to accede to the desire that we charge ourselves with the work of the Propagation of the Faith, in Chili.

However, as these works go on, in regular order, it seems that the hour of Providence has sounded for us to undertake the work of the "go-bare-foot" of Santiago. The children of the rich, or of the comfortable classes easily find those who will assist them; those whom I have just men-
tioned, will be our portion... Ad salutem pauperum. Here we are truly in our vocation.

To what extent, and in what manner can we assist, corporally, and spiritually, these children? It is an affair to consider and to debate in the council. We shall go on progressively. Now, before doing anything, I shall await your answer, so that obedience may preside over all our enterprises. Your approbation will rejoice the heart of each one of my confrères, because all are in sympathy with the work which I have just placed before you.

Marius Fargues, C. M.

ARGENTINE REPUBLIC.

LUJAN.

*La Perla del Plata*, a religious Review, which appears weekly at the Pilgrimage of Our Lady of Lujan, (*Notre Dame de Lujan*) has published in the number of May 6, 1906, the following lines:

**Rev. Emile George.**—The warmest reception has been extended by the population of Lujan, to the worthy and esteemed Priest of the Mission, Rev. Emile George, who for many years exercised the function of pastor and chaplain, in the sanctuary of Lujan. He has been appointed as commissioner for the *Work of the Propagation of the Faith*, to recommend, in divers republics of South America, this important work.

His too rapid passage amongst us, has called forth an explosion of sentiments of gratitude and affection which have shown him how faithfully his memory is preserved at Lujan.

He was welcomed at the railroad station, by a select number of the people. Deputations came to greet him at the
OUR LADY OF LUJAN
(The spires not yet erected, 1906).
pastoral residence: pupils from the college directed by the Marist Fathers, Children of Mary, who reminded him that he was the founder of their Association at Lujan. For all, Father George had appropriate words of kindness and edification.

In a “Golden Book” of the Basilica, pilgrims who are invited thither write their name, and, often a sentence. Father George wrote:

"After an absence of eighteen years, I come to prostrate myself at thy feet, O Most Holy Virgin of Lujan, Our Lady, and my Mother! A workman, from the first hour, I have consecrated to thee here my life and my sacerdotal activity for fourteen years. I have seen thy humble but ever then, thy glorious Sanctuary. I was witness of the ardent faith of the people of that time, on the banks of the Rio de Lujan, and returning after so long an absence, and penetrating with emotion into this Basilica, I could not refrain from exclaiming A Domino factum est istud! The faith and the generosity of the present generation do not fall short of the piety and the generosity of those who have preceded: Et est mirabile in oculis nostris.

O Virgin of Lujan, I implore thee for those who are dear to me, etc.,

Emile George, C. M.
Apostolic Missionary,
Former Pastor of the Parish of Lujan,
Delegate for the Work of the Propagation of the Faith.

Published by Via Sapientiae, 1906
OUR DEPARTED

Rev. Maximilian Brzezikowski, Warsaw, Poland, April 4, 1906; 74 years of age, 57 of vocation.
Rev. Joseph Di Maria, Nettuno, Italy, April 2, 1906; 67 years of age, 44 of vocation.
Rev. Paul Beau, Froyennes, Belgium, April 10, 1906; 61 years of age, 22 of vocation.
Rev. Antoine Caldemaison, St. Flour, France, April 12, 1906; 50 years of age, 19 of vocation.
Rev. Theodore Reul, Quito, Ecuador, April, 1906; 57 years of age, 26 of vocation.
Brother Vite-Antoine Rufolo, (Coadjutor), Naples, Italy, April 27, 1906; 82 years of age, 60 of vocation.
Rev. Armand Chamballon, Tours, France, April 30, 1906; 52 years of age, 32 of vocation.
Rev. Eugene Carrillo Avila, Spain, April 29, 1906; 39 years of age, 18 of vocation.
Brother Francis McNamara (Coadjutor), Phibsborough, Ireland, May 3, 1906; 68 years of age 45 of vocation.
Rev. George Campbell, Dublin, Drumcondra, Ireland, May 14, 1906; 64 years of age 43 of vocation.

OUR SISTERS

Sr. Louise Doléac, Paris; 26, 3.
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Maria Lasaga, Onteniente, Spain; 73, 47.
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Marguerite Huret, Nantes; 33, 8.
Jeanne Campan, l’Hay; 70, 51.
Thérèse Le Brun, Douay, France; 85, 61.
Maria Saralegni, Dermeo, Spain; 26, 2.
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Julie Chartier, Montolieu; 73, 51.
Thérèse Lind, Gratz, Austria; 79, 60.
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Marie Roux, Chantilly, France; 66, 48.
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Marie Trycinsha, Rome; 78, 66.
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Louise Adam, Clichy, France; 71, 38.
Jeanne Houzeau, Versailles, France; 29, 9.
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Marie Lanet, Aix, France; 69, 51.
Clara Moser, Schermberg, Austria; 63, 27.
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Marie Einert, Brunn, Austria; 63, 36.
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Marie Andreicska, Kaposvar, Hungary; 33, 12.
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Maria Ostentias, Houkonsch, Turkey; 59, 40.
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Jeanne Miniac, St.-Étienne, France; 83, 52.
Rosalie Lafon, Montolieu; 85, 61.
Rose Avancie, Laibach, Austria; 34, 18.
Julienne Lysson, Vienna, Austria; 28, 8.
Ève Vogt, Culm, Poland; 78, 60.
Marie Belzacq, Valenciennes, France; 64, 42.
Jeanne Laparra, Agde, France; 93, 70.
Catherine Ravier, Collonges, France; 72, 52.
Claudine Chardon, Château-l'Évêque; 69, 45.
Claudine Pluvy, Paris; 71, 47.
Marie Meurier, Dieppe; 80, 51.
Ana Pla, Lorca, Spain; 26, 5.
Josephine Javoszyk, Léopol, Poland; 35, 15.
Marie du Merle, Arcueil, France; 66, 44.
Maria Marza, Barramenda, Spain; 70, 51.
Josefa Elizalde, Los Arcos, Spain; 45, 24.
Maria Martinez, Alcalá, Spain; 56, 32.
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Marie Mabardi, Beyrouth; 31, 2.
Adelaïde Almasi, Némer-Boly, Hungary; 22, 3.
Stéphanie Morelli, Rome; 67, 42.
Brigitte Russo, Naples, 27, 7.
Marie Gaudichon, Mustapha, England; 76, 57.
Sr. Jeanne Julhe, Châteaudun, France; 59, 37.

