The religious journals have published the following dispatch received from Rome:

"This morning, at the Vatican, the Congregation of Rites decided to introduce the cause of the beatification, as martyrs, of the Daughters of Charity, Marie-Madeleine Fontaine and her companions of Arras, and the Ursulines of Valenciennes, guillotined during the Reign of Terror. Consequently they may henceforth be invoked under the title of Venerable."

The Daughters of Charity of Arras here referred to are:
1. Sister Marie-Madeleine Fontaine, Superioress; born at Étrepagny (Eure), in 1723; she was employed first at Rebetz then at Arras.
2. Sister Theresa Madeleine Fantou, of the village of Miniac-Morvau, diocese of Dol, in Brittany, born in 1747; she was successively placed in the houses of Ham, Chauny, Cambrai, and Arras.
4. Sister Marie Francis Pelagia L'Asnel, of the city of Eu, diocese of Rouen; born in 1748; she was employed successively at Senlis, Saint-Lazare, Cambrai, and Arras.

We believe that the readers of the Annals will be glad to read a short résumé of the life and death of these venerable and heroic servants of God; therefore we give it in the following pages.
VENERABLE MARIE MADELEINE FONTAINE
AND HER COMPANIONS OF THE HOUSE OF ARRAS.

DAUGHTERS OF CHARITY OF SAINT VINCENT DE PAUL,
PUT TO DEATH FOR THE CAUSE OF RELIGION

At Cambrai, June 26, 1794.

It was in France during that formidable tempest called the Revolution, that chaos in the midst of which appeared those innocent souls, the immolated priests and martyred virgins, that the events we are about to relate occurred. Amongst the victims were four Daughters of Charity of Saint Vincent de Paul, Sister Marie Madeleine Fontaine and her companions of the house of Arras. They sacrificed their lives rather than disobey conscience, mounted the scaffold at Cambrai, to which place they had been transferred, and died there, June 26, 1794.

Let us first recall the historical outline of the Revolution during which these tragic events took place; then we shall describe the martyrdom.

I.—THE REVOLUTION

Towards the end of the eighteenth century the thunder-clap announcing the Revolution was heard in France. No one is so little versed in history as not to know how heavily the sky of all Europe was at that epoch over cast by storm-clouds and how all nations seemed to wish to aid in fomenting the tempest.

If in France the throne crumbled and altars were overturned, we shall not be surprised when we remember who were the kings, who the ministers in France during the eighteenth century, and how these ministers and these kings treated the Church and its priests. We speak now only of Catholic nations, knowing as we do what were the conditions elsewhere; for instance, in Protestant countries like Prussia, where Frederick II., the correspondent and
support of Voltaire, reigned. In Austria, Joseph II. was
in power; a thoroughly impious man and, because of his
ceaseless mischief-making, surnamed the “sacristan.” His
brother, Leopold II., king of Tuscany in Italy, was his
disciple and his emulator. We know what stamp of men the
other kings had as ministers; in Naples, Tanucci, justly hat­
ed by the people and an impudent sectarian, confronted the
Pope and the Church; in Spain, Aranda, who governed until
1792, is quoted by a philosopher of his day, as having
wished “to engrave on the front of every church the names
of Luther, Calvin, and Mahomet, with that of Jesus Christ.”
In Portugal, we know too well what kind of minister was
Pombal; he aimed his blows at the nobility, and history re­
counts especially how he treated the Jesuits.” They num­
bered eighteen hundred; exile was the mildest punishment,
imprisonment and death were inflicted upon many, and no­
one was accorded a trial. Of one hundred fifty-five Jesuits
thrown into prison near the Tagus, by Pombal, there re­
mained at the death of this hypocritical and sanguinary min­
ister, only forty; the others had been liberated from prison
by death. * “Such was the condition of these nations during
the second half of the eighteenth century. In France the sit­
uation was the same: Louis XV. had just ascended the
throne, and he was neither better nor worse than his “broth­
ers” in Austria, Spain, Naples, and Portugal; alas! we
know his morals. His minister was Choiseul, who finds
his proper place in the company of Tanucci, Pombal, and
Aranda, whom we have just named.

Everywhere the storm was rumbling; the only thing not
known was where it would burst forth. This was soon
manifested; it was in France. There ideas, whether good

1. Words of the Marquis de Langle, in his Voyage en Espagne. Apud
Chantrel, Histoire Moderne, 2nd. part, p. 275 (1882).
2. Ibid. p. 271.

*
or evil, mature more quickly than elsewhere. The people drew their conclusions from the scandalous spectacle before their eyes and from the perverse doctrines, which the philosophy dominant throughout Europe caused to resound in their ears. The anticipated storm that overturned the throne and subverted the existing social order was the Revolution. And because the audacious authors of this work, the very recollection of which makes one tremble, feared that the ministers of the altar would attempt to re-establish the throne; and also because they were perverted by the impious philosophy of the day, the political Revolution soon became a religious persecution as well.

Amongst the terrible events that marked the stopping places of this vast and bloody upheaval, let us mention one: the martyrdom of the Sisters of Charity of Arras. ¹

II.— THE PERSECUTION

THE DAUGHTERS OF CHARITY OF ARRAS

It was in 1656, during the life time of St. Vincent de Paul, that the Daughters of Charity were first sent to Arras. They took up their residence in a house given to them by a Miss Deslyons, in a street called to this day, "Charity Street." The sisters lived there for more than a century, zealously spending themselves in the service of the poor; but, in 1778, the bishop, Mgr. de Corzié, wishing to extend their works, bought for them a large piece of land running along the Rue des Teinturiers. The new building was finished in 1782.

In 1789, the house at Arras had a community of seven sisters. The Superioress, Sister Madeleine Fontaine, born at Etrepagny, in the department of Eure, April 1723, had

¹. The historical details that follow, are taken from a work entitled: "The Daughters of Charity of Arras," by L. Misermont, Priest of the Mission, 2nd. edition. In—8, Cambrai, Deligne, 1901; and from a pamphlet of the same title, without date and without the name of the author. In—32, Abbeville, Paillard.
served the poor for forty years, and enjoyed the esteem and veneration of the whole city. Her companions were Sisters Marie Lanel, Theresa Fantou, Jane Gérard, Rose Micheau, Jane Fabre, and Frances Cantocheaux. All devoted themselves to works dear to the heart of Saint Vincent. They had a free school for girls, visited the poor in their homes, and lavished their care on the sick who came in great numbers to their dispensary."

At the beginning of the Revolution the sisters were not at all alarmed. A deliberation of the administration of Pas-de-Calais, dated May 15, 1791, even declared: "They need not fear their tranquillity will be disturbed," and in the style of that epoch, added, "on the contrary they can, as long as they keep within the sphere of pure and active benevolence and Christian charity, count on the protection of the law which is assured to them..."

But as the revolutionary movement accentuated itself, legislation, with regard to all those suspected of wishing to oppose the order of things just established with so much violence, became more and more terrifying and exacting.

Sister Fontaine and her companions were resigned to put off their costume and lay aside the cornette: doubtless this was a sacrifice but by it they preserved what was most essential — their spirit, the continuance of their work of charity and religion amongst the poor and the sick.

However, with the question of the oaths other difficulties were to present themselves. The first oath, that of the clergy's fidelity to the civil constitution, did not embarrass them: in the beginning it was imposed only on ecclesiastics, "public functionaries." It was condemned by Rome in the month of March, 1791. This was the only one upon which the pope pronounced. But other forms of oaths were succes-
sively imposed by the laws, notably that called of *liberty and equality*. Was it permissible to take it? On this point the faithful referred to the decisions of the diocesan administrations, who gave various replies, following the interpretation they gave to the disputed formulas. The bishop of Arras who had emigrated to Tournai, declared that he regarded this oath as illicit; the Daughters of Charity naturally considered it their duty to follow the decision of the bishop of their diocese. From that moment their line of conduct was traced out: if they regarded the taking of this oath as forbidden by their conscience, rather than take it they must die; and as we shall see, they did die.

III.—THE PRISON

In 1793, there arrived at Arras, sent by the Convention, a most rabid revolutionist, Joseph Lebon. A few days after his arrival, two commissioners in the name of the district and of the general council of the commune, presented themselves at the House of Charity of the rue des Teinturiers. They were appointed to ascertain if the sisters had taken the oath, and "done all else that was required."

The sisters replied with firmness that they had not taken the oath, and that they had decided not to take it; that it was useless to offer them delays, for their conscience forbade them to submit to the injunctions of the law. Upon this refusal the commissioners took action, and immediately proceeded to a minute examination of the whole house. Two days after they came to renew the search, but without result.

These visits and useless investigations were soon followed (November 23, 1793), by an order to change the name House of Charity, to House of Humanity. A director was sent there, the citizen Mury, who soon became the accuser of the sisters. Nine days had scarcely elapsed after his installation, when he obtained an order that constituted
him sole master of the House of Humanity. At the same
time a warrant of the District commanded the arrest of
the four Daughters of Charity. "Considering", it was
therein stated, "that the girls or women attached to the
said House of Charity, at present House of Humanity,
are determined not to take the oath exacted by the law,
the District orders that they be deprived of payment or
salary, excluded from their functions, and placed as sus­
pected persons under arrest."

They were first conducted to the Abbatiale, a relatively
mild prison, but were soon brutally led to the prison of
Providence where privations of all kinds awaited them.

Mury denounced the sisters as having concealed anti-pa­
triotic journals, and a little later his daughter renewed
this denunciation. Therefore, on April 4, 1794, Sister Fon­
taine and her companions were brought before the tribunal
to be interrogated. Sister Fontaine made reply, that as
to the journals and different publications alleged to have
been found in the House of Charity, she knew nothing
about them: she had never read them nor heard them spo­
ken of. The interrogatories of Sisters Gérard, Lanel, and
Fantou were identical with that of Sister Fontaine, and
the answers were the same. The next day, April fifth, they
were transferred to the prison of Baudets, where, as in the
prison of Providence, they diffused amongst the prisoners
consolation and encouragement.

IV.—AT CAMBRAI.—THE MARTYRDOM

Lebon had been sent from Arras to Cambrai, and he
claimed for his new tribunal divers prisoners who were
sent him; the four Sisters of Charity were amongst the
number, and for lack of room in the prison of Cambrai
they were shut up in the seminary of the city, where the
tribunal had already been erected.

After a short interrogatory similar to the one at Arras,
sentence of death was pronounced. Sister Madeleine Fontaine, the principal accused, was condemned first, as “a pious anti-revolutionist, who carefully preserved and even hid under a heap of straw a number of pamphlets and journals breathing the most immoderate royalism, refused the oath, even insulted the commissioners of the district, etc. The same sentence was brought against Sisters Jane Gérard, Marie Lanel, and Theresa Madeleine Fantou, “accomplices of the said Madeleine Fontaine.”

The expression here to be specially noted is the sentence wherein it is stated that they are condemned “for having refused the oath.”

All this took place on June 26, 1794. The sisters were immediately led to the scaffold erected in the city square. There, kneeling in prayer, they awaited the moment that would consummate their sacrifice, then one after another they ascended the steps of the scaffold already reeking with the blood of other victims. Sister Fontaine died last. Before presenting her head to the executioner, she wished to address to the people for the last time words of hope and consolation. It has been recorded that she said to those near the scaffold: “We are the last victims. Tomorrow the persecution will have ceased, the scaffold will be demolished, the altars will be erected.” This was true for Cambrai. A short time after, upon the downfall of Robespierre, Lebon was obliged to flee from the departments he had terrorized.

The bodies of the four Daughters of Charity were deposited in the common grave of the cemetery at the gate of Notre Dame, Cambrai.

In 1900, in view of the beatification, an informative process took place by order of the Archbishop of Cambrai, (see Annals, vol. X., p. 332). As we have stated above, the cause of beatification has just been introduced at Rome; there is reason to hope it will soon be brought to a happy
MONTOLIEU

Above, the church and village; beneath, the house of the Sisters of Charity (1907).

https://via.library.depaul.edu/annals_en/vol14/iss3/1

issue, and that in the near future we will be permitted to salute the Venerable Servants of God under the title of Blessed.

When the four Sisters of Charity were about to mount the scaffold and preparations were being made to tie their hands, they still held their chaplets. The executioner wished to take them away; one of the assistants took the chaplet of each sister and placed it on her head in the form of a crown. Touching symbol: in contemplating this rosary, this crown placed on the brow of these virgins about to die in the cause of religion, we seem to behold that other crown awaiting them a few moments later in eternal life, and to hear the canticle greeting their entrance into heaven: “Come, O spouses of Christ, receive the eternal crown which the Lord hath prepared for you: Veni, sponsa Christi, accipe coronam quam tibi Dominus praeparavit in aeternum.”

A. M.

MONTOLIEU

A letter to be found at the end of these notes and which has been transmitted to us by Father Bèlot, the devoted chaplain of the house of retreat of the Daughters of Charity at Montolieu, has induced us to collect some reminiscences of this establishment: we give them here.

Montolieu is situated in the south of France, in the department of Aude. The little city is elevated on a kind of granite promontory in a fork formed by the confluence of two rivers, the Rougeanne and the Dure, which on uniting become the Alzau. Montolieu has today about 15,000 inhabitants. The place is in communication with the railroad, either by Carcassonne or by the nearer station of Pezeu, nine kilometres distant. Montolieu has a post of-
office and a telegraph station. In *The History of the College of Montdidier*, (2 volumes in-4, Montdidier, 1904), a college that may be said to have succeeded Montolieu, and like it directed by the Lazarists until the nineteenth century, we read the following details of Montolieu:

"On the southern declivity of the Black Mountains, arranged almost like an amphitheatre, is the old borough of Montolieu. There is nothing remarkable about it either as to appearance or position. The landscape, especially on the northern side, presents a somewhat austere aspect not found on the opposite slope which is generally fresher and less bleak. Nevertheless, a gracious valley which opens to the south of the city, two rivulets that descend from out the thicket on the hills and run together just at the gates of Montolieu, a small rounded eminence crowned by a chapel, several knolls from which the vineyards have not entirely disappeared, give to the landscape a kind of brightness and charm, that softens the severe tone produced by the gorges, the mountains, and the contracted horizon. We can understand how such a site, one so well adapted to solitude, was formerly chosen for a house of prayer. In fact, a convent had been built at the opening of the valley, but, by a series of vicissitudes that it is not to the purpose to recall here, the convent gave place to a college which was confided to the Congregation of the Mission.

"This establishment had more than two hundred students, and until it was closed, enjoyed a well-merited reputation. The children of all the best southern families were sent there. Literature especially was held in honor. Former students of Montdidier surely remember having read with pleasure and profit selections from the literary compositions of the scholars of Montolieu. Quite a number of distinguished men went out from this college. In 1871, three of its former students still retained their seats as deputies in the National Assembly."
"Father Etienne, Superior General of the Lazarists, regarding all this magnificence as incompatible with the spirit of the Congregation, decided to close this establishment in July, 1846.

"Montdidier profited by the disappearance of Montolieu for, on being closed, this latter house sent to the college of Montdidier a part of its library and its cabinet of philosophy, some richly embroidered costumes used for college theatricals, and several large pictures which at present still adorn the college chapel.

After this, we believe, the Montolieu property was for some years used as a seminary of philosophy for the young ecclesiastics of the diocese of Carcassonne. In 1870, it became a house of retreat for the important Community of the Sisters of Charity of Saint Vincent de Paul.

We here transcribe a few lines from a letter written by a sister who lives there:

"In memory of its glorious past, our house retains its name of College of Montolieu. We occupy the buildings and enjoy the surrounding grounds. This ancient edifice has undergone many modifications; the disciples of Saint Benedict used it as an abbey, the Revolution of 93 reduced it to ruins, the Lazarist Missionaries after the Revolution made of it a superb college, and it became in 1870 and is to-day, a house of retreat for the Daughters of Charity. If advanced age, infirmities, or weak health remove us from our beloved works for which we have left everything, we find here a sweet compensation.

"The Community surrounds us with its maternal protection.

"Every year, for the six annual retreats given here, our sisters come in from the surrounding country to take part in the spiritual exercises and to gather new vigor to carry on the works confided to their care. As for us, so far as our strength permits, we follow the Community life:
prayer, work and recollection conduct us sweetly to the end of our exile which, I must say for it is true, we are not over eager to approach."

"Sister Eucharis".

ITALY

ROME

Our Most Honored Mother Kieffer deputed two Sisters of the Mother House at Paris, Sister de Montesquiou Treasurer, and Sister Hannezo, Directress of the noviciate or seminary of the sisters at Paris, to be her representatives and to lay her respectful homage at the feet of the Sovereign Pontiff. The following letter gives an account of the audience accorded them by His Holiness.


Rome, Palm Sunday, March 24, 1907.

MY DEAR AND HONORED MOTHER,

It is quite late, still I cannot permit this day so memorable for us to close, without giving you a few details of the audience accorded us this morning. Our dispatch sent on leaving the Vatican has already told you of our joy.

We arrived at the Vatican, Sister Directress and myself, at half past ten; a quarter of an hour later our names were called and we were ushered into the presence of our Holy Father. Our hearts beat violently. I wished to make the three customary prostrations, but at the second, the Holy Father, seemingly distressed, said several times: "Stand! Stand! " He gave us his ring to kiss and bade us be seated.
I was very near him and he looked at me in such a benevolent, fatherly manner that my fears vanished like a dream. I told him that you, Most Honored Mother, had sent us to offer His Holiness the mite of the Daughters of Charity with the filial homage of our Community and its Superiors; that you ardently desired to fulfil this sweet duty in person, but that the weakness of your limbs did not allow you extended journeys. His Holiness took the small envelope, looking much touched and laid it on his desk saying that the Pope is grateful, that it would seem as though we should receive and not give but that knowing the sentiments of heart with which you made this offering he accepted it, not to wound you. He added: “You will thank your Mother General for me and tell her I bless her with all my heart... and her limbs also, that she may regain her health.”

Emboldened by so much kindness, I spoke to the Holy Father of the joy experienced by our Most Honored Father on seeing his Holiness, to which he hastily replied: “Oh! the good Father Fiat! him, also, I bless with all my heart.”

After telling Sister Directress that he gave his blessing to the sisters of the seminary, the Holy Father inquired eagerly: “Are you still at the Mother House? Have you been sent away?” Upon the negative response of Sister Directress, he looked very happy and expressed the desire that the Daughters of Charity would pray much for him. I told him that each day we pray for the Holy Father and that in all the houses of the Company, one or two sisters, according to the number in the establishment, offer Holy Communion for his intentions. This pleased him exceedingly; several times he exclaimed with effusion: “I am very grateful.”

At this moment I mentioned the cause of the beatification of our Venerable Mother, and asked his Holiness in your name to bless this cause of our Venerable Foundress, Louise de Marillac, which we have so much at heart, and which seems to be advancing slowly. Answering in
Italian, the Holy Father said: “But the cause is progress­
ing, it is going on; the obstacles, I have reason to hope, will soon be removed; tell your Mother General that she will be consoled; God owes her this in the time of trial through which we are passing, and your Venerable Found­ress will be glorified, be assured of it.” Each word was said with an authority and earnestness which showed how dear the cause is to him and how deeply he is interested in it. Our Holy Father then repeated that he most affectionately blessed and thanked you, Most Honored Mother, that he blessed all the sisters of the Mother House, those of France, and in particular those of Paris, all the sisters throughout the world, our families, our friends, etc.; then turning to Sister Directress, he added with a benevolent smile; “I bless the Seminary also!” He did not seem at all hurried and answered all our questions with an affabil­ity and kindness most paternal.

We knelt at his feet and His Holiness pronounced the words of Benediction over us and the objects we held, putting his hands on them; he once more gave us his ring to kiss and dismissed us so graciously that we retired with a deep feeling of reverence and gratitude. He seemed to re­gret our departure, following us with his eyes and making signs with his hand until we had left the hall.

These are, dear and honored Mother, the details of this audience which shall be henceforth one of our most cher­ished memories; I wish I were able to describe it better, but we will complete the recital on our return.

We went this afternoon to Saint John Lateran where we arrived just as the Magnificat was being intoned. It seemed to be for us indeed the hymn of thanksgiving in this the mother of all churches on the day that we had had the hap­piness of an audience with our Holy Father. We were deeply impressed; the church is so imposing and the sing­ing beautiful!
Just now we have before us the prospect of a new joy. A few persons are to be present at the Mass of our Holy Father on Easter Sunday and we shall probably be of the number. We will then receive Holy Communion from the hand of the Sovereign Pontiff.

Believe me, etc.

Sister Montesquiou

Other details of the trip of the two Sisters will be found in the following fragments of letters from Sister Hannezo, Directress of the seminary or noviciate of the sisters at Paris, to Most Honored Mother Kieffer.

Turin, March 19, 1907.

I shall say nothing of our cordial reception at Turin; you know what it was and that suffices.

We were able to receive Holy Communion on our arrival, and then to assist at a High Mass. After Mass, we visited the seminary of the sisters where the feast of Saint Joseph was being celebrated; later we visited the other departments of the house and were entertained by our worthy and kind Sister Lequette, Visitatrix. If I attempted to speak of the attentions lavished on us, I would never come to a close, hence I will say nothing of them.

After dinner we visited the Central House, so simple, so imposing, wherein, concealed under an aspect somewhat austere, is found a heartfelt cordiality. The day was terminated by a pilgrimage to our Lady of Consolation, to the Holy Winding Sheet of Turin,—what a reliquary is this magnificent church! We visited also, under the guidance of the Reverend Director, the beautiful chapel of the Passion.

Rome, March 21, 1907.

...At last, we are in Rome! We arrived last evening, but as there is nothing perfect in this world, we regretted to
find that our dear Sister Gueze is absent from the house of Saint Vincent; she is convalescing at Anzio, which the doctor has positively forbidden her to leave.

This morning the greater number of our Sister Servants in Rome came to offer their respects to Sister Treasurer, and you may readily divine what were the first questions prompted by all hearts: "How is our Most Honored Mother? and our Most Honored Father? and Saint-Lazare? and the Community?—" We answer: "Thank God, everything goes well."

Before beginning my letter, dear Mother, I knelt before an open window and looking towards Saint Peter’s and the Vatican, I said my Credo, thinking of you.

Our sisters of Genoa, of Pisa, of Spezzia, came to meet Sister Treasurer at the station—it was a touching spectacle! The sisters had brought with them two little orphan girls six years old, who offered to each of us a bouquet and a small loaf of bread, emblematic of charity and hospitality.

Naturally, our first steps in Rome were directed towards the basilica of Saint Peter where we faithfully acquitted ourselves of the commissions with which we were charged before leaving—Credo before the Confession, kissing the feet (well worn by the lips of the faithful) of the Prince of the Apostles; we saluted with filial joy the marble statue of our Blessed Father, Saint Vincent de Paul, who figures conspicuously amid the founders of religious orders. In Rome, at Saint Peter’s especially, one feels "at home" and as though impregnated with holy things!...

We have already met some of their Eminences, the Cardinals: Cardinal Merry del Val, who extended to us a most benevolent welcome; Cardinal Ferrata, postulator of the cause of our Venerable Mother, Louise de Marillac, Cardinal Rampolla—what mildness and greatness of soul in this prelate!—as to Cardinal Vannutelli, who knew you in South America, I will be silent so as not to wound your
modesty. Their Eminences and Monsignori gave us great hope for the beatification of our Venerable Mother, Louise de Marillac, but there must be well established miracles; the prelates have urged us to pray for these and to push forward the cases still pending.

We regret that we did not find Father Alpi at the house of Monte-Citorio, but Father Fontaine was at that of San Nicola de Tolentino. He kindly offered to celebrate Mass at Saint Cecilia, in the Catacombs, or at the other holy places we propose to visit.

Rome, March 23, 1907

As we were most anxious to see our dear Sister Guèze we started for Anzio: it is an enchanting spot, the ancient Antium of the Romans, about fifty kilometers from Rome. The Emperor Nero had a palace here; its massive ruins are being washed away by the sea which has already covered a large portion of them. In contrast to this, our Sisters occupy a small white house, very simple in appearance, where they have a school; they also visit the poor. They are very near the sea; palms, pines, and aloes form a picturesque frame for the house; the air is pure and delightful.

Sister Treasurer must have told you that we have visited nearly all the houses of our Sisters. In spirit, you were thus able to follow us everywhere: to the house of Sister Boyer, that large establishment of the Zoccollette, which has the honor of distributing the alms of our Holy Father; to that of Saint Martha of the Vatican, where Sister Teresa showed us the great hotel for the pilgrims, so admirably kept and organized that I was charmed; to that of the Bambino Gesu, an hospital filled with suffering representatives of the “little Jesus” who are well cared for!... Santa Maria Capella, with its beautiful, antique chapel, its garden of orange trees, its large halls for the infirm, its fine ouvroirs, over which there seems to hover the memory of our worthy and venerated Sister Marie Lequette—the
footprints of the saints are never effaced! Then we went through the house of Torlonia with the beautiful works attached to it, its numberless, narrow staircases, and its outlook on the Aventine, thronged with so many memories; the Little Cripples, a miniature hospital from which our sisters can see the windows of the Vatican; Saint Joachim is nearly completed, it is built near the church erected by the whole world as an offering to Leo XIII.; Saint Agatha of the Goths; and, finally, the splendid “palace” of the Convalescence Cerasi, which is becoming filled; here we found the good Sister Morchio who has been cured by a special favor, if not by a miracle, through the intercession of our Venerable Mother, and who is soon to join her companions.

We will visit during the coming days the Creche Doria, then Saint Anthony, and Saint Philip, where our sisters, as in the primitive times of the Company, occupy rented houses. I do not write about Saint Vincent’s where we met such delicate and open-hearted hospitality; it is the house directed by Sister Guèze, this implies everything.

In the intervals between our visits to the Cardinals and to the houses of our Sisters, we make short—alas! too short—stations in the basilicas and churches. I know, my dear Mother, how you love these churches of Rome, richer in memories than in works of art, whose antique marbles are as trophies of the victories over paganism: the apse with its great mosaics; the Confessions preserving the body of the martyr, as is the case at Saint Clement; the bishop’s throne and the marble tribune. It seems as though all the centuries come together to bear witness to the unity and immortality of the Church!

Rome, March 25, 1907.

Our dear Sister Treasurer wrote you yesterday, after our audience with the Holy Father, a long and interesting letter. You have then received all details of the visit; you
SAINT VINCENT DE PAUL

Statue in white marble at St. Peter's, Rome. By Bracci (saec. xviii).

Published by Via Sapientiae, 1907
have seen in spirit the three cornettes, your Daughters, kneeling before the Vicar of Jesus Christ and kissing his ring; then seated through obedience before him, near his desk which is covered with papers and pamphlets, whilst the Holy Father looked at us with a firm, grave, but most paternal expression. He is indeed the pastor, the father; one seems to have known him always: “I bless your Seminary” he said to me with great kindness, even before I asked him. Our Sister Directresses and the little seminary sisters will, no doubt, feel touched at his thoughtful remembrance.

I will say only a few words about our pilgrimages. I wrote you that we intended receiving Holy Communion at the crypt of Saint Cecilia; we have enjoyed that happiness. The crypt is of ideal beauty; science, art, and especially piety, have made it a place of exquisite workmanship, thanks to Cardinal Rampolla. I will make no attempt at description; there seems to be a soul in every one of the mosaic figures.