Jeanne Boissy, Versailles; 71, 51.

Marie Carlet, Marseilles; 65, 41.

Clotilde Fabre, Cahors, France; 30, 10.

Catherine Auzola, Lima, Peru; 75, 51.

Marie Montaldo, Turin, Italy; 35, 14.


Mary Laprise, Baltimore, Md., U. S.; 33, 3.

Stanislaus Roche, San Francisco, Cal., U. S.; 75, 52.

Ella Rose Dougherty, Emmitsburg, Md., U. S.; 82, 61.


Constantia Veara, Richmond, Va., U. S.; 34, 7.


Robertine McKinnen, Los Angeles, Cal., U. S.; 58, 36.


R.I.P.

https://via.library.depaul.edu/annals_en/vol13/iss3/1
With the Decree on Daily Communion was sent the following Decree on the Reception of Students of the Seminaries. Want of space having prevented its publication at that time, we give it now.

43. DECRETUM DE SEMINARIORUM ALUMNIS.

Vetuit S. Tridentina Synodus ad sacros ordines ascendere, vel ordines jam susceptos exercere eos omnes qui a suo Episcopo fuerint etiam extra-judicialiter prohibiti. Ita namque in cap. I. Sess. 24, de reform: statuitur:

"Cum honestius ac tutius sit subjecto debitam Praepositis obedientiam impendendo in inferiori ministerio deservire, quam cum Prepositorum scandalo graduur altiorum appetere dignitatem; ei qui ascensus ad sacros ordines a suo Prelato ex quacumque causa etiam ob occultum crimine quo-modalibet, etiam extra-judicialiter fuerit interdictus, aut qui a suis ordinibus seu gradibus vel dignitatibus ecclesiasticis fuerit suspensus, nulla contra ipsius Prelati voluntatem concessa licentia de se promoveri faciendo, aut ad priores ordinis, gradus dignitates sive honores, restitutio suffragetur."

Cum vero generalis hae lex Seminariorum quoque alumnos comprehendet, si quis eorum, sive clericus sive clericatui adhuc non initiatus, e pio loco dimittatur eo quod certa vocationis signa non praebat, aut qualitatis ad ecclesiasticum statum requisitis non videatur instructus, hie certe deberet, juxta grave S. Concilii monitum, sui Pastoris judicio subesse et acquiescere.

At contra sepe contingit ut e Seminario dimissi, eorum qui praebunt judicium parvipendentes et in sua potius opinione confisi, ad sacerdotium nihilominus ascendere student. Queritant itaque aliud Seminarium, in quod recipiantur, ubi studiorum cursum expleant, ac denique aliquo exhibitio plus minusve sincero ac legimino domiciliis aut incardinationis titulo, ordinationem assequantur. Sanctuarium autem ingressi haud recta via, quam sepsissime fit ut Ecclesiae utilitati minime sint. Passim vero utrumque Ordinarii, et originis et ordinationis, diu fastidioseque vexant ut sibi liceat ad natale solum regredi, ibique consistere, dioecesi in qua et pro qua ordinati sunt derelicta, et alia optata, pro cujus necessitate aut utillitate minime assumpti sunt, ubi imo eorum praebit atiosa est et quando etiam damnosa: unde Episcopi in graves angustias conjiciuntur.

His itaque de causis nonnullarum provinciarum Episcopi inter se convenerunt statuentes in sua seminaria neminem admittere qui ante fuerit a proprio dimissus.

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Sed cum particularis hac conventio non plene neque undique sufficeret, complures Ordinarii S. Sedem rogaverunt ut generalem legem ferret, qua malum radicitus tolleretur. His itaque attentis, et omnibus ad rem mature perpensis, SSmus D. N. Pius PP. X, cui cordi quam maxime est ecclesiasticam disciplinam integrum conservare, et a sacris avertere quemlibet qui probassimus non sit, accedente etiam voto Em. S. C. Concilii Patrum in Congregatione diei XVI mens. Decembris 1905 emisso, præsentibus litteris statuit atque decernit.

1. ut in posterum nullus loci Ordinarius alterius dioecesis subditum sive clericum sive laicum in suum Seminarium ad mittat, nisi prius secretis litteris ab Episcopo Oratoris proprio expetierit et cognoverit, utrum hic fuerit olim e suo Seminario dimissus. Quod si constiterit, omnium judicari de causis, aut determinare utrum juste an injuste alius Episcopus egerit, aditum in suum Seminarium postulanti praeculat.

2. Qui vero bona fide admissi sunt, eo quod reticuerint se ante in allo Seminario versatos esse et ab eo deinde dimissos, statim ut habe eorum conditio cognoescatur admonendi sunt ut descedant. Quod si permanere velint, et ab Ordinario id eis permittatur, eo ipso huic dioecesi adscripti maneant, servatis tamen canoniciis regulis pro eorum incardinatione et ordinatione; sed aucti sacerdotio in diocesim, e cuius Seminario dimissi fuerint, regredi ibique stabile domicilium habere prohibentur.

3. Pariter cum similis ferme ratio viget, qui dimissi ex Seminariis alii quod religiosum institutum ingredientur, si inde exeat postquam sacris initiati sunt vetantur in diocesim redire, e cuius Seminario dimissi fuerint.

4. Dimissi vero ex ali quo religioso Instituto in Seminarium ne admissantur, nisi prius Episcopus secretis litteris a moderatoribus ejusdem institutii notificationi requisiit de moribus, indole et ingenio dimissorum, et constiterit nil in ipsis esse quod sacerdotali statui minus conveniat. Denique meminerint Episcopi fas sibi non esse, nomine proprio manus cuiquam imponere qui subditus sibi non sit eo modo et uno ex iis titulis, qui in Constitutione Speculatores Innocentii XII et in decreto S. C. Concilii quod incepit A primis die XX m. Julliæ 1888 statuyenitur. A c pariter neminem ordinari posse qui non sit utilis aut necessarius pro ecclesia aut pio loco pro quo assumitur, juxta precepta a S. Tridentino Concilio in cap. 16,sess. 23, de reform.

Vult autem Sanctitas Sua ut statuta haec et cautelae omnes a sacris canonibus in re tam gravi adjectae, ab omnibus Ordinariis ad unguum serventur; idque ipsorum conscientiae et sollicitudini quam maxime commendat.