After Mass we visited what remains of the palace of Saint Cecilia and the place of her martyrdom whereon a chapel has been erected; the altar stone is the one consecrated by her blood, the iron bars and pipes of the bathroom in which she was shut up, are still to be seen.

The memory of Saint Cecilia evokes that of Saint Agnes; we went to the crypt of the church built on the site of the Agonal Circus where the saint was miraculously protected by her guardian angel. Her presence sanctified that infamous locality, and now a statue of white marble of celestial beauty, seems to proclaim that those who confide in the Lord have nothing to fear.

And the Catacombs!... It was at the hour when the first Christians left the holy place that we arrived. What a Mass!... twenty feet under ground, a small altar with a wooden crucifix and two candles as in past centuries; four
Sisters, a Missionary, and a Brother, in a crypt dark and narrow, crossed by several galleries, filled with the sacred dust of martyrs! One can pray here it seems to me, only for faith and love.

After Mass, each one carrying a small torch, we followed through a labyrinth of chapels and passages, a Trappist Father, whose interesting descriptions delighted us; we could almost fancy ourselves in the first days of the Christian era.

We had the happiness of receiving Holy Communion at the Confession of Saint Peter; in thought I beheld the past centuries and those of the future prostrate themselves before this tomb. Is there any glory comparable to that of the humble fisherman of Galilee? How God honors those who belong to Him, and how we thank Him for being the children of the Catholic, Apostolic, and Roman Church!

Naples, March twenty-seventh

...At a desk in the Secretariate five minutes before our departure for Portici, with the hope that my letter will reach you for Easter Sunday, I come to say: Alleluia!

Yesterday spent at Naples, was well filled: first, after Mass, we visited the infirmaries and a part of this immense Central House where it would seem you are still present. What magnificent views from the windows and terraces!—The sea, the islands, the distant shores outlined through a sunny mist; nearer, the gardens of palms and orange trees. Our Sisters love to recall your bursts of admiration on beholding the beauties of nature which lifted your heart up to God.

Meanwhile, Sister Visitatrix, who is ever devising new plans for our enjoyment, wished to show us something more beautiful; she took us to San Martino, the ancient Benedictine convent built on the hill. From an artistic point of view it is a marvel, and from the summit the pan-
orama displayed is extended and magnificent, embracing the whole city of Naples, the gulf, and Mount Vesuvius.

After dinner the Sister Servants and sisters of the Central House assembled in the community room, charged us with filial messages for you.— I trust we will not forget one. Visits to the seminary, the fine normal directed by the sisters, the immense class-rooms, and the pretty little hospital of the Bambini, occupied the rest of the day. The weather is delightful, bright sunshine, cool temperature, and not a drop of rain.

They are calling me to go to Portiei, which is six miles from Naples on the gulf coast. Sister Visitatrix wishes us to go thither that Sister Treasurer may tell you about the house of Retreat which is being organized there.

Loretto, March twenty-eight

It was yesterday at Naples, while going from Portiei to Torre Annunziata and Bosco-tre-Case to see the lava miraculously stopped, it is said, by the Blessed Virgin,— that our trip to Loretto was decided, and here we are. Needless to say, we have already prayed for you. We arrived at Loretto at dawn and waited at the door of the holy house amidst a group of pilgrims all poor and in rags: it was our proper place. At last the door opened, and all rushed in, elbowing one another. I ran with the rest not to be the last, and whilst Sister Treasurer was conducted to the most honorable and incommodious place on the first step, I crept close to the blessed wall and stayed there; one would wish to remain there forever!... I spare you more descriptions; who has not read them? and you, dear Mother, have seen the holy house. At twelve o'clock all the lamps and ornaments were taken away and we were afforded a better view of the house where the Word became flesh. The statue of the Blessed Virgin is covered with a black veil which will be cut into relics on Holy Saturday.

The house in which we are staying has many charms for
me. It is all white, inside and outside, but presents a very poor appearance. Hooked, so to speak, on the side of a hill, the outlook is very beautiful, with the sea on one side, the snow covered mountains on the other, the heights of the Castelfidardo facing us, and in the distance the belfry of Campocavalla. During the morning, the poor come here to get soup; I even had the pleasure of serving it to them, I could imagine myself in the midst of our first Sisters!

We leave tonight and will be in Rome tomorrow; we have been given the hope of assisting at the Holy Father's Mass on Easter Sunday.

Rome, Holy Saturday; March thirtieth.

These two days have been consecrated to pious stations. We have venerated at San Pietro in Vincoli, the chains of the Prince of the Apostles; at Saint Praxedes, the Pillar of the Scourging; at the Holy Cross of Jerusalem, the sacred relics of the Passion of our Lord, a large portion of the true Cross, one of the nails, the title board of the Cross on which part of the inscription is still legible; we have ascended the Scala Santa on our knees.... I say nothing of our impressions: you understand them.

On Good Friday we were present at Saint Peter's for the closing of the office of Tenebrae and the chanting of the Miserere—it was most impressive! The crowd, at first somewhat agitated and noisy, suddenly became calm and silent! each one seemed riveted to his place. After the last verse a loud noise was heard, lights appeared in the left tribune, over the confession, it was the ostensorium with the great relics. Three times the prelate showed them to the people, and three times gave the blessing, once for each relic. Notwithstanding the height of the tribune, the outline of the Holy Face was plainly discernible.

This morning we assisted at a part of the office at Saint Peter's where we heard the Lumen Christi and the Exultet.
Again more Churches: *Santa Maria in Trastevere*, erected on the spot where an oil spring gushed forth in the year of our Lord's Nativity; Saint Sabina on the Aventine, memorial of the first centuries and of Saint Dominic; Saint Alexis, containing the saint's famous stairway. We went to Saint Sylvester to see Father Veneziani, who is so zealously occupied with the cause of our martyrs of Arras. The chapel is superb; it is here the cardinals assembled in olden times before going to the conclave at the Quirinal. In the large basilica of Saint Mary Major, we knelt before the shrine containing the holy crib, and we said to the Blessed Virgin: "Queen of Heaven rejoice, Alleluia!"

*Rome, Easter Sunday, March thirty-first.*

What a Mass this morning for our Easterday! that of the Holy Father—and how I thought of you, my Most Honored Mother! What a simplicity is his who is the highest dignitary of the world! All his surroundings seem to bear the impress of this beautiful virtue. The singing directed by Maestro Perosi, without instrumental accompaniment was composed of choice pieces, short and devotional; silence dominated, religious and solemn; the recollection was profound, nevertheless two hundred persons were present. We, the only two cornettes, were placed in the third row, back of the Holy Father's family and some distinguished personages. All our intentions, you know, were for the two Families of Saint Vincent, so dear to us. We received our Lord from the hand of His Vicar.

With hearts filled with the holy emotions of the morning, we wished to assist at Benediction of the Blessed Sacrament, but where could we go? We directed our steps to the tomb of the great apostle, in the magnificent basilica of Saint Paul outside the walls. The grandeur of the Roman campagna and its memories dispose to meditation. We went further, to Saint Paul of the Three Fountains, the
of his martyrdom; the Trappists have planted here eucalyptus trees and made an oasis of this corner of the earth where formerly malaria reigned.

As we entered the church, a cloud of incense enveloped the choir and the Alleluia of the paschal hymn burst forth in pure Gregorian chant. After Benediction, which is also a ceremony of thanksgiving, we drank from the hollow of our hand of the three springs which, according to tradition, gushed forth at the touch of Saint Paul's head when it gave three bounds after it was severed by the axe of the executioner.

Rome, April second.

The last days of our visit are here, therefore we have to hurry. How could we leave without seeing the Coliseum and the forum? For us, they are pilgrimages. We began by the Mamertine prison. Once more we were favored by circumstances: in the farthest dungeon, the prison of Saint Peter, near the spring which the apostle miraculously caused to issue in order to baptize his jailers, holy Mass was just beginning; of course we assisted at it.

From thence to the Coliseum, where we hoped to find the footprints of the martyrs, an obliging keeper showed us with great respect the dungeon where Saint Ignatius of Antioch was imprisoned while awaiting the games of the circus. It does not require a vivid imagination, only a little faith, to reconstruct mentally all the scenes of the Acts of the early Martyrs, and one would wish to avoid meeting tourists under these arcades. In the Forum, pagan and Christian memories were blended, but what a lesson on the vanity of human greatness!

This morning we were invited to assist at Cardinal Rampolla's Mass in the Santa Maria in Capella: the Roman purple at the feet of our Virgin most powerful... What dignity and piety are blended in this holy prelate!

After receiving his blessing, we went to the Vatican; we
SIENNA

Central house of the Sisters of Charity (the White Walls), built in stories on the slopes of the hill; the main front, under the bellry, faces the town.
could not refrain from giving, at least a passing glance, at those religious wonders which are at the same time marvels of art: the library and the museum.

But I did not mention to you, my Most Honored Mother, the church of Saint John and Saint Paul, the two officers of the emperor, decapitated in their own home. Researches recently made by the Passionists have brought to light the palace of the two brothers. How touching after a lapse of so many centuries, to enter into this residence and to behold there the humble altar erected by the first Christians on the very spot of the martyrdom!

Tomorrow, not without emotion, we will bid adieu to Rome and leave for Sienna.

Sienna, April fourth

This is our last stopping place; you can picture the affectionate welcome we received—it is a delightful halt.

The Central House you know well, with its simple though somewhat antique and picturesque appearance; its white walls and its labyrinth of vaults and staircases; on the grounds, small terraced gardens which look as though about to tumble down the hill in all directions; and framing all, the clear sky of Tuscany, such a background as we see in the old paintings.

After Mass, at which we assisted in the beautiful Gothic chapel with its masonry of black and white stone, we spent the first hours of the day with our dear Sister Mauche; we visited with her the seminary (a miniature reproduction of that of Paris), the different offices of the house, and the classes for externs, filled with little girls, charmingly wide-awake.

In the community room, here as everywhere, a numerous reunion after dinner. In the afternoon we visited some churches; there we found ourselves in the Middle Ages: palaces, squares, narrow, steep streets—everything has remained unchanged for centuries.
Resting on three hills, Sienna is a unique city, where Saint Catherine still lives; the church of Saint Dominic is filled with memorials of her. Further on is her home, a real reliquary; a chapel, her father’s workshop; another chapel, the kitchen where her parents relegated her to labor; a third, the family apartments with her humble cell. Saint Catherine’s name is inscribed everywhere with the epithets: Sponsa Christi, Gloria civitatis. The church is a marvel and the masterpieces with which it is filled, all to the glory of God, rejoice the soul as well as the eye.

We returned to enjoy those of the community. How many times have we not intoned in our heart the Ecce quam bonum! We shall sing it soon with you, dear Mother, needless to add with what joy!

**Sister Hannezo.**

---

**PLAISANCE**

ACCOUNT OF THE CELEBRATION IN HONOR OF REV. J. B. MANZI, PRIEST OF THE MISSION, ON THE OCCASION OF HIS FIFTIETH YEAR OF TEACHING AT THE ALBERONI COLLEGE OF PLAISANCE.


Some years ago, a committee was formed for the purpose of arranging some manifestation of affection and gratitude to be tendered Father Manzi on the occasion of his fiftieth year as professor of physical sciences and mathematics.

It was decided that the contributions offered would be devoted to having a marble bust of this beloved teacher made, which would be placed in the physics room wherein
THE ALBERONI COLLEGE AT PIACENZA (ITALY)
he had labored for so many years: he himself had this room built and enriched it with valuable instruments.

The same may be said of the Meteorological Observatory which is in direct relation with the central office of Rome and where the astronomical phenomena are daily observed. With the co-operation of the celebrated Father Denza, Barnabite, and at great expense, he also built the observatory in the garden which contains many instruments of very exact precision.

The task of executing the bust was confided to the sculptor, Mr. Fidelis Toscani, of Plaisance, who faithfully retraced the features of the venerated professor. This artist, still young, died last year.

The date selected for the unveiling was the twenty-fourth of January, eve of the Conversion of St. Paul, which is a family feast for the children of St. Vincent and also for the pupils of the Alberoni College. During the morning two hundred of the old pupils, ecclesiastics and laics, arrived; some came from Milan, others from Florence, Rome, even Tarento. Noticeable among them were the archpriest and archdeacon of the cathedral, many deans and pastors, the mayor and a deputation from the municipal council of San Lazarro Alberoni, the commune to which the college territory belongs; members of the college administration; representatives of various societies, public institutes, etc., etc., finally, several professors of the episcopal seminary and others, nearly all former pupils of Father Manzi.

After dinner all assembled in the hall of physics. "The artistic bust, which reproduced faithfully the features of the professor," states a newspaper of this city, "was placed in the study, where the unveiling took place. The ceremony was imposing: the large, handsome room was filled with people. The bust covered with a veil was placed opposite the entrance; around it were seated the authorities
the ecclesiastical dignitaries, and the representative laity. Behind these were grouped priests, collegians, students, Missionaries, and the laity in general. As Professor Manzi entered the hall, surrounded by his colleagues and friends applause and acclamations saluted him. He stood a moment as though assailed by a doubt and then drew back. He was very pale, deeply moved, and tears filled his eyes."

The provost of the basilica of San Savino, Don Cassinari, treasurer of the committee, spoke first, and after stating briefly the reason of this happy assembly of dignitaries, said that His Lordship, Mgr. G. M. Pellizzari, bishop of Plaisance, not being able to assist at the ceremony, charged him to be his representative, and the bearer of an affectionate letter to Father Manzi, which is here published:

"To the very distinguished Professor, Rev. J. B. Manzi.

"To-day, cherished pupils, colleagues, and friends, who venerate in you a learned master and a prudent superior, praise you and testify to you the sentiments of gratitude with which they are animated. I desire to express to you my affection and esteem, and I pray God to preserve you a long time here below for the consolation of the faithful and the glory of the Congregation of the Mission.