Præsentibus valituris contrariis quibuslibet minime, obstantibus.

Datum Romæ die 22 m. Decembris 1905.

† Vincentius, Card. Episc. Prænestinus,

Prefectus.

C. De Lai, Secretarius.
Besides the aforementioned Decree, there are two others, relative to the same matter, which are likewise very important. It has been remarked to us that it is not always easy to procure the text. As they were not inserted in the Annals at the time of their publication, we now present them; they are the Decrees Romani Pontifices and Auctis.

44. DECRETUM SACRE CONGREGATIONIS SUPER STATU REGULARIUM AUCTORITATE SANCTISSIMI DOMINI NOSTRI PII P. IX EDITUM, DE TESTIMONIALIBUS ORDINARIORUM LITTERIS REQUIRENDIS IN RECEPTIONE ILLORUM, QUI AD HABITUM RELIGIOSUM ADMITTI POSTULANT.—25 JANUAR. 1848.

Romani Pontifices, pro eorum pastoralis cura, qua, semper Regularium familiarum bono et splendori prospicere non omiserunt, illud Superioribus pro viribus commendarunt, ut antequam ad religiosum habitum, postulantes recipiendos, de illorum vita, moribus ceterisque dotibus et qualitatis sedulo inquirent, ne indignis ad religiosas familias, non sine maximo illarum detrimento, ostium adaperirent. Verum quamlibet Moderatores ordinum diligentiam adhibeant in informationibus exquirendis, in gravi tamen, ut plurimum, versantur periculo deceptionis, nisi ab locorum Antistibus testimonium exquirant circa eorum qualitates, quae alios latent. Hec animadvertens, Sanctissimus D. N. PIUS P. P. IX, audito voto S. R. E. Cardinalium hujus Sacra Congregationis, super statu Regularium attentisque postulationibus nonnullorum Episcoporum, praesenti decreto ubique locorum perpetuis futuris temporibus servando, huc, quae sequuntur, Apostolica auctoritate statuit, atque decernit.

I. In quocumque Ordine, Congregatione, Societate, Instituto, Monasterio, Domo, sive in eis emittantur vota solemnia, sive simplicia, et licet agatur de Ordinis, Congregationibus, Societatis, Instituti, Monasterii, ac Domibus, quae, ex peculiari privilegio etiam in corpore Juris clauso, vel alio quovis titulo, in decreta generalibus non comprehendantur, nisi de ipsis specialis, individuae, et expressa mentio fiat, nemo ad habitum admittatur absque testimonialibus litteris tum Ordinarii originis, tum etiam Ordinarii loci, in quo postulans, post expletum decimum quinimum annum aetatis sue, ultra annum mortuus fuerit.

II. Ordinarii in praefatis litteris testimonialibus, postquam diligenter
exquisiverint, etiam per secretas informationes, de Postulantis qualitatis- 
bus, referre debeant de ejus natalibus, aetate, moribus, vita, fama, condi-
tione, educatione, scientia; an sit inquisitus, aliqua censura, irregularita-
te, aut alio canonico impedimento irretitus, are alieno gravatus, vel red-
dendae aliquis administrationis rationi obnoxius. Et sciant Ordinarii, 
eorum conscientiam, super veritate expositorum, oneratam remanere; nec 
ipsis, unquam liberum esse hujusmodi testimoniales litteras denegare; in 
eisdem tamen super premissis singulis articulis, ea tantum testari debere 
que ipsi ex conscientia affirmare posse in Domino judicaverint.

III. Omnibus et singulis Superioribus regularibus, alisque Religionis, 
ad quos spectat, cujuscumque gradus sint, et Instituti licet exempti, et 
privilegiati ac de necessitate exprimendi, etiam in virtute sancte obedien-
tiae, hujus decreti observantia stricte precipitur: et qui contra hujus 
decreti tenorem, aliquem ad habitum religiosum receperit, pœnam priva-
tionis omnium officiorum, vocisque active, et perpetuae inhabitabilitatis ad alia 
in posterum obtinenda, eo ipso incurrat, a qua, nonnisi ab Apostolica Sede 
poterit dispensari.

IV. Vi cujuscumque privilegii, facultatis, indulgentiae, approbationis regularum, et constitutionum, etiam in forma specifica, quam 
ab Apostolica Sede aliquis Ordo, Institutum, Superior religiosus, conse-
quatur, nunquam huic decreto derogatum esse seseatur, nisi ei expresso 
et nominatium dispensatio super eodem decreto aliquando concedi contige-
rit, aliis minime extendi poterit, vi cujuscumque privilegii, et communica-
tionis privilegiorum.

V. Quolibet anno, die prima januarii, in publica mensa, hoc decretum 
legatur sub pœna privationis officii, ac vocis active et passivae a Superio-
ribus ipso facto incurrando.

Ne autem hujus decreti observantia aliqua ratione, titulo, pretexuto impediatur, Sanctitas sua quibuscumque in contrarium facientibus constitutionibus, regulis, et statutis cujusvis Ordinis, Congregationis, Societatis, 
Instituitorum, Monasterii, Domus, etiam in forma specifica ab Apostolica Sede 
approbatis, necnon cuilibet privilegio licet in corpore Juris clauso, et 
Apostolicis Constitutionibus ac decretis confirmato, ac expressa, individua, 
speciali et specialissima mentione digno, alisque contrariis quibuscumque, 
prorsus derogat et derogatum esse declarat.

Datum Romae, ex Sacra Congregatione Super Statu Regularium, die 25 
januarii 1848,

Andreas, car. Bizzarri, a secretis.

45. DECRETUM DE ORDINATIONIBUS ET DE EXPULSIONE 
AUT DIMISSIONE SUBDITORUM. — S. C. Episcop. et Regu-
lar., 4 novemb. 1892.