"I hope that in this college in which you have taught for fifty years by word and example you will spend, tranquilly and beloved, the remaining years which it may please the Lord to accord you.

"God grant that the natural rights which you have acquired, and those of the Church for the Alberoni College, be respected and that this Institute—by its origin, its nature, and its end altogether ecclesiastical—be recognized as such, that the titles of its foundation be revered; and that with its Lazarist priests, its education of the clergy, its missions so valuable to this diocese, its
charitable works, it may continue to be the glory of Plaisance.”

“Accept the assurance of my affection and esteem.”

Jan 24, 1907

“† John Mary, Bishop.”

This letter, whilst displaying the nobility of this prelate’s soul, is also a title of honor for Father Manzi; it called forth enthusiastic applause from the assembly.

After having read the letter, Father Cassinari removed the veil which covered the bust and, “the kind, venerable face of the well beloved professor appeared, greeted by prolonged applause and acclamations.” On the pedestal are inscribed these words:

TO THE LEARNED MATHEMATICIAN
TO THE SUPERIOR TO WHOM THIS HOUSE IS SO INDEBTED
THE CHEVALIER JEAN-BAPTISTE MANZI
HIS NUMEROUS PUPILS AND OTHER ADMIRERS
IN THE FIFTIETH YEAR OF HIS TEACHING. (1906).

Several discourses in just praise of Father Manzi followed, notably that of the present superior of the establishment, Father Ricciardelli. Then was read the telegram of congratulation sent from Paris by Very Rev. A. Fiat, the Superior General of the Congregation of the Mission, of which the venerated Father Manzi is a member.

As a crowning event was read the dispatch by which our Holy Father, Pope Pius X., accorded the apostolic benediction.
DENMARK


Elsinore, April 22, 1907.

Allow me to give you some news from the little mission of Elsinore. As you know, the sisters, who until now have occupied a rented house, bought last December, at a reasonable price, a large house with a correspondingly large garden; a week ago they took possession of their new habitation which seems to have been built expressly for them and with which they are very well satisfied. The house is in good condition and is spacious enough to permit the sisters to establish an ouvroir and to receive more children in the school. A portion of the garden faces the street: here a house for the missionaries will be built and later, when resources permit, a chapel can be erected between the sisters’ house and that of the missionaries. While waiting we have a convenient new chapel similar to that in which I have said Mass since my arrival at Elsinore: it is in the house of the sisters but we have access to it from the garden without being obliged to enter the sisters’ house.

It is a great happiness to consider the designs of divine Providence in this affair. Sister Treasurer, who came to Elsinore before the sisters were established, was much taken with this house and garden, which she thought so well adapted for the work contemplated. The Bishop of Copenhagen could not find a place more favorable for establishing the sisters at Elsinore. And now, three years having elapsed, after many prayers to our Blessed Mother for the happy issue of this affair, the sisters have taken possession of this property. The owner, himself, consented to sell it although he had for a long time refused to do so: he
and his son have been most obliging to the sisters. Truly God has been very good to us during these three years! The sisters have drawn down these divine benedictions, it seems to me, by their edifying lives, their regularity, their fervor, and their charity among themselves; they are becoming better known and esteemed at Elsinore. Many parents would like to send their children to the sisters’ school but there is an instinctive fear of Catholic influence; let us hope that this prejudice will gradually disappear. Lately three Protestant families left the church of the state Folkekirke in order to be able to send their children to the sisters’ school.

My young confrère, Father Francis Flynn, is making rapid progress in the Danish language, which he pronounces and speaks quite well; I think he is called to render valuable service to our little Danish mission. Since Easter, with a view of becoming still more useful, he has been studying German, the language most spoken here after the Danish.

AUGUSTE WATTIEZ.
IRELAND

HISTORICAL NOTES

HIBERNIA VINCENTIANA

or

THE RELATIONS OF SAINT VINCENT DE PAUL WITH IRELAND

From The Irish Ecclesiastical Record, October, 1903.

III.—CHARITY OF SAINT VINCENT DE PAUL FOR THE

IRISH REFUGEES IN FRANCE

(Continued)

Ireland was not unmindful of the services rendered by Vincent de Paul. When the cause of his Beatification was pending, the Bishop of Waterford, in a letter addressed to Clement XI., thus expressed the sentiments of the Bishops and of the people of Ireland:

“Most Holy Father,—

While all Europe, prostrate at the feet of your Holiness, awaits the decision of the Vatican conferring supreme honours on Vincent, Ireland cannot be silent. The benefits she has received deserve that she should raise her voice on behalf of her generous consoler. Taking pity on the woes and misfortunes of the Church of Ireland, he more than once furnished her with an abundant supply of sacred vestments and most liberal pecuniary aid.

He sent courageous athletes who valiantly combated the fell powers of darkness, and by the splendour of the torch of faith dispelled the darkness of heresy. In fine, from time to time, he provided us with truly apostolic men, workmen that need not be ashamed, rightly handling the word of God, who broke the bread of life to the hungry, who cast the paralytics into the pool, and supported and strength-
ended minds wavering in the faith of Peter, in consequence of the attacks and wiles of heretics.

What more shall I say? God seems to have raised up Vincent de Paul to restore to Ireland, oppressed and groaning under the weight of heresy, lest a singular evil beast should utterly devour her, her Malos, Columbans, Malachies, Virgils, Galls, etc., once scattered as lights throughout all the countries of a benighted world.

Nor did Ireland alone experience his helping hand. Scotland, the Hebrides, the Orkneys, experienced it. Whence, being informed of the progress and fruits of the Missions, the Most Religious King of Great Britain and the Queen, his august mother, did not hesitate to address to your Holiness letters of, shall I say commendation or gratitude, nay rather, since heaven demands it, letters of obligation.

Of these things I myself was an eye-witness while, in spite of the searches and snares of heretics, I lay hid in my most afflicted native land for a period of nearly six years; and in my exile I hear, not without great joy, that all places resound still more with his praises. The unanimous voice of all the clergy and the entire people appears to be that Vincent de Paul shines in the ranks of the blessed, and has increased the number of the heavenly citizens, and has offered to the Lamb the palm of his merits or, rather, of his virtues. Our countrymen demand that the Vicar of Christ should declare Vincent such on earth as Christ himself has long since declared him to be in heaven. I also make the same request earnestly and humbly, and at the same time I beg your Holiness to grant your paternal and apostolic benediction to your most devoted and obedient son and servant, an exile in France for the sake of Religion."

RICHARD,
Bishop of Waterford and Lismore.

Paris, 4th Feb., 1706.

1 From a collection of letters addressed to His Holiness Clement XI.
Rome, 1709.
IV.

WHAT VINCENT DID FOR SCOTLAND BY MEANS OF THE IRISH FATHERS OF HIS COMMUNITY

When the mission in Ireland was drawing to a close the Sacred Congregation of Propaganda requested Vincent to send some of his missioners to Scotland. Vincent obeyed, and sent thither two Irish fathers of his community. In 1651, Father Dermit Duggan and Father Francis White set out for Scotland in the disguise of merchants, and in company with Lord Glengarry. Having arrived in that country, they rested for some time at Lord Glengarry’s residence. Soon after they entered on their laborious mission. Father Duggan went to the Hebrides, where he labored amidst great privations for six years, visiting the various islands, instructing the ignorant, administering Sacraments, and bringing back many heretics to the Church. Finding that the harvest was great he wrote to Vincent, asking assistance. ¹

“The country (he wrote) is extensive and by the grace of God the people are in good dispositions. Wherefore I beg you to send us a good Irish priest to assist us. But he must be very virtuous, mortified, and detached from self and from his own comfort, for there is much to suffer in every way in this country. He must also be very patient, meek, and moderate in word and action, in order to gain these people, who are offended if they perceive the slightest mark of impatience or rudeness.”

Father Duggan continued to labor in spite of privations and dangers. His food, he wrote, was often only one meal a day and that consisting of oats or barley bread, with cheese or salt butter. Sometimes he passed whole days without eating, particularly when he had to cross mountains

and uninhabited places. At length his exhausted strength could hold out no longer, and he died in the island of Uist in 1657. The people long mourned him as a father, and gave his name to the chapel where his remains were laid.

Father White exercised his ministry in the Highlands. In 1655 he was arrested on the charge of celebrating Mass, and was detained in prison at Aberdeen for five or six months. At length he was released, but was threatened, that should he preach or baptize in future, he would be hanged without further trial. The intrepid missioner went his way rejoicing, and preached in another district. In 1660 Father White visited Paris, but returned again to Scotland in 1662. In 1665 he made a second journey to Paris, but returning to Scotland in 1668 he continued to labor there until his death in 1679. In official dispatches to Propaganda the name of Father White is often mentioned with eulogy, and until recent times his portrait was preserved with veneration in the castle of Invergarry, in a chamber known as Mr. White's room, until the castle was burned down in 1745. Besides Fathers Duggan and White, Vincent sent to Scotland in 1653, Father Thomas Lumsden who was a native of Scotland. This good missioner was no less zealous than his confrères. He visited the northern Highlands and exercised his ministry in Murray, Ross, Sutherland, and Caithness. He visited even the Orkneys; and did much to preserve the faith amongst the people who rarely had the opportunity of receiving the sacraments. At length the violence of persecution became so great that Father Lumsden was obliged to conceal himself, and in 1663 he returned to Paris, where he spent the closing years

1. 'D. Franciscus Le Blanc-Whyte, Hibernus, quadraginta et quinque circiter annos natus Parisiis in Congregatione Missionis apud S. Lazarum, Philosophiae et Theologiae operam navavit. In superiori Scotia per quindecim annos se missionarium probavit tum laboris et miseriarum patientissimum tum salutis animarum cupidissimum, cui multum debet Scotia superior.' Dr. Winters' report to Propaganda; Bellesheim, Catholic Church in Scotland, vol. iv., p. 84. Eng'. ed. See also Moran, Life of Dr. Plunket, 1st. ed., p. 178.
of his life. Thus did Vincent by means of the Irish priests of his Congregation lay the church in Scotland under a debt of gratitude. And as the Bishop of Waterford proclaimed the gratitude of Ireland on the occasion of the Beatification of Vincent, so likewise did James III. from his palace at St. Germain acknowledge that of Scotland. Writing to Clement XI. he says:—

"Most Holy Father,

"As the Fathers of the Congregation of the Mission have requested Us to be pleased to support by our commendation their earnest petition that their Founder, the Venerable Father Vincent, be ranked among the Beatified, we grant their request most willingly, not only because it shall redound to the greater glory of God and to an increase of devotion amongst the faithful, but also because a special motive urges us. For the Father exercised the greatest charity towards our subjects when, not without great risk and at great expense, he sent Missioners in dangerous times to propagate the faith in our kingdoms of Scotland and Ireland. Moreover, when my father, of happy memory, established the public worship of the Catholic religion in his royal chapel in London, he brought from France the Fathers of this Congregation to take charge of it, and they fulfilled that duty with great edification and zeal.

Wherefore we earnestly beg that your Holiness may be pleased to decree by your authority the honour due to his sanctity and his great services to the Church, and to bring this affair to a happy issue. For the rest we shall constantly pray God to preserve your Holiness long for his own glory and the advantage of the Church.

Your Holiness's most devoted son,

James R.

Given at St. Germain, 1st September, 1706.

1. On the same day the Queen-Mother wrote a similar letter to His Holiness.
Vincent went to his reward in A.D. 1660. After his death an effort was made to continue the missions in Ireland. Father Brin and Father Waters returned to Ireland, and the last authentic account we possess concerning them is contained in a letter of M. Almeras, Superior-General of the Congregation, dated February, 1664.

“Mr. Brin and Mr. Waters labor, each by himself, in various parts of Ireland to maintain the Catholics in the faith and to bring back to the Church those who had fallen away. In three letters which he has written to me within the last nine or ten months that he is in that country, Mr. Waters tells me of several conversions which God has worked by his means, and amongst others that of an Englishman of distinction who was brought up in heresy, and has died a good Catholic. Mr. Brin suffered a month’s imprisonment after his arrival, and then an illness which reduced him to the last extremity, but at last, by the grace of God, he has recovered health and liberty to labor, as he does, with fruit for the salvation of his poor fellow-countrymen.”

After this date we have no record of the Vincentians in Ireland until the nineteenth century. In 1687 the Vincentians were brought to England and placed in charge of the Royal chapel in London by his Majesty James II., who had come to know them at Versailles, where they had charge of the parish church. In a letter to the Superior-General, dated 8th of May, 1687, the Superior, Father Le Lasseur, gave an interesting account of their reception and their work in England.

“We have been received [he writes] by his Majesty with every possible mark of affection. He has already conversed with us on two occasions, inquiring about the

duties of our Congregation, and expressing the pleasure he felt in hearing us speak of them. Never was there a prince more zealous or more pious than he, but his zeal encounters great obstacles. The English mind is quite opposed to the religion of Rome. The King could find no disposition on the part of the members of Parliament to sanction liberty of conscience, which, none the less, he has proclaimed of his own authority. At the present moment there are in London seven or eight chapels in which Mass is publicly celebrated, besides the King's chapel, in which we officiate with all possible solemnity. While we officiate at the altar, attended by eight altar boys, the King's choir perform the musical part of the service. Neither the King nor the Queen ever miss High Mass or vespers, which we chant in their presence every Sunday and holiday. There are sermons, too, but in English. At the chapels of the French and Spanish Ambassadors the sermons are in French. We cannot get over preaching occasionally in the former chapel, and we must, I think, do the same in the latter. We are not yet lodged at the Louvre (sic), because the rooms destined for us will only be ready when we come back from Windsor, where the King is going to spend the summer, and where we are to go with him. We do not yet wear the ecclesiastical dress in the streets, but we keep as near to it as possible, in order to accustom the people to it. Up to the present we have been wearing cravats, presently we shall begin to appear with a clerical collar and a small wig, and I hope that in a short time we shall observe all the forms. The Jesuit Fathers are beginning to recover influence and to become powerful. One of them is the King's confessor, another that of the Queen, and a third is a great favourite with the King. We are on very good terms with them, though without much intercourse. Some noblemen have recently been converted; others are beginning to go to Mass privately, propter metum.
Judaorum. In a fortnight the Jesuits will open a college in London. There will be only two classes at first to begin with."