Auctis admodum ex singulari Dei beneficio votorum simplicium Institu-
titum, uti multa inde bona oriuuntur, ita aliqua parit incommoda facilis.
alumnorum hujusmodi societatum egressus, et consequens, ex jure consti-
tuto, regressus in dioecesim originis. Hæc autem graviora efficit tempo-ra-
lium bonorum inopia qua nunc Ecclesia premitur, unde Episcopi sæpe
providere nequeunt ut illi vitam honeste traducant. Hæc, aliique id
genus, etiam de alumnis ordinum votorum solemnium, perpendentes non-
nulli Sacri locorum Antistites, pro Ecclesiastici ordinis decore et fideliwm
afficatione, ab Apostolica Sede enixis precibus postularunt, remedium
aliquod adhiberi. Cum ergo totum negotium Sanctissimus D. N. Leó PP.
XIII detulisset Sacrae huici Congregationi Episcoporum et Regularium
Negotiis et Consultationibus præpositae, Eminentissimi Patres in Conventu
Plenario habito in Vaticanis ædibus die 29 mens. Augusti anni 1892,
praevio maturo examine ac discussione, perpesaque universa rei ratione,
opportunae edere censerunt dispositiones per generale decretum ubique
locorum perpetuis futuris temporibus servandas. Quas cum SS. D. N. in
audientia de 23 sept. hujus anni 1892, infrascripto Secretario beneigne im-
pertita probare et confirmare dignatus fuerit, ea quae sequuntur per præ-
sens decretum Apostolica Auctoritate statuuntur et decernuntur.

DE ORDINATIONIBUS

I. Firmis remanentibus Constitutione S. Pii V diei 14 oct. anni 1568,
incipient. Romanus Pontifex, et declaratione, sa. me. Pii PP. IX. edita
die 12 mens. Junii anni 1858, quibus Superioribus Ordinum Regularium
prohibetur, ne litteras dimissoriales concedant Novitiis aut professis voto-
rum simplicium triennalium, ad hoc ut titulo Paupertatis ad SS. Ordines
promoveri valeant, ædem dispositiones extenduntur etiam ad Instituta
votorum simplicium, ita ut horum Institutorum Superiores non possint in
posterum litteras dimissoriales concedere pro SS. Ordinibus, vel quomodo-
cumque ad sacros Ordinés alumnos promovere titulo Mense communis,
vel Missionis, nisi illis tantum alumnis, qui vota quidem simplicia, sed
perpetua jam emiserint, et proprio Instituto stabiliter aggregati fuerint;
vel qui saltem per triennium permanerint in votis simplicibus tempo-
neis quoad ea Instituta que ultra triennium perpetuam different professio-
nem. Revocatis ad hunc effectum omnibus indultis ac privilegiis jam
obtentis a S. Sede, necnon dispositionibus contrariis in respectivis Consti-
tutionibus contentis, etsi tales Constitutiones fuerint a S. Sede Apostolica
approbaæ.

II. Hinc notum sit oportet de generali regula haud in posterum dispens-
saturn iri, ut ad Majores Ordines alumnus Congregationis votorum solemn-
nium promoveatur quin prius solemnem professionem emiserit, vel per
integrum triennium in votis simplicibus perseveraverit, si alumnus Insti-
tuto votorum simplicium sit adductus.— Quod si interdum causa legitima
occurrat, cur quispiam Sacros Ordines suscipiat triennio nondum expleto,
peti poterit ab Apostolica Sede dispensatio, ut Clericus vota solemnia
nuncupare possit quamvis non expleverit triennium, quoad Instituta vero
votorum simplicium, ut vota simplicia perpetua emittiere possit, quamvis

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non expleto tempore a respectivi Instituti constitutionibus prescripto pro professione votorum simplicium perpetuorum.

**De Expulsione aut Dimissione**

III. Dispositiones contentae in Decreto S. C. Concilii jussu sa. me. Urbani VIII edito die 21 septembris 1624, incipien. Sacra Congregatio, ac in decreto ejusdem S. C. jussu sa. me. Innocentii XII edito die 24 mens. Julii anni 1694, incipien. Instantibus, ac in alis decrets generalibus, quibus methodus ordinatur a Superioribus Ordinum Regularium servanda in expellendis propriis alumnis, neden in suo robore manent, sed servanda imponuntur etiam Superioribus Institutorum votorum simplicium, quoties agatur de aliquo alumno vota simplicia quidem sed perpetua professo, vel votis simplicibus temporaneis adstricto ac in sacris insuper Ordinibus constiutito dimittendo; ita ut horum nomenem et ipsi dimittere valeant, ut nunc dictum est, nisi ob culpam graven, externam, et publicam, et nisi culpabilis sit etiam incorrigibilis. Ut autem quis incorrigibilis revera habeatur, Superiores premittere debent, distinctis temporibus, trinam admonitionem et correctionem, qua nihil proficiente Superiores debent processus contra delinquentem instruere, processus resultantia accusato contestari, eodem tempus congruum concedere, quo suas defenses sive per se, sive per alias ejusdem Instituti religiosum, exhibere valeant; quod si accusatus ipse proprias defenses non præsentaverit, Superior, seu Tribunal, defensorum, ut supra, alumnurn respectivi Institutioni ex officio constituere debet. Post hæc Superior cum suo concilio sententiam expulsionis aut dimensionis pronunciare poterit, quæ tamen nullam effectum habebit si condemnatus a sententia prolatate rite ad S. C. EE. et RR. appellaverit, donec per eamdem S. C. definitivum judicium prolatum non fuerit.—Quoties autem gravibus ex causis procedendi methodus supradicta servari nequeat, tunc recursus haberis debeat ad hanc S. C. ad effectum obtinendi dispensationem a solemnitatibus prescriptis, et facultatem procedendi summarium modo juxta præsim vigentem apud hanc S. C.

IV. Alumni votorum solemnium, vel simplicium perpetuorum, vel temporaleum, in Sacris Ordinibus constiutiti, qui expuls vi dimissi fuerint, perpetuo suspensi maneant, donec a S. Sede alio modo eis consulantur; ac praeterea Episcopum benevolum receptorem invenirent, et de ecclesiastico patrimonio sibi providerint.

V. Qui in Sacris Ordinibus constitutus et votis simplicibus obstricti, sive perpetuis, sive temporaleibus, sponte dimissionem ab Apostolica Sede petierint et obtinuerint, vel aliter ex Apostolico privilegio a votis simplicibus vel perpetuis, vel temporaneis dispensati fuerint, ex claustro non ezeant, donec Episcopum benevolum receptorem invenirent, et de ecclesiastico patrimonio sibi providerint, secus suspensi maneant ab exercitio susceptorum Ordinum. Quod porrigitur quoque ad alumnos votorum simplicium temporaleum qui quovis professionis vinculo jen forent soluti, ob elapsum tempus quo vota ab ipsis fuerunt nuncupata.

VI. Professi tum votorum solemnium, tum simplicium ab Ordinariis
locorum ad Sacros ordines non admittantur, nisi, præter alia a jure statutæ, testimoniales litteras exhibeant, quod saltem per annum sacrae theologiae operam dederint si agatur de subdiaconatu, ad minus per biennium si de diaconatu, et quoad presbyteratum, saltem per triennium, præmisso tamen regulari aliorum studiorum curriculo.

Hæc de expresso Sanctitatis Sue mandato praebita Sacra Congregatio constituit atque decernit, contrariis quibuscumque, etiam speciali et individuali mentione dignis, minime obstantibus.

Datum Romæ, ex Sacra Congregatione Episcoporum et Regularium, Die 4 novembris 1892.

I. Card. Verga, Præf.
† Jos. M., Arch. Cesarien, Secretarius.


FOR ROME AND THE ENTIRE WORLD

Our Most Holy Father, Pope Pius X., in order to produce more abundant fruits of salvation, most ardently desires to see daily increase, the praiseworthy custom, most acceptable to God, observed by the faithful who are in a state of grace, and well disposed, of daily approaching the Holy Table. Therefore, gladly welcoming the numerous petitions transmitted by His Eminence Cardinal Casimir Gennari, he has justly determined to grant a special favor to all those who are already in the habit of receiving daily Communion, or who desire to adopt this custom.

Pope Clement XIII., of happy memory, by a Decree of the Sacred Congregation, in date of December 9, 1763, "granted to all Christians who were careful to purify their souls by a frequent avowal of their faults, and who were accustomed to approach the Sacrament of Penance, at least once a week, unless lawfully hindered from doing so, and having on their conscience no mortal sin since their last confession, the power to gain all Indulgences whatsoever, even without the actual confession, which would otherwise be necessary; this concession, however, being in no wise ap-
plicable to the Indulgences of a Jubilee, whether ordinary or extraordinary, or to other Indulgences granted in like manner; for which, besides the other works enjoined, sacramental confession must be made within the time specified in the terms of the rescript.”

But now His Holiness Pope Pius X. grants to all Christians in a state of grace, who are accustomed to communicate piously every day, even although they abstain once or twice a week, the power to use the aforesaid Indult of Clement XIII., of happy memory, without the obligation of this weekly confession, an obligation which could not otherwise be dispensed with, for gaining the Indulgences regularly during this time.

This favor His Holiness has willed to declare available even for the future, anything to the contrary notwithstanding.

Given at Rome, in the office of the secretary of the Sacred Congregation of Indulgences and of Holy Relics, February 14, 1906.

A., Card. TRIPEDI, Prefect.

D., PANICI, arch. of Laodicea, Secretary.

DECRETUM SACRÆ CONGREGATIONIS INDULGENTIARUM,
URBIS ET ORBIS

Sanctissimo Domino Nostro Pio PP. X vel maxime cordi est, ut efficacius in dies propagetur uberioresque edat virtutum omnium fructus laudabilis illa ac Deo valde accepta consuetudo, qua fideles, in statu gratiae rectaeque cum mente, ad sacram communionem quotidiem sumendam accedant. Quamobrem supplicia plurimorum vota ab Eminentissimo vro Cardinali Casimiro Genari delata benigniterque excipiens, iis plane cunctis qui memoratam consuetudinem habent, aut inire exoptant, speciali merito gratiam elargire statuit.

Clemens porro PP. XIII f. r., per decretum hujus sacri Ordinis, sub die 9 decembris 1763 omnibus Christifidelibus qui frequenti peccatorum confessione animum students expiare, semel saltem in hebdomada ad Sacramentum Poenitentiae accedere, nisi legitime impediantur, consueverunt, et nullius lethalis culpæ a se post predicam ultiam Confessionem commissæ sibi consci sunt indulsit ut omnes et quascunque Indulgentias con-
sequi possint, etiam sine actuali Confessione quae ceteroquin ad eas lucrandas necessaria esset. Nihil tamen innovando circa Indulgentias jubilaei, tam ordinarii quam extraordinarii, aliasque ab instar jubilaei concessas, pro quibus assequendis, sicut et alia opera injuncta, ita et sacramentalis confessio tempore in earum concessione prescripto peragatur."

Nunc vero Beatissimus Pater Pius X omnibus Christifidelibus, qui in statu gratiae et cum recta piaque mente quotidie Sancta de altari libare consuecunt, quamvis semel aut iterum per hebdomadam a Communione abstineant, præfato tamen f.r. Clementis PP. XIII indulto frui posse concessit, absque hebdomadariae illius Confessionis obligatione, quæ ceteroquin ad indulgentias eo temporis intervallo decurrentis rite lucrandas necessario extaret. Hanc insuper gratiam Eadem Sanctitas Sua futuris quoque temporibus fore valituram clementer declaravit. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praeposita, die 14 februarii 1906.

A., Card TRIEPI, Praefect.

47. Information.

I. We are asked by divers houses, 1. for the office of St. Isidore, laborer, for some years transferred to the sixteenth of June; 2. of Sts. Cyril and Methodus, transferred to September twelfth; 3. the office of the Patronage of St. Vincent, etc.—These offices were separately arranged when these translations, etc. were made; they may be had from the Mother House, Rue de Sèvres, 95, Paris.

II. Votive Mass of the Sacred Heart.—In the Ordo, for the next year, 1907, on page nine, line twenty-two, read: Extra tempus paschali omitti debent Alleluia.—The particle non is found in the text of the Decree of February 6, 1892: this must proceed, it appears, from a typographical error. (See Ephem. Liturg., Year 1904, p. 307.)
282. In l'Histoire du Collège de Montdidier, published by the Association of Ancient Students, (Montdidier, Belin, 1904, 2 vols. in-4, illustrated) the redaction of which has been directed by Mr. Hochedé, one realizes that the literary work is pervaded by the affection of the disciples for the Alma Mater of their education.

The Congregation of the Mission presided over this house from the year 1818 until 1903, when the decision of the government against the teaching of religious communities dispersed them. All this while, they labored there most devotedly, as recorded in the pages of this book; that their labors were marked by self-denial, certain indications of the work and the testimony of the municipality of Montdidier may readily furnish proof.

In 1804, the work was begun in the buildings of the ancient Priory of Saint-Pierre. The conversation between the mayor of Montdidier and the first director of the school, Abbé Lamar, is typical; it is brimming over with good sense and it is racy too (p. 8). In 1806, the Fathers of the Faith took charge of the establishment. In 1818, after having been closed since 1814 (p. 78), it passed under the direction of the Lazarists through the initiative of Father De Wailly, Lazarist, then Superior of the ecclesiastical seminary of Amiens.