From May 1687, to November 1688, the Fathers continued to fulfill their duties in the Royal chapel. When the king fled to France on the landing of the Prince of Orange, his chaplains were obliged to quit London, and seek safety in France. Though there was no Vincentian Mission in the Three Kingdoms in the eighteenth century, yet some Irishmen continued to find their way into the Congregation of the Mission in France; and from 1660 to 1793, we find the names of about twenty Irishmen on the register of those received into the Order. The most remarkable amongst them was Edward Ferris, a native of Kerry. Edward Ferris was born near Tralee in 1738. At the age of sixteen he proceeded to France, and served in Duclan's Regiment of the Irish Brigade, under Captain Connoway and Colonel-Major Moor until he obtained the rank of gentleman cadet. Leaving the army he entered the Congregation of the Mission in 1758, and having made his studies and been ordained priest, he was employed in the instruction of ecclesiastics. In 1771 he was named superior of the seminary of Toul, and obtained, no doubt at this time, the degree of Doctor of Theology of the University of Nancy. In 1774 he was appointed superior of the great seminary of Amiens, which he governed with success until 1788 when he was elected Assistant-General of the Congregation. After the sack of St. Lazarus in 1789, Father Ferris left Paris in company with the Superior-General, and proceeded with him ultimately to Rome in 1794. Here he resided until 1798, when through Father Luke Concannen, O. P., he was introduced, to the most

Rev. Dr. Troy Archbishop of Dublin, and induced to accept a position in Maynooth College, then recently founded. With the consent of his superiors he set out for Ireland along with Archbishop Troy, and was formally appointed Dean in Maynooth on June 17, 1798. In 1801 the Chair of Moral Theology became vacant, and Father Ferris was appointed to that post, which he held until his death in 1809. In a notice of him which appeared at the time of his death his character is thus sketched:

"His urbanity, his exemplary piety, his strict self-denial produced an effect more salutary then the best lessons in Moral Theology. His natural amiability, his tenderness of heart, and the affability of his manner endeared him to all. The students venerated his name and virtues. He raised the College of Maynooth to so high a state of discipline that in 1800 and 1801 that establishment, by reason of the sanctity which reigned in it, might be styled the Bangor of modern times."

In the year in which Dr. Ferris died, there was born one who was destined to re-establish in Ireland the work of missions, begun by Vincent de Paul, and discontinued on account of the evils of the time. This was Thomas Macnamara of the diocese of Meath. Thomas Macnamara made his studies in Maynooth College, and as he himself narrated to the present writer, towards the close of his theological course he was selected to fill the office of Monitor in the Junior House of the College. He requested the Superior to give him as his associate James Lynch, a student of the diocese of Dublin. These two young men were approaching the period of their ordination, and both had one desire, to found a body to give missions to the peo-

1 Annals, loc. cit.
ple throughout the country. They laid their project before the Superiors, especially the Rev. Philip Dowley, Dean of the College. Having received approval and encouragement and a promise of co-operation from Father Dowley, the two young priests, Fathers Macnamara and Lynch, succeeded in inducing two or three fervent young men to join them in their pious project. With the sanction of Dr. Murray, Archbishop of Dublin, they began in 1833, by opening a day-school in Dublin for the education of boys. Their purpose was to provide themselves by degrees with means to commence the work of giving missions. Soon after, in 1835, they purchased a property at Castleknock, near Dublin, and opened a college. Learning that there already existed in the Church a body whose chief aim was to give missions to the poor, Father Macnamara and his associates resolved to unite themselves to it. Accordingly they entered into communication with the Superior-General of the Congregation of the Mission, and in 1839, Father Philip Dowley, who had joined the new community at Castleknock, and been chosen Superior, proceeded with some others to Paris, and entered the novitiate. In due time they were admitted to make the vows of the Institute. A master of novices was sent to Ireland to train those who could not, without serious inconvenience, be sent to France.

Thus the Vincentians were established in Ireland. In 1838, a second house had been opened in Dublin. In 1842, the work of giving missions was commenced. The good work prospered. Other bodies followed the example set by the first Vincentians, and today there are few parishes throughout the country strangers to the blessings of a mission. The grain of mustard seed planted in 1833, has grown up and become a great tree, and at the present time the Irish Vincentians possess seven houses in Ireland, three in England, one in Scotland, one in Paris, and three in Australia, with a personnel of about 110 priests, 20 students,
and 40 lay brothers. As in the days of their founder, St. Vincent, they are still engaged in laboring for (salutem pauperum et cleri disciplinam) the salvation of the poor and the discipline of the clergy. In 1855 the Sisters of Charity, founded also by St. Vincent, were invited to found a house in Drogheda. Soon after they opened houses in Dublin and in London, and today they are in charge of 58 establishments in the British Isles, viz., 12 in Ireland, 7 in Scotland, and 39 in England.

The history of the relations of Vincent de Paul with Ireland deserves a place in the history of the Church of Ireland. It shows, moreover, that the ideas of Saints, even when they seem to have perished, often possess a vitality which makes them spring up, as it were, from the dust and produce much fruit.

PATRICK BOYLE, C. M.

BULGARIA


Bucarest, Str. Popa Tatu 5, Jan. 25, 1907.

Knowing the great interest you take in our new work, I think it will please you to receive a few details concerning it. The almanac of our Cathedral has already informed you of the progress of our dispensary; since, then, we have removed to Strada Popa Tatu 5; our place at Calea Grivita did not afford sufficient accommodation and we were too far from the center. Here the work can continue more satisfactorily and we are at a less inconvenient distance from everyone, especially from our good benefactresses who continue to be so devoted to us.
I am happy to say that the Association of the Ladies of Charity has been established and progresses satisfactorily. Sixty-six ladies are now enrolled but it will not be long before the number will reach a hundred, or even more, as not a day passes that we do not receive new applications. These ladies are not content with giving their names and donations but the greater number of them are active members; they visit the poor, come to help us in the dispensary, and attend the re-unions of work which take place here every Wednesday.

Her Majesty, the Queen, has recently given us, a new mark of her sympathy and protection. For the Christmas holidays I arranged a pretty little crib in the waiting hall for the poor. Mlle. Exarcho who is devoted to us and an intimate friend of the Queen, spoke to her of the crib and of the pleasure it would give us to have Her Majesty visit it, particularly as she had already promised a visit to the dispensary. Her Majesty accepted the invitation with pleasure and last Sunday she honored us by coming to our “Bethlehem.” Some ladies of the diplomatic corps who are also members of our association, among whom were, Mme. Bourgarel, wife of the Minister of France; the Baroness Beyens, wife of the Belgian minister; Princess Ghika, our president; Mme. Arian, our vice president and greatest benefactress; and others; Prince W. Ghika, Dr. Paulescu, etc., came to our house to receive the Queen, who arrived exactly at the appointed time eleven o’clock.

It would be difficult to describe her kindness and amiability; her visit was far from being one of etiquette and cold formality. She took the liveliest interest in everything; on entering she deposited very unobtrusively a rich offering at the feet of the Infant; she seemed much pleased with our crib, noticing even the smallest details. She asked to visit the dispensary, the pharmacy, the surgical department, and was delighted at the order, the cleanliness, the
arrangement, etc., I was happy to introduce to her the ladies who aid us in the preparation and distribution of medicines, dressing of wounds, etc.; she had for each and all a smile and a kind word. She wished to see our apartments, beginning with our modest oratory; in the dormitory she admired the whiteness of our bed-curtains and said to me: “If you only knew how much I would like to have a bed with white curtains; but it is no longer the style.” She went to the kitchen, to the refectory, and everywhere an amiable word expressed her great satisfaction. She also said to us: “I was told that an old paralyzed woman whom you had visited said afterwards to one of our ladies: ‘Some angels with white wings have been to see me.’”

You see how good God is to us.

Accept the homage of our filial respect from your Daughters of Bucarest, etc.,

SISTER PUCCI.

January 31, 1901.

I add these few words to complete the account of Her Majesty’s visit. The day after I sent my last letter I received a photograph of the Queen with a card on which she had written:

“I thank you with all my heart, my very dear Sister, for your touching letter and for all the good you do! God blesses your life with the profound peace which He gives you amid the darkness of this earth! There is but happiness, because to you sacrifice is as nothing.

“ELIZABETH.”

Her Majesty had before remarked to Princess Ghika that she admired the serenity and happiness of the sisters adding: “With that, they have empire over the whole world.”
May all this be for the greater glory of God because truly it is He alone who turns hearts to us.

Sister Pucci.

POLAND

Letter from Sister Thecile to Most Honored Mother Kieffer.

Warsaw, Central House, February 19, 1907.

As I knew that our dear Sister Sumiviski had already told you of our sojourn at Posen, and that from Warsaw you were apprised of our safe arrival, I waited a few days, my dear Mother, to write you about our journey, and of the impression produced on us by the Central House, known under the title of “Saint Casimir’s Institute.”

During the journey we encountered not the least difficulty, but received everywhere polite attention. While at a station quite distant from Berlin, a gentleman approaching us asked whence we came and where we were going. We answered briefly that we came from Paris.— He retired, but returning a moment later, he offered us twenty-five marks saying: “I am a Protestant; do not refuse my little offering, and in case of need, if I can be of any service to you, write me. In return, my Sisters, if you meet any needy member of our sect, be kind to him.” We were all much fatigued after our journey. Our baggage was sent directly from Paris to Alexandrow.

We arrived at Posen, Wednesday, at four o’clock in the morning, two days after our departure; a carriage was awaiting us at the station. Sister Sumaviski and her companions received us with the most sisterly affection and have bestowed every care on us. We rested there three
days and were edified by the regularity which reigned throughout and which recalled the Mother House. We were moved to tears at the sight of the poor children, boys and girls, who in the morning on their way to school, stop at the church of the hospital and pray to God for the grace of perseverance. In the evening these dear children, on returning from school, kneel at the foot of a large cross and sing a hymn to the Blessed Virgin, imploring this merciful Mother to obtain for them the grace of perseverance in the faith and the love of their mother tongue.

We left Posen Friday night, and at one o'clock Saturday morning reached Alexandrow on the frontier of the kingdom of Poland. Our dear Sister Twarowska was waiting for us. All the employees welcomed us cordially; one said: "We receive you with open arms, what a pity that you are not a greater number; we have not enough sisters here." Our baggage was not inspected and we paid no duty at the custom house; our journey from Alexandrow to Warsaw was gratuitous.

At the Warsaw station we found Sister Eugenia, with two carriages, waiting for us, and at eight o'clock we were at the Central House where we received a most cordial reception from all the sisters but particularly from Sister Visitatrix, the Sister Officers, and the Secretaries. Father Director is also very kind to us and most encouraging. I continually thank God for the favor He has bestowed on me in calling me to the Community which everywhere is a true mother to me. We are happy to see the young sisters of the Seminary, who number about forty; those dear little caps remind us of the Mother House.— Our sisters here preserve with great veneration a picture of the Mother of God, given to the first sisters by Louise de Marillac, our Venerable Mother. This picture is kept in a small oratory with a lamp burning before it night and day. Our sisters love to go thither to say a short prayer.
We are resting a little from our fatigue, but we are going to visit the houses of our sisters, especially the ouvroirs.

Sister Vincent is much better; next week we propose to start for Czastochowa, a new foundation: an ouvroir and an asylum.

At present, it only remains for me to express my gratitude to you, my Most Honored Mother, and to thank you for all the kindness you have ever shown towards the little family of Juvisy, individually and collectively.

Kindly accept, etc.

Sister Thecle.
ASIA

CHINA

By a Brief of May 3, 1907, His Holiness Pius X., has transferred Mgr. Auguste Coqset from the Apostolic Vicariate of South Kiang-Si, to the Apostolic Vicariate of South-West Tche-ly, made vacant by the death of Mgr. Jules Bruguière.

NORTH KIANG-SI

AFFAIR OF THE NAN-TCHANG

We conclude in this number the report of Mgr. Ferrant on the sorrowful affair of Nan-Tchang. The origin and first developments have already been published; we now give the continuation and end.

IV

DRAMA OF NAN-TCHANG; THE MASSACRE.

(Continued)


The two Missionaries were in their rooms awaiting the hour for the particular examen, when the mob surrounded the residence. Father Joseph Francis Martin was the first to hear the clamors and knocks at the principal door of the establishment. He went immediately to attract the attention of Father Lacruche who had appeared not to hear: both remained silent a moment. The noise became louder and nearer, the sound of window panes flying in all directions was heard, the clamoring crowd was invading the house.
The principal door had just been broken in; there was another door between the assailants and the apartment of the Missionaries but it was very frail and could not long resist. Time pressed. The Missionaries would soon be unable to find any way by which they could escape to a place of safety.

Father Lacruche had put several documents taken from the archives into a small box which he confided to a servant, charging him to give it into the keeping of some friendly family. Then, taking off some of his clothes that his movements might be less impeded, he directed his steps, in company with Father Martin, towards the garden, thus putting a building between the assailants and himself. Thence, through the windows of the refectory, he could see the crowd penetrating into his apartment and pillaging everything.

But one end of the garden was soon invaded. Father Martin ran in the opposite direction. There was, however, no way of getting out. Here again were some wretches who, on beholding the Missionary, picked up stones, wounded, and threw him down. He was about to fall into their hands when some soldiers interposed. In this short time, for it was quickly done, the wounded man arose and ran towards an angle occupied by a small cottage; there with the aid of two policemen he climbed the wall and reached the deserted road from which, after passing through some vegetable gardens, he arrived at one of the gates of the city where he was received and hidden in a police station. There we shall find him again.