The Superiors who from 1818, until the end of the nineteenth century, were at the head of the College of Montdidier are: Fathers Vivier, 1822; Delarche, 1833; Chossat, 1835; Martin, 1836; Vicart (Earnest), 1847; Louison, 1870; Andrieux, 1884; Chef-de-l'hôtel, 1889.

This work, especially valuable on account of the historical information it contains, is admirable, moreover, in its typography and the artistic taste with which it has been illustrated.

283. Printing has become a means of the apostolate that cannot be disputed. The Catholic missions of almost every country in our day avail themselves of it.

We gladly published information on the printing-press of the Lazarists at Constantinople in their house of St. Benedict (Annals, vol. xi., pp. 492) and in Persia in their house of Ourmiah (Annals, vol. ix., p. 560-562). We gave a list of the works that had issued from these presses, which list we are aware has been duly appreciated.

We shall do now for the press of the Lazarists in Pekin, what we did for the presses of Constantinople and Ourmiah: we shall furnish a list of the works printed since 1864. The service rendered to the mission by this press may be inferred from the title of the works. Accessorily, it has rendered, and still daily renders other services.
Chronological List of the Principal Works Printed
By the Press of the Lazarists at the Pei-t'ang; Pekin.


2. Syntaxe, by the same.
This work forms a small pamphlet in-8 of 216 pp. without the preface. It is printed according to the Chinese style, on sheets of paper folded in two.

3. Fa-kouo houa-leao. Éléments de l'idiome français, with the Chinese translation, by A. E. S. (Smorenburg), professor in the imperial college of languages and Missionary to Pekin.— Pekin, Press of the Lazarists, 1867.
This vocabulary forms a Chinese pamphlet in-8 of 73 pp. Each page is divided into two columns. The French words are printed opposite the Chinese words, of which the figured pronunciation is not given.

Rev. E. Smorenburg C. M., a Hollander, is the author of these works which have been printed in Chinese characters, in wood, and movable. He has written the three above mentioned works to facilitate the study of French for the Chinese students of the University of Pekin. (Toung-ouen), where he was the first to fill the chair of professor of the French language.

It is an ingenious system to have engraved in the body of the note of plain-chant, the character of the Chinese music; this system is however defective, because the tones of the Chinese music do not correspond with our European music. This book is printed in Chinese style, on sheets of paper folded in two.

5. Vocabularium Sinico-latinum, juxta Ou-fanguien-in. Pekini, 1878. One vol. in-4, bound (by Rev. J. B. Delemasure, C. M.) This work is printed in Chinese characters, movable in wood and metal, and on Chinese paper pasted to paper from Corea, which makes it, of a solidity beyond any test, but coarse. Each page is in two columns; the impression is somewhat defective.

Mgr. Delaplance, in the preface, rejoices in having been able to satisfy the desires of the S. Congregation of the Propaganda, by placing the typography of Pé-t'ang on a sure footing.


This volume contains more than 10,500 Latin expressions. The first edition of this Dictionary was printed at Macao in 1839. Out of print.


This work contains fifteen circulars addressed to all the Missionaries and secular priests of the Vicariate of Pekin, by Mgr. L. G. Delaplace. The first is in date of Rome, March 19, 1878; it is here announced that he is transferred from Tche-kiang to Pekin.


13. Compendium historie ecclesiasticæ ad usum seminarii Pekinensis. Pekini, Pe-t'ang, 1881. One vol. in-8 of xii-466 pp. (by Fathers Humblot and Coqset, Cong. Miss., under the direction of Mgr. Delaplace.)

This work is in a great measure the translation of a treatise of ecclesiastical history by one of the learned authors. The treatise has been most usefully completed by additions on the whole history of China, and by the particularly attentive care bestowed on the revision of the Chinese chronology. (Annales de la Congregation de la Mission, vol. lix. 1894, p. 391.


15. Histoire du bureau des interprêtes de Pekin. A work published according to the original documents, and illustrated by plate engravings, by Mr. G. Devèria, first interpreter for the French legation in China, correspondent to the special school of the living oriental languages. One vol. in-8.— Towards the end of the year 1880 Mr. Devèria, having returned to France, the printing of this work was discontinued.

16. Tchou Pô-lou kia-chiu (Les instructions familières du Dr. Tchou Pô-lou).— A moral and practical treatise, published for the first time with two French translations, one juxtalinear, and the other literal, accompa-
11. A literary and philological commentary, with numerous notes, and a vocabulary of all the words of the text, by Camille Imbault-Huart, associate interpreter of the French legation in Pekin, member of the Asiatic Societies of Paris and Shang-hai, etc. Pekin, Press of the Pe-t'ang: 1881. One vol. in-8 of xxi—135 pp.


19. General Program of the International Exhibition of Amsterdam, text, English and Chinese, by Mr. Ferguson, minister from the Netherlands to Pekin, pamphlet in-4 of 26 pp. Pekin, 1882.

20. Siao t'an souei pi.—Anecdotes, historiettes et bons mots, en chinois parlé,—A work published for the first time, with a French translation, and explanatory notes by Camille Imbault Huart, interpreter for the French government in China, etc. Pekin, Press of the Pé-t'ang 1882. One vol. in-12 of 124 pp. in boards.


30. List of the Higher Metropolitan and Provincial Authorities of China. corrected to December 31, 1885 (By W. C. Hillier), One pamphlet in-4 of 20 pp.


37. Compendium vitae S. Vincenti a Paulo, a D. Maynard; ex lingua gallica in latinam translatum (a DD. G. Bray), ad usum et utilitatem sacerdotum et seminaristarum in imperio Sinarum degentium. Pekini, typis Pé-t'ang, 1887. One vol. in-12, of viii—519 pp.


42. Cours gradué et pratique de langue chinoise parlée, by C. Imbault-Huart, vice-consul of France, etc., etc. Vol. 1., comprising an Introduc-

The most important French and English journals have cordially welcomed this work, and were lavish in praise of its merit. At the end of vol. ii., pp. 348, 349 may be found most noteworthy testimonials from the divers journals; for instance, the summary of articles appeared in the North China Daily News of August 12, 1887; and in the London and China Telegraph, September 12, 1887; and also an extract from the journal le Temps, September 27, 1887.

Item. Vol. iii. Conversations, Translation and Notes. One vol. of x-451, pp. 1889. This third volume contains a collection of French and Chinese dialogues, well selected and carefully annotated. The book furnishes much valuable information: manners and customs of Pekin; list of the emperors of China; notes on the reigning dynasty and the imperial family of China; political and administrative description of China; mandarinate, civil and military; weights and currency; the Chinese calendar, etc., etc.


50. Catéchisme des vérités les plus nécessaires. Word for word and


52. Dictionnaire françois-chinois, containing all words in general use in the language, spoken and written. With examples selected from the best authors, with a view to set forth the value of the letters and their rules of position, the construction of phrases, idioms, etc., by A. Billequin, professor of chemistry and natural history in the imperial college of Pekin, chevalier of the Legion of Honor, etc. Pekin, Pei-t'ang Press, 1891. One large vol. in-4 of xxii-830 pp.

His Excellency Count Ly, great secretary of State, viceroy of Tche-ly, and His Excellency Su, under-secretary of State finances, minister of the Tsoung-ly Yamen, have honored this Dictionary with an introduction written by their own hand.

53. A Pocket Dictionary, Chinese-English and Pekinese Syllabary, by Chauncey Goodrich, Pekin, 1891. One vol. in-16 of vi-237 pp. Excellent little dictionary, highly appreciated by Europeans and the Chinese, especially by the latter who wish to learn English. —In 1893, Mr. Goodrich added thereto a list of Chinese characters arranged according to keys or roots, and which is entitled:


The first edition of this dictionary, was published in Macao, at St. Joseph's College, in 1841. This second edition was revised and augmented by Rev. J. B. Delemasure, C. M. about the close of 1891. The preface is by Rev. G. Lagarde, C. M., Director of the preparatory seminary of Pekin.

55. Lexicon manuale Latino-Sinicum, auctore Joach Alph. Gonsalvès, C. M. presbytero. Editio tertia. Pekini, typis Pe-t'ang, 1892. One vol. in-12 of viii-571 pp. —The words of this dictionary are taken from the large Gonsalvès dictionary mentioned above; for this work, and the preface as well, we are indebted to Rev. G. Lagarde C. M. The two dictionaries were printed simultaneously.

56. Poesies modernes. Translated for the first time from the Chinese, accompanied by the original text, and a commentary which explains the principal difficulties, by C. Imbault-Huart, French consul, interpreting secretary for the Chinese language, correspondent of the minister of public instruction, etc., Pekin, Pei-t'ang Press, 1892. One vol. in-8 of viii-167 pp.
57. *Apostolicae facultates earumque commentarius cui accedunt Monita ad Missionarios Vicariatus Chan-si Meridionalis*. (Curante DD. Hofman, e Fratrib. Minorib. Rec.) Pekini, typis Pei-t'ang, 1892. One vol. in-12 of 82 pp. (boards)


This work was composed by Rev. John McVeigh, C. M., with the concurrence of Rev. J. B. Delemasure who, although seriously ill, and on the eve of his death, still read the last proof-sheet. We take this occasion to say that Father Delemasure, an indefatigable laborer, died with arms in his hands. (June 25, 1893).

Concerning this book see *Annales de la Congregation de la Mission*, Vol. lxxv., 1894, p. 389. One of the most learned sinologues, Mr. Imbault-Huart writes: "This work is very useful and will be of untold service: it supplies a want in our sinological literature.


This report contains twelve woodcuts inserted in the text: it is accompanied by a fluvial Map.


63. *Large-Angle Sextant*. Description of an invention which extends the sextant’s range to the measurement of angles up to 240 degrees. By T. Ferguson, of the Imperial Chinese Customs' service. Pekin, Pei-t'ang Press, 1894. One pamphlet in-8 of 8 pp.


This book was written by Rev. J. Capy, C. M.; the introduction is by Mgr. B. Sarthou, C. M., Vic. Ap. of Pekin.


70. The Meridian Finder. Descriptions of instruments for finding the true meridian, etc. Pekin, Pei-t'ang Press, 1895. One pamphlet in-16 of 16 pp.


About the close of 1895, Mgr. Bray had the 364 plates for the above work engraved at the Pei-t'ang and sent to Kiou-kiang early in the year 1896.


79. Ngann-nann-tche luo. Mémoires sur l'Annam. Translation accompanied by a geographical and historical lexicon, by Camille Sainson,


I.—100 copies gotten up in the best style, numbered from 1 to 100, on imperial Japanese paper: illustrated with 660 engravings, old and new, reproduced, or executed by native artists from most valuable documents: 157 photographs, 27 collographs, 10 large compositions besides the text, and in colors, by the most celebrated painters of Pekin. Pekin, Press of the Lazarists at the Pei-t'ang, 1897. One large vol. in-4 super royal paper cover, title printed in black and red. Each copy inclosed in case of embroidered silk.

II.—200 copies numbered from 501 to 700. 660 wood engravings, inserted in the text; 157 phototypes, 26 collographs and 10 paintings by hand.

III.—700 copies numbered, 660 wood engravings, inserted in the text, 124 phototypes, 26 collographs besides the text. One large vol. in-4. of xvi-561 pp. on royal paper. Embossed cover, and titles printed in black and red. This work was crowned by the French Academy in 1897, and won the prize of 2,000 francs.

81. E Graduali et Antiphonario Romano excerpta. Liber non solum characteribus sinensisibus figurativis, verum etiam characteribus latinis impressus, etc. Pekini, typis Pei-t'ang, 1897. One vol. in-8 of viii-255 pp. (Re-arranged under the direction of Rev. A. Provost, C. M.)

82. Grammaire et vocabulaire de la langue mongole (Dialect of the Khal-khas), by Baron Vitale and the Count de Sercey. Pékin, Press of the Lazarists at the Pei-t'ang 1897. One vol. in-12 of viii-68 pp.


84. Journal of Pekin Oriental Society. Besides the works mentioned above, the Pei-t'ang Press publishes also a Revue historique, scientifique et littéraire by a society of learned men and composed of the memoirs of the divers legations and the custom houses of Pekin. This Review appears in fascicles and at irregular epochs. The articles can be drawn up only in three languages: French, English, and German.—Here follows a list of varied studies of linguistics, and the history of the administration which have appeared in this Review.