Let us return to Father Lacruche and follow him until the time of his death.

He was in the garden already invaded. Through the windows of the refectory he perceived the assassins who were seeking him in his own room and revenging them-
selves for his absence by breaking everything that fell under their hands.

At this supreme moment one thought must naturally have occupied his mind and arrested his attention, that of the Sacred Host reserved in the parish church and in the chapel of the Blessed Sacrament. Alas! there was no possibility of reaching the church, already a prey to flames and surrounded by pillagers.

But the chapel of the Blessed Sacrament was at a short distance, separated from the garden by a single doorway. Father Lacruche attempted to pass through but the door was locked; he tried to force it open, but it resisted. A servant ran around the building, entered the chapel, and, opening the door of the sacristy behind which the Missionary was standing, put into his hand the key of the tabernacle.

It would be a consolation to know that Father Lacruche was able to reach the altar and consume the Blessed Sacrament, thus saving it from profanation, but the servant who gave him the key adds that the Missionary did not have time to ascend the altar step, for the vandals had already entered the chapel, and Father Lacruche was forced to flee, holding in his hand the key of the tabernacle.

To this statement which overwhelms one with a feeling of sadness and disappointment, we are able to oppose another which brings a ray of hope and gives great edification. Several pagans, witnesses of Father Lacruche’s death, declared that shortly before expiring he took something from his bosom and swallowed it. Some said that the thing they saw in his hand was his watch, others called it a round object, in fine, according to the description given by others, it must have been the lunette of the ostensorium. We must bear in mind that these men are pagans, consequently ignorant of the mysteries of our holy religion and of the objects used in the sacred ceremonies.
One naturally asks the question why Father Lacruche, if he had indeed hidden the Blessed Sacrament in his bosom, waited for that supreme moment, the last extremity, to consume it? We may suppose that in all probability he believed he would succeed in reaching the governor's palace, and under this illusion hoped to find an honorable resting place for his precious burden. Another motive may have influenced his conduct: to suffer in the company of our Lord, to keep with him the Bread of the Strong in the midst of the conflict, to communicate at the moment of his last breath. What an ideal death for a Missionary delivered into the hands of the enemies of our holy faith!

When Father Lacruche left the chapel of the Blessed Sacrament, one means of escape still remained to him—to open the garden gate and run through the crooked pathways in sight of his pursuers. This he tried to do. Unfortunately, the gate was locked and the passage obstructed by immense trunks of trees (which it would require several men to move), placed there a long time previous as a security against robbers. In order to find persons who would help him, Father Lacruche ran towards the mill. Scarcely had he taken a few steps, when he was in the presence of the numerous invaders. On beholding him, the crowd showered stones upon him, wounding him in the head. When he arrived at the mill, he had the courage to turn around and facing his assailants he endeavored to intimidate them by threats. But what could he do alone against a thousand? As the crowd rushed forward, he hid himself behind some sedan chairs. The assassins discovered him and thinking their victim was now in their hands, they shut him up in the mill and set it on fire. There was in the mill a back door through which Father Lacruche escaped; he ran along the path from which the trees had been removed, towards the garden gate, but alas! it was too late, the crowd had invaded the garden.
soon as they saw the Missionary, they screamed, called one to another, and became frantic; their arms were raised, sticks, umbrella handles fell on his head and shoulders. He took a few steps, but felt himself seriously wounded. From that moment, Father Lacruche became the prisoner of a ferocious mob.

In the meantime, what had become of the personnel of the establishment? By reason of the festivities attending the Chinese new year, the students and catechumens had not returned to the Mission; few persons, therefore, were in the house when the mob entered it and at the first intimation of danger, there was a general exodus; each one fled in the direction he thought safest.

Our seminarians, seized with mortal terror, grouped together around their professors, then making a breach in the wall they penetrated into the neighboring house. Others followed, but were soon pursued by the invaders. The family, so suddenly constituted the hosts of the seminarians, had at its head a military mandarin. He first consoled, then hid in the interior of his house all these runaways. Soon perceiving that the persecutors of Father Lacruche were encroaching on his own premises, he divided the seminarians into groups and sent them at intervals into the country. These children in their flight met the crowd which, while dragging Father Lacruche to death, were treating him in the most cruel manner. Each one was able to catch a glimpse of the Missionary, his face covered with blood, staggering along and painfully ascending his dolorous calvary. At this sight the seminarians, thinking they were menaced with the same fate, fled wildly to the gates of the city.

As to the servants of the Mission, with the exception of two who followed Father Lacruche, the others provided for their own security. Being well acquainted with the various buildings and roads of the neighborhood they readily
found their way to the houses of friends. This flight of the personnel was so prompt that while Father Lacruche was yet in the mill all had left the residence. The Missionary when passing through the garden gate was really the last one to leave, and could say as did our Lord to His Heavenly Father: "Those whom Thou gavest me I have kept; and none of them is lost."

It was about mid-day.

Father Lacruche as he stepped out from the garden into the public road was beaten so violently on the shoulder that, turning to his servant, he said: "Alas! I have not strength enough to walk." In fact, from that moment pain so paralyzed his limbs that he could take only short steps.

When retracing the road followed by Father Lacruche from the garden to the place where he fell, never to rise again, we conclude that he proposed to reach the governor's palace. Under other circumstances, this would have been the wisest plan, but the road to the palace is the same as that of the Pé-kou-Kiou, and Father Lacruche entered it at the moment when the assembly, having terminated its deliberations, was pouring out in multitudes towards the Catholic Mission. Doubtless, this important circumstance never occurred to Father Lacruche; the farther he advanced the greater became the number of his adversaries, until, finally, it was impossible for him to proceed. At this juncture an idea struck him: he would divert the attention of his enemies by causing some confusion amongst them. Before leaving his room Father Lacruche had provided himself with a large sum of money in bank notes, each of small value. He was seen to take these and throw them around him to widen the circle of his enemies enclosing him on all sides, and thus gain time and ground through the general inattention. This was an ingenious device amidst a people as greedy for money as for the blood of...
Europeans. How many bank notes were thus scattered, we do not know. Not a sufficient number it seems, for our Martyr not being able to proceed, took the resolution of seeking refuge in a store close by which served as a restaurant for the neighborhood. The crowd followed him thither and obliged the keeper of the establishment to surrender him.

Once more in the hands of his enemies, Father Lacruche received such a severe blow that he fell to the ground. It was thought that he had succumbed, when he arose and took a few steps to the left in the direction of the residence of an hospitable family well disposed towards the Mission. The doors were shut, but at the appeal of the Missionary, they were opened and closed immediately, while Father Lacruche penetrated into the interior alone and separated from the crowd. Was this safety?

This residence is composed of five large buildings constructed one back of the other and separated by narrow courtyards. It was inhabited by a rich and respectable family whose chief, a dignitary of the empire and notable of the city had, though a pagan, entered into friendly relations with the Catholic Missionaries. This peaceful family beheld a European Missionary enter under its roof, his face covered with blood, his garments tattered and torn. Father Lacruche crossed the first four buildings without stopping. Arrived at the landing of the fifth, he stopped and sat down on the step in front of the door. There he took off his boots, crossed his limbs, tried to staunch the blood flowing from his forehead into his eyes, and wiped his bloody hands on his stockings. It is said that at this sight the women of the residence, touched with pity, retired. As for us, we have not been able to look without being sensibly moved, at this stone-step, henceforth so precious, which served as Father Lacruche's last resting place.

He waited there. The chief, standing on the threshold of
his residence, parleyed with the crowd who demanded their victim. What a moment of anguish this must have been for the Missionary! He could hear the multitude clamoring for his death.

He heard the opening of the doors which would afford a passage to his assassins. The master of the house promised money to the most violent, but nothing was capable of arresting their march. The hospitable home was invaded, and Father Lacruche fell a prey to a delirious rabble who dragged him out.

Once again on the road, he strove to direct his steps towards the governor's palace, but how could he advance in the midst of such a crowd. To protect himself from the blows struck from behind, he leant against a wall and faced his enemies. It was then that a kick in the stomach caused him to reel, he fell never to rise again. This was the moment when the pagans saw him take something, which we believe to be the Blessed Sacrament, and swallow it.

Overpowered by insults and outrages, he still breathed, when the murderers dragged him by one foot to the pond of the Pe-hou-Kiou where he expired. It was then about one o'clock in the afternoon.

His body was taken out of the water and stripped of its clothing by the assassins who divided his garments between them as well as his watch and money. After being left several hours on the bank exposed to the curiosity and insults of the curious, it was taken to a pagoda awaiting its transfer to Kiu-kiang.

After the commission of the crime, the murderers, not yet satisfied, vented their rage against the family who had given hospitality to Father Lacruche. Their home was pillaged, its inmates pursued and forced to seek a refuge elsewhere.
5. Death of the Little Brothers of Mary.¹

We know that if the Brothers did not leave their college before the invasion, it was in obedience to the orders given by Father Lacruche. Seeing themselves abandoned by their pupils since Friday morning, they, in all probability, represented to the Missionary their desire of departing also. But in a well organized army it is the general who, having the responsibility, regulates all movements; inferiors simply obey orders. The Brothers received directions to remain tranquil and not manifest any intention of leaving the college so as to attract public attention to themselves. This explains why nothing had been arranged in case it was considered necessary to take sudden flight. While we deplore the mistake of the commander-in-chief, we revere with admiration the heroic submission of the privates.

Sunday morning, February twenty-fifth, before sunrise, we find the Little Brothers of Mary partaking of the Blessed Eucharist; this was, though unknown to them, their last Communion.

It is to be supposed that the assembly at the Pe-hou-Kiou must have occasioned some alarm to the Community, for a quarter of an hour before the invasion one of the Brothers presented himself at the door of the Mission. He consulted the guard, inquired the news, and having ascertained that everything was in perfect order, returned to the college with a re-assuring report.

The attack on the French college soon followed that on

¹ Names of the five Little Little Brothers of Mary massacred at Nan-Tchang:

Vermorel (Raymond), Brother Leon, Superior of the college;
Pascal (Prosper), Brother Prosper-Victor;
Durand-Terrasson (Marius), Brother Louis-Maurice Victor;
Guillot (Joseph), Brother Amphien;
Rosaz (James), Brother Marius.—Note of the Annals.
the residence of the Missionaries. Twelve o'clock was approaching. The Brothers were just about to take their mid-day meal, when they heard the clamoring around the Mission. Realizing at once the gravity of the situation, they hastily repaired to the clothes-room, seized their hats and umbrellas, traversed the garden, passed through the enclosure at the east end, and, in less than fifteen minutes, reached a gate of the city, called Fou-tocheou-men. Thus far nothing had impeded their retreat. It is said that they walked leisurely, as though taking a stroll, without having the appearance of persons fleeing from imminent danger.

From the college two roads lay before them: one to the north leading through isolated gardens to an unfrequented gate of the city. Beyond the ramparts, in that direction, the country is uninhabited; complete solitude among the tombs, it affords refugees perfect security. The other road to the east, leads to a populous quarter, the prosperity of which is due to the proximity of a small river whose waters are covered with trading vessels. It seemed less secure to take this road and yet it was the one chosen by the Brothers. If on leaving the enclosure of the college, they had turned to the left, they could have taken refuge in a pagoda, or even among the tombs for a few hours; they would then have been saved, for at dusk as it was known later, the governor caused a search to be made and all foreigners of every nationality who had escaped the massacre, were conducted under escort to the port.

Why did the Brothers take this fatal road through the suburbs? Very likely they were little acquainted with the surrounding country and could not judge which way was the safer. One among them was familiar with the suburban road which, as we have just mentioned, led to the river. On the opposite shore is a vast field to which the pupils of the school were frequently conducted for a walk by the Brother who had charge of them. It was, no doubt...
this Brother, a professor of the preparatory college, who, knowing the road habitually taken by the students and being unacquainted with any other, proposed that his confrères take that direction.

But to reach the wharf, and from thence the opposite side of the river, it was necessary to pass through a thickly populated quarter. Nevertheless, the little band easily reached one of the city gates, pursued its onward way passed a barracks of cavalry wherein several Protestant ministers had just taken refuge, and finally arrived at the wharf.

The river which they intended to cross is only thirty meters wide, and the cost of being ferried over, less than a fifth of a cent per passenger. The Brothers hailed a boat into which they entered. Two strokes of the oar would have sufficed to send the boat to the opposite shore and the fugitives, thus at a distance from the suburb, would have been able to disappear through the shrubbery in the field. But the boatman hesitated to give the two strokes and remained immovable, instead of rowing his boat to the other side. It was necessary that he hasten, for the crowd was approaching and threats of death could be heard; the danger increased at every instant. Why this hesitation of the boatman? Alas! it was because with the Brothers some men had entered the boat who threatened to throw him overboard if he touched the oars. The Brother Director attempted to bribe the pilot by giving him a handful of dollars. At this, the man tried to take up the oars, but other wretches jumping into the boat, wrestled with him and he escaped from them only by throwing himself into the water. From that moment the five Little Brothers of Mary were doomed to death. Unable to cross the river, they landed and endeavored to ascend the shore, but amidst what a tumult! They were pushed, thrown down, beaten, covered with mud, and their soutanes were torn to pieces.
Légende
1 Mission Catholique.
2 Collège des Frères Maristes.
3 entrée du lac où M. Lacroute a été jeté.
4 étang où les Frères Maristes ont été lapidés et noyés.
5 Mission protestante, dont le chef, avec sa femme et sa fille ont été massacrés.
6 tribunal du sous-préfet de Nanchang qui s'est suicidé à la mission catholique.
7 tribunal du préfet de Nanchang.
8 palais du Grand Juge provincial.