(To be continued.)
LIST OF ESTABLISHMENTS
OF THE SISTERS OF CHARITY

XIV.—UNDER VERY REV. J. B. ETIENNE (continued).

We have already published, under the head of Historical Information, the principal establishments founded since the time of St. Vincent de Paul. We shall now continue the list which will lead up to 1870.

Nota.—The abbreviations indicate the nature of the work: S., School; F. S., Free School; H., Hospital; C. H., Civil Hospital; G. H., General Hospital; M. H., Military Hospital; H. D., Hôtel Dieu; H. C., House of Charity; O., Orphanage or Ouvroir.—For Italy, Ricovero signifies Hospice; Conservatorio, an Ouvroir.—For Spain and Latin America, College Colegio a School or a Boarding School for young Ladies.—Those establishments whereof the nation is not indicated but only the department, are in France.

1861. San-Francisco (United States, California), Inf. Asylum.
Sheffield (England), Reformatory.
Souppes (Seine-et-Marne), H. O., F. S.
Spezzia (Italy, Genoa), Hosp. mar.
Teramo (Italy), Milit. Hosp.
Torazza (Italy), O. Asylum.
Tursi (Italy), H. C.
Val-des-Bois (Marne), H. C., F. S.
Valparaiso (Chili), Asylum San Salvador.
Vicoigne (North), H. C., F. S.
Washington, D. C. (United States), Hospital.

1862. Argenteuil (Ohain), Belgium, H. C.
Bahia (Brazil), Inf. Asylum, Hosp.
Bari (Italy, Pouille), Milit. Hosp.
Boulogne-sur-Mer (Pas-de-Calais), Asylum S.-Vincent, F. S.
Cevia (Italy), Hospital.
Thauny (Aisne), H. C., F. S.
Chicago, Illinois (United States), Day School, Holy Name.
Dovnes (Nièvre), C. H.
Drancy (Seine), Convalescence, F. S.
Fives (North), H. C., F. S.
1862. Genoa (Italy), Ouvroir.
Guatemala (Central America), Hosp. St. John of God.
L'Harrach (Algeria), H. C.
Island (Yonne), H. C.
Kobyłany (Russian Poland), H. C.
Lahelin (Ille-et-Vilaine), H. C., F. S.
Levallois (Seine), Hospice.
Lyons (Rhône), H. C., F. S.
Magny-en-Vexin (Seine-et-Oise), H. C., S.
Manila (Philippines), M. H.
Mariathal (Rattenberg station, Tyrol, Austria), Inst. Educa.
Messina (Italy), Hosp. Mil.
Milanow (Russian Poland), H. C.
Mondovi pian della valle (Italy, Cuneo), Hospital.
Montredon (Bouches-du-Rhône), H. C., S.
Moulins (Allier), Orph., St. Philomena’s School.
Naples (Italy), Hosp. milit. San Potito.
Palermo (Italy, Sicily), Hosp. Milit.
Paris, Belleville, rue Louvain, H. C.
Paris, N.-D.-des-Champs, rue de Vaugirard, 149; H. C., S.
Paris, Passy, Saint-Honoré, avenue Victor Hugo, 154, H. C., F. S.
Pekin (China), Orph., H. C. Immaculate Conception.
Pelplin (Prussian Poland), H. C. Saint-Joseph.
Puebla (Mexico), Hosp. Milit.
Saint John Baptist (United States, California), Orph.
Saint Johan (Austria, Tyrol), Hosp., S.
Saint-Saulve (North), H. C.
Salerno (Italy), Hosp. Ruggi d’Aragona.
Santa Cruz (United States, California), Day School.
Santander (Spain, Catal.), School Immaculate Conception.
Sarzana (Italy), Hosp., Ouvroir.
Teramo (Italy, Abruzzes), Civil Hosp.
Tien-Tsin (China), Gen. Hosp.
Toronto (North America), H. C.
Trinitapoli (Italy), Milit. Hosp. C.
Ubeda (Spain, Jaen), Hospital.
Vera Cruz (Mexico), Hosp. M.
Villefranche (Alps-Maritime), Civil Hosp., S.

Anconca (Italy, Marche), Milit. Hosp.
Artajona (Spain, Navarra), Hospital.
Assisi (Italy, Perugia), Hospital.
1863. Baltimore (United States, Maryland), Hospital.
Baltimore (United States, Maryland), Day School.
Bene-Vagienna (Italy, Cuneo), Asylum.
Bérent (Prussian Poland), H. C.
Bisceglie (Italy, Pouille), H. C. Saint-Vincent.
Boston (United States, Mass.), Hospital.
Brescia (Italy, Lombardie), Ricovero.
Briastre (North), H. C.
Buenos-Ayres (Argentine Rep.), French Hospital.
Buffalo (United States, N. Y.), Insane Asy.
Bulle (Switzerland), C. H.
Cadiz (Spain, Andalousia), Hosp. St. John of God.
Corneto-Tarquinia, near Civitta Vecchia (Italy), Orph.
Cunihat (Puy-de-Dôme), H., Orph.
Fermo (Italy, Marches), Conservatorio or Schools.
Frassineto-Po, via Casale-Monferrato (Italy, Alessandria), Conservatorio.
Grojec (Russian Poland), H. C.
Haro (Spain, Logrono), Hospital.
Intra (Italy, Piedmont), Hospital.
Jerez de la Frontera (Spain, Cadiz), Asylum Saint-Joseph.
Lille-Esquermes (North), Orph., S.
Liscard (England), Schools.
Liverpool (England), Orph. Boys.
Livoerne (Italy), Milit. Hosp.
Longwy-Bas (Moselle), H. C.
Madrid (Spain), Maternity.
Manila (Philippines) Municipal School.
New Orleans (United States, Louisiana), Day School, Saint-Joseph's.
Olivet (Loiret), Orph., S.
Ozouer-la-Ferriere (Seine-et-Marne), H. C.
Péronne (Somme), Asylum.
Perouse (Italy), Milit. Hosp.
Peyrehorade (Landes), H. C., S.
Porto Rico, Benevolence, H. C.
Roubaix (North), H. C., S.
Nota. On account of circumstances this number is a little more extended than usual. Even at the risk of having less in the next number, we would not postpone the narration of the melancholy events of Nan-tchang, the earthquakes in Naples, and San Francisco.—We thought it well, moreover, to conclude the Historical Notes on Portugal. As we informed our readers, these Historical Notes will be bound separately under this title: Congregation de la mission en Portugal.

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