9 palais du Trésorier provincial.
10 palais du Gouverneur.
11 la maison des Filles de la Charité se trouvait dans cette direction vers l'extérieur du faubourg.

MAK OF NAN-CHANG
CAPITAL OF CHIANG-HSI
Notwithstanding all these obstacles and ill-treatment, the Brothers directed their steps towards the Ma-tchang. In this part of the suburb was a residence of the Missionaries and the establishment of the Daughters of Charity. For a second time, they passed in front of the barracks which had served as a refuge for the Protestant ministers, without the thought of seeking shelter therein occurring to them. Some cavalry men seated in the doorway, remained indifferent to the sorrowful drama enacted under their eyes. It is said that soon after they also went to increase the crowd of onlookers, or of the aggressors.

After half an hour's walk the Brothers reached an eminence from which they could catch a glimpse of the Catholic hospital; the horizon was obscured by thick smoke and the sisters' establishment enveloped in flames. Their last refuge disappeared and with it their last hope. In what direction shall they now turn their steps? All the roads are obstructed by the multitude; there is no way of escaping from the assassins.

In this neighborhood there is a plain cut by four small ponds. But one alternative remained: either to accept instant death, or to jump into the water with the hope of succor arriving in the meantime. To furnish his confrères time to reach one of the ponds, the Brother Director offered himself to the murderers and begged their mercy. He was struck down, trampled under foot, and his body left in a pool of blood. The other four Brothers, covered with mud, their faces all bloody, and their soutanes in rags, rushed to the pond well nigh frozen, for it was Sunday, the twenty-fifth of February, one of the coldest days of the winter, and high winds and snow had prevailed since morning.

This pond, now venerated by the Christians under the name of the Martyrs' Pond, has a circumference of two hundred feet and a depth of four feet. A species of small fish is found in it which commands a high price in the market.
and the sale of which is very profitable. On the north side is a street in which stores and houses are erected. Facing it is a chain of hills, crossed by a telegraph wire, and covered with tombs; to the left, there is a vegetable garden. To the west, a pathway separates this pond from the others.

Standing in the centre of the pond, with the road curving like an amphitheatre, and to the south, the hills hiding the horizon, one finds himself as in the middle of a circus. This sheet of water became in fact an arena where the four martyrs combated, surrounded by an immense crowd of spectators. There was no vacant space around the improvised stage. The lookers-on were as so many tigers, thirsting for the blood of the victims, on whose head stones fell like rain. Bricks, blocks of wood, broken china, everything that could be picked up was transformed into a projectile. At night, nothing remained but the bare ground. Even tombstones were thrown down and the bricks which supported them hurled into the water. Add to these acts of violence, savage yells, threats of death, vulgar jokes, and a slight idea may be formed of the horror of the scene.

One courageous man rose and counselled the people to manifest some humanity, but he only elicited new clamors, and was obliged to flee to escape the fury of the spectators. The name of this kind hearted man is unknown, we have tried in vain to discover it. May God recompense him by bestowing on him the light of faith, and, at the same time, the goods of this world in abundance!

The Brothers reached the middle of the pond and kept together to evade more easily the stones thrown at them from every direction; they tried to arrest the projectiles with their hands, but could not very well succeed in doing so. Standing up to their breasts in the water, their white shirts stained with blood could be plainly distinguished...
and the spectators beheld their victims tremble with cold, which was increased by the violence of the wind.

All at once a man from the crowd, throwing off his clothes, seized a stick, jumped into the water and swam towards the Brothers, one of whom he caught hold of by his beard and dragged to the shore where he was soon dispatched with sticks. The grass on the border of the pond is still stained with his blood.

On beholding this scene the other three Brothers sank deeper into the water. They knelt with hands joined and bowed heads, which caused some who were present to say they were praying.

At this moment a battalion of soldiers headed by a military mandarin, appeared. The latter, approaching the water, called the Brothers, assured them of his protection, and made signs for them to come. The Brothers arose and walked towards him. But they had scarcely taken a few steps when the crowd shrieking out threats of death, threw itself on the soldiers who took to flight. The Brothers returned to their place in the center of the pond.

The armed force was overcome because of the smallness of its number. Its fruitless intervention only served to increase the rage of the multitude and the shower of the projectiles recommenced with new intensity. One of the Brothers struck by a stone fell and disappeared under the water. The confrère nearest to him raised him up, held him in his arms and leaning his head against his breast, whispered words of hope and pardon. A moment later the two, struck at the same time, by a man who ventured into the pond, fell together, and disappeared under the water.

There remained only one Brother. He seemed absorbed in prayer and apparently deaf to the clamors and menaces on the shores. The crowd were surprised that a man so seriously wounded could live so long in such cold water. For the second time an armed force was sent to the aid of
the victims. This battalion, more numerous and better armed than the first, was able to repel the rioters. The officer in command advancing to the edge of the pond, called the Brother, bidding him come out of the water. At this call the Brother interrupted his prayer, raised his eyes, and slowly turned his head; he made an effort to rise but fell over and disappeared under the water. Night fell; the drama had lasted four hours.

6. The Daughters of Charity escape the Massacre.

The Daughters of Charity had just finished dinner when the crowd besieged their establishment. The Missionary, Father Rossignol, had thought it prudent to keep himself informed as to what was going on in the city. When the moment of danger arrived, he was ready, and thus the sisters were preserved from certain massacre.

At the first warning, Father Rossignol ran to the sisters’ establishment and ordered them to follow him. It is hard for people who spend their lives in doing good to believe that such a thing as hatred exists, it was, therefore, with difficulty that the Missionary was able to persuade the sisters that danger menaced them. He was obliged to assume a tone of command to determine them to leave the house already invaded by the mob. The first thing to do was to place in security the Blessed Sacrament reserved in the chapel, and to provide for Father Salavert, a Missionary ill in one of the rooms of the hospital.

While Father Rossignol consumed the consecrated hosts, Father Salavert was being carried down; then the Missionaries and sisters passed through a breach in the wall to a neighboring house. It was feared that the pursuers seeing the opening would follow, but, fortunately, their greed for pillage prevented their noticing it. However, prudence dictated that the sisters should not remain in the vicinity of the mob; a more secure refuge should be sought. The
sick Missionary was taken to a Christian family who received and cared for him till the middle of the night: this was easily effected as there were no roads to cross, it being possible to go from one house into another. Where to hide the Daughters of Charity was the principal difficulty. The only house which offered a secure asylum was a prison in the neighborhood; the question was whether, in case the administrators would consent to receive them, the Sisters could reach it without being seen.

Father Rossignol succeeded in solving this knotty problem. After some deliberation, the administrators consented to admit the sisters and, a shower providentially occurring at that moment, the latter who had taken off their cornettes, reached the prison, under cover of a large umbrella, one after another.

There, contradictory and uncertain reports were brought to them; they learned successively the death of the Missionary, and the burning of the establishments. Being near the pond of the Martyrs they could almost hear the cries of the spectators and behold the agony of the victims. But what they could see distinctly was their own house in flames and they heard the crackling of the timber and the tumult of the pillagers.

Night fell at last. At an advanced hour an armed force presented itself before the prison gate and escorted the refugees to the port where a steamer transported them to Kiu-Kiang. The sick Missionary, Father Salavert, was one of the band. But it was a great risk to move a sick person under such conditions, and to expose him to the wind and rain; complications set in and at the end of three days he expired.

The drama of Nan-Tchang thus cost the lives of two Missionaries and five Little Brothers of Mary; besides causing the loss of the Catholic institutions which had been established at the expense of great pain and labor.
We have already stated in the Annals (1906, page 536) that the Chinese government, after an investigation of the murders of the English and French subjects and the pillages, had engaged itself to accord the reparation demanded. After an inquiry made by the Chinese authorities on the one hand and the French and English legations on the other, the Chinese government has recognized and officially declared that the sub-prefect of Nan-Tchong whose death occasioned the tumult—had committed suicide in a moment of anger.

The "Chinese Echo" has stated (see l'Univers, September 18, 1906) that the "principal actors in the affair of the murders and burning had been punished according to the Chinese law."

EAST TCHE-LY

Letter from Father Ortmans, Priest of the Mission, to Father Forestier, Assistant of the Congregation, Paris.

Tsoun-hoa-tcheon, January 25, 1907.

As the month of January is not quite over, I may offer you my best wishes for the European New Year. Here all the Missionaries are busily engaged in the work of the missions, the schools for catechumens, etc., etc.—Towards the middle of February (Ash-Wednesday), the Chinese New Year will be celebrated. This will afford us a few days of rest and relaxation, for at that time the inhabitants of the Celestial Empire abstain during ten or fifteen days from all work, and spend their time in visiting their relatives and friends. After the festivities we will resume our labors of baptizing the catechumens and visiting the schools. I hope to have this year for my personal work, a hundred baptisms of adults.

I have only to return thanks to our good God for the many consolations he has given me during the one year that I have been at my new post, Tsoun-hoa-tcheou. It seemed as though the work of evangelization was at a standstill in this country, but at present it appears to be making visible progress. On the great feast days there
are usually from fifteen to thirty pagans, men and women, in the church; they are anxious to see the ceremonies of the Catholic worship, and nearly every day persons who hitherto preserved the ancient prejudices against the Christian faith come to speak of religion that they may be enlightened.

This year especially many Protestants have been converted. Lately, at the European New Year, I baptized two Protestants who had managed the affairs of the Protestant ministers during the absence of the latter. These converts were so happy, that on their return home they brought back to the faith five or six other Protestant families who were either closely or distantly related to them. One of these men said confidentially to the master of catechumens: "Oh! I do not know what it is I feel interiorly since I have received the grace of baptism: I am so calm and peaceful! My heart experiences so much consolation and sweetness. When I received Protestant baptism I did not feel like this; I had doubts before, and afterwards I still doubted; these doubts always haunted me; now I feel quite different." I have two more of these managers or agents at the school. Next year I hope they will become the propagators of the true faith, as formerly they were propagators of Protestantism. It is well that God sends these consolations, for our work is often most arduous; however, one knows why and for whom he works. If the Christians continue to increase, the number of oratories and schools will have to increase also, and you know the resources of the vicariate are very small. I have two Christian settlements from eighty to ninety members; they have neither oratory nor place of reunion. Oh! if you could interest some charitable persons in favor of this good work, how thankful I should be and how God would be glorified.

Kindly accept, etc.

J. ORTMANS.
We resume here the interesting and useful information just published by Mgr. Reynaud under the above title.

Ning-Po, January 1907.

The Tche-Kiang, as has already been seen from the tables recently published, is not a barren and ungrateful soil which absorbs the labors of the Missionaries and the alms of benefactors. It furnishes every year a rich harvest of souls and produces abundant and varied spiritual fruits which could easily be increased tenfold, or even a hundredfold, by careful cultivation. This is the great concern and need of the moment: new laborers are indispensable, a greater number of Missionaries to reach the millions of souls that escape us. And as Missionaries from Europe are becoming more and more rare and insufficient in number, we are trying to get recruits among the children of a land which has already given so many apostles and martyrs.

It is, therefore, of the work of native vocations, the Chinese priests, that I wish to speak in detail.

There is no question of stones, nor of buildings, but of souls and saviors of souls. To give priests to souls, is this not the most sublime, the most meritorious work? All good works, no doubt, deserve the cooperation and the alms of charity. But what will become of them without the priest who is their soul and their support? In favoring vocations to the priesthood, one is consequently helping all good works.

Behold what we are doing in this direction:

1. The Preparatory School. The end of the preparatory school is to supply students to the preparatory semi-
nary and to furnish every year selected subjects who will follow the regular courses.

In their apostolic journeys the Missionaries often meet with young Chinese Christians who desire to devote themselves to the service of God and the salvation of souls. At first, the Missionaries listen to the expression of this desire without giving any other answer save the counsel to wait, to pray and reflect. Then, when they see in the aspirants signs of a true vocation, they seek these children, generally chosen from the ancient families wherein faith and Christian principles are more deeply rooted, and send them to the preparatory school at Ning-Po. To become well acquainted with these subjects and begin their formation requires a trial of two or three years. In the beginning, they study the Chinese literature so as not to be inferior in their own language to the lettered men of the country. They are also taught the rudiments of Latin, geography, and arithmetic, while their religious training is not neglected.

By this means we are able to make a surer choice and to send to the preparatory seminary, vocations already tried.

II. Preparatory Seminary.—Since 1854, the preparatory seminary of Saint Vincent de Paul is situated on the largest island of the Tchou-san or (Chusan) archipelago at the mouth of the Blue River. With regard to freedom and beautiful walks one could not imagine a more desirable site. The people of the neighborhood are very friendly, and riots are unknown in this part of the country.

It is there, in a small oasis at the base of the mountains, not far from the sea, that we send by groups, young Chinese candidates from the preparatory school. Every care is taken to form them into good and pious seminarians. They follow the usual courses in Latin, the sciences, and religious instruction and are able in five years to terminate these studies, thanks to the preliminary course pursued in the preparatory school. At recreation they are very lively.
and it is a subject of surprise to behold these same children so quiet during their study hours, so recollected in the presence of the Blessed Sacrament.

All our naval officers in this country are acquainted with the seminary of Saint Vincent of the Isles, of which they preserve the most delightful recollections and of which they speak with pleasure. Their favorite walk when they cross the archipelago, is towards the seminary: they become children once more with the seminarians, speak Latin to them and even share their games for a few moments, sometimes without carrying off the honors of victory. I have met an admiral, whom I thought impassive, moved even to tears when, as he entered, the band suddenly struck up the popular airs of his native land.

III Ecclesiastical Seminary.—Never since the opening of the mission has our little hive of the ecclesiastical seminary at Ning-Po, been so well filled. There are twenty-one Chinese, divided into three classes: there would be twenty-three if God had not recently called two to Himself.

But the good dispositions by which they are animated afford us still more consolation than their number. All, with equal ardor, are striving to become pious and learned clerics so as to be, later on, good priests who will procure the salvation of the souls awaiting their ministry. Besides their regular studies, which embrace all branches of ecclesiastical science, they are already the apostles of their countrymen; they give catechetical instructions to the orphans, to the catechumens, to the old men of the home, and to the school children.

Those in the first course will be ordained sub-deacons. Before taking this decisive step, they are obliged to spend one year traveling with a Missionary in order to become initiated into the work and to make a trial of their vocation. It is the battle-field that manifests the real valor of a soldier. The good reports that have been given of all re-assure
us as to their ability to meet the struggles of the future.

When I behold the seminarians in their surplices, kneeling at the foot of the altar, or when I hear them piously chanting the praises of God, I forget that I am in the distant land of China, and I wonder if there are not many bishops in Europe who would be ravished at such an encouraging spectacle.

Dear children! The sight of them causes me to dream. I count in advance their works and their conquests. In spirit I send them wherever there is good to be done and souls to save. But then, realizing the present needs, their number diminishes all at once and seems too small. I should have liked our Lord, seventy-two, that is one for each prefecture, or for an average of two hundred seventy thousand infidels.

IV. Native Priests.—My greatest apostolic joy since my consecration as missionary bishop, has been the ordination of nineteen native priests. Already five are dead; of these one, the youngest, was martyred: he fell at his post with arms in hand.

The native priests are valuable and almost indispensable auxiliaries; valuable, because they work well and render excellent service in the ministry; indispensable, because they understand better than Europeans the language and customs of the country, the mental capacity of their fellow men, their prejudices and aspirations, their qualities and defects.

Such knowledge is necessary for the general direction of the vicariate, the progress of religion, the avoidance of misunderstandings, and in order to regulate difficulties liable to present themselves. To wish to dispense with their cooperation would reduce one to comparative inaction. They are as intermediaries, connecting links, between the people and the Missionaries. The people approach them more readily, and, through them, they come to us. I may say that, through them, religion is acclimated in a country where,
to say the least, the people regard everything foreign with distrust.

Therefore, encouraged by the voice of the Holy See and the happy results of experience, I believe that I further the interests of the Mission by leaving nothing undone to recruit the greatest possible number of natives and form them to the virtues of the ecclesiastical state, while imparting to them at the same time all necessary knowledge. The above works are an evidence of this, I devote to them my best Missionaries, for every additional priest means the salvation of thousands of souls who without him will be condemned to an irremediable loss.

To find vocations among the native Chinese and then to form good priests is not without difficulties; but what is most embarrassing is where to find resources to maintain and educate the children during the years of preparation. Permit me to recall the subject again.

1. For the Preparatory School the parents think they have done a great deal by giving up their children. In fact, it is for the greater number, a sacrifice. Many cannot do more. Destined for the service of the Mission, these candidates are educated, therefore, at its cost, and their maintenance calls for an annual expenditure of one hundred francs for each child.

Annuity: 100 francs (about 20 dollars). Foundation: 1200 francs (about 240 dollars).

2. For the work of the Preparatory Seminary, the only reproach I can make to these dear children is that they cost us annually one hundred and fifty francs each. It is not their fault, but it remains for me to make an appeal in their behalf.

Annuity: 150 francs (30 dollars). Foundation: 1900 francs (380 dollars).

3. It is the same for the students of the Ecclesiastical Seminary; their maintenance costs only two hundred francs for each seminarian.

Annuity: 200 francs (40 dollars). Foundation: 2500 francs (500 dollars).

4. The maintenance of a native priest is the work of all works, the most urgent, the most efficacious, the most meritorious. It is also more expensive.

Annuity: 500 francs (100 dollars). Foundation: 6000 francs (1200 dollars).
FROM FRANCE TO CHINA

STORY OF THE VOYAGE

Letter from Sister Calcagni, Daughter of Charity,

to Sister N..., Paris.

As an evidence of what you know well—that I do not forget you, I am sending you, as I promised, a few notes on our voyage.

Marseilles, on board the Ernest Simons, February 3, 1907.

Ten o'clock has just struck! Quickly we gather our bags, valises, shawls, umbrellas, etc...; we embrace the sisters all around. Adieu! Bon voyage! To meet again in heaven! And behold, we are joyfully on our way to the port where the Ernest Simons is waiting for us. The hour fixed for departure is eleven o'clock.

My companions and myself go first to find the cabin destined for us. It has six berths and we will be together during the trip; there is scarcely room to turn, and we hurry back to the deck for we are nearly smothered in our state-room which has but one small circular window, at present hermetically closed. My God! it is all for you! I offer you this breath of fresh air of which my lungs stand in such great need.

It is announced that the boat will not start until three o'clock... and we wait patiently until, four. The machinery sets to work, the boat like a colossal monster begins to move; it balances itself a little, causing everybody to experience a sensation that you can imagine. Then begins that noise, monotonous and bewildering, which we will hear until we reach Shanghai; the powerful vessel slowly advances,—moving away from the land where a crowd of friends are waving hats and handkerchiefs, to which signals passengers respond in the same manner, but in profound silence. We behold Notre-Dame de la Garde; we invoke
her and our gaze rests upon this holy sanctuary until it disappears, and we find ourselves surrounded by an immense circle of water.

February fifth.

We are just returning to life; since Sunday we were victims of sea-sickness.

The passage between Corsica and Sardinia has revived us a little, for when at sea the sight of land produces a beneficial effect. But this afternoon, on beholding Italy so dear to you and to me, at the point where it touches Sicily, all my sickness disappeared, once more my heart flew to my loved ones, to my good mother, my dear old father. I thought of Rome: what precious recollections! But I am lost in reverie, and here is Messina; a train is speeding along; there is a belfry! What a beautiful sky! What grand mountains! What riches does nature present in our dear native land!

February sixth.

We had the happiness of assisting at Holy Mass. Father Cyprien Aroud, a Lazarist Missionary, returning to the Tche-Kiang, had the pleasure of meeting on board a Priest of the Foreign Missions who is going back to Japan. It appears they pursued their studies together. There are also five Christian Brothers. The Priest of the Foreign Missions celebrates Mass for them and Father Aroud for us. We are able to receive Holy Communion and when we have our Lord with us we are happy; all the rest is nothing!

Three doctors, passengers, have kindly offered us their services. Thank God, we have not had any need of them. One has a niece a Daughter of Charity at the House of the Redemption at Lyons, the other has a sister a Lady of the Sacred Heart in Belgium, and the third is the physician of one of our houses in France. They come every day and chat with us for a few moments.
February seventh.

Navigation is excellent; at present no sea-sickness. Tomorrow morning, about five o’clock, they tell us, we are to reach Port Said where we are to remain six or seven hours. Unfortunately, I forgot to announce our coming to our sisters there; we hope to land if there be time enough. We have to renew our provision of altar bread as we have only the small chapel which our Most Honored Mother procured for us, and we did not expect to find one more Missionary and five Brothers to call on us for what they need in this regard.

All the sisters are busy writing as they expect to mail their letters at Port Said.

On the Red Sea, February tenth.

We were most happy to spend several hours with our sisters at Port Said. Father Aroud had the kindness to say Mass earlier than usual as we were to land at five o’clock in the morning. We had no sooner made our thanksgiving and taken a little coffee, than we hastened to surprise our good Sister Brissaud. She and her companions received us with such cordiality that the hours sped rapidly away and we had to hurry through our dinner in order to reach the steamer at twelve o’clock. This is the only house of the community that we will meet on the way to China; one may well say it is an oasis in the desert. On my first voyage our sisters were not at Port Said and I had not the pleasure of finding one of our houses between France and China.

Our dear sisters inquired eagerly about the community and our superiors. I do not know from whence they received it, but they had heard very sad news, and we were happy indeed to inform them of what we had just seen, everything in its habitual quiet, both at the community and Saint Lazare.
Our dear English sister enjoyed more than the rest of us, this halt at Port Said. She was glad to set foot on the shore of Africa where her brother has been for a number of years; she did not meet him, nor does she expect to see him, but her heart is equal to the sacrifice and does not fail. On the contrary, this dear sister continues to be the soul of our little colony by her lively disposition and charming manner. The physician of our sisters at Pau, disembarked at Port Said; he bade us farewell the eve of his departure.

Aden, February thirteenth.

We are beginning to count the days; ten have already gone by, very, very slowly! Today is Ash-Wednesday. Lent has come; it will be for us a new kind of Lent, no fasting, but something worse....you understand!

Since we left Port Said the weather is much cooler and the natives at Suez remain in their huts. We have seen two or three camels only, and these greatly interested the sisters who beheld them for the first time. As to the Red Sea, usually calm at all seasons, it was so rough yesterday that our poor steamer was tossed about in every direction.

There is a general resurrection today. The priest of the Foreign Missions celebrated Mass for us as Father Aroud is sick; fortunately the heat is not so excessive and we hope with care to cure him of his fever. We are told that there is at Aden an hospital in charge of religious, but there is such a "battle of boats" between the natives who dispute for the passengers that we prefer to renounce our projects and remain quietly on deck as the wind is favorable; besides it carries away from the boat the smoke and cinders, thus saving a cornette. After an inventory dictated by prudence, taken on the Red Sea, we found that our number of these articles will hardly be sufficient even if we do not meet with any accident. The deck is crowded with natives who are trying to sell the specialties of their country, such
as coral necklaces, ostrich feather fans, etc. A boy of a deep chocolate color, clad in a half shirt of white cotton, which covers neither his stick-like arms nor legs, approaches me, showing two rows of teeth as white as ivory; he wishes to sell me a necklace. I cannot get rid of him, he speaks bad English and is overjoyed to be understood. "Take these to the ladies," I tell him, "they will buy them." "And you," he replies, "are you not a lady?" He took away his necklace and I did not see him again.

On the Indian Ocean, Monday, February eighteenth.

We will reach Colombo tomorrow night, and then we shall be half way. The ocean is so calm at this season that during all the week we could scarcely have realized that we were on board were it not that for five days we have not seen any land. Yesterday, Sunday, Mass was celebrated in the music saloon; twenty-five persons assisted besides the Sisters and Brothers. In our own little circle we celebrated the feast of our heroic martyr of China, Blessed Francis Clet.

We expect to land at Colombo as the steamer will stop there for about thirty-six hours.

What an enjoyable halt we spent at Colombo! Arrived there at six o'clock in the evening, we had time to disembark, take the electric tramway and arrive at a proper time at the house of the Franciscan Sisters, who conduct a general hospital directed by an English Protestant administration. As usual we received from these religious the most cordial welcome. It is on such occasions that one finds the hundredfold promised in the Gospel! Whenever we stop there is always some house open to receive us where we rejoice in the charity which unites us all in Jesus Christ. These good sisters showed us the wards of the sick; the
administration has confided to them those of the poor, in which there are from five to six hundred sick. In the same hospital, but in separate pavilions, there are private patients under the care of nurses: these occupy one of the pavilions of the hospital, to which is also annexed a medical college for natives; besides accompanying the doctors in their visits to the patients the students practise in the hospital. All this appears hard to conciliate and co-ordinate, but the Franciscans tell us that they meet with no difficulty. They are perfectly free in matters of religion with regard to their poor sick.

My dear traveling companions, who seemed to revive when they set their foot on land, have enjoyed the sight of the rich vegetation of Colombo, its red soil, and its black natives in their costumes of varied brilliant colors. We returned on board before twelve o'clock; other passengers boarded our steamer at Colombo, the deck is filled with chairs and it becomes difficult for us to reserve a little space to ourselves. The heat is making itself felt but the ocean is always calm.

Saigon, February twenty-eighth.

We are in port and have been staying with the Sisters of Saint Paul of Chartres for two days. I permitted our sisters to take a walk and see all the sights new to them; as for myself, I take advantage of these quiet hours to write and put in order all the commissions given me for Hong-Kong and Shanghai. The kind sisters have placed a large, comfortable dormitory at our disposal; they have given us their own table and a sister to be our guide; they have a magnificent chapel wherein the birds are singing all the day; despite the screens which protect all the windows, these little creatures of the good God manage to slip in and sing His praises.

But I have not mentioned Singapore where we were received by the Ladies of Saint Maur. These good religious,
having been apprised of our coming, expected us and came on board to take us to their house. Our vessel arrived in port at the same time with one from China, on which were five Sisters of Saint Paul of Chartres and two Little Sisters of the Poor.

All received a cordial welcome from the Ladies of Saint Maur who have been at Singapore fifty-four years. Their house has been considerably improved and their chapel is beautiful. They have pay classes, a number of European pupils, and native orphans. We stayed several hours with these good religious who overwhelmed us with kind attentions. One of them came on board accompanied by a young girl; they are going to Japan and are traveling with us; the young lady is to meet her father at Hong-Kong.

Since leaving Singapore the sea has changed its aspect; if this is the good season for the Indian Ocean, it is quite the reverse for the China Sea which is at all times rather rough. Every one has been sea-sick, but as we neared Saigon the general sea-sickness disappeared. Here the French flag is flying on all sides. The steamers approached the quay where a crowd of French people are waiting for their friends, relatives, and acquaintances. Every one, or nearly every one, of our passengers lands at Saigon; only twenty will be left to continue the trip, but the third class will be filled with Chinese going to Hong-Kong.

Eight days more and we shall arrive at our destination... How anxious we are to reach Shanghai!

Near Shanghai, March sixth

What a terrible passage from Saigon to Hong-Kong! We were all as sick as possible. At Saigon nearly all the passengers landed and others embarked; the latter were Chinese who were put in the cabins around us. I assure you they made themselves quite at home, keeping their baggage, that is, baskets of salt fish, jugs of oil, and provisions of all kinds, around them: it was like a plague. This, however,
was not enough; they smoked opium and became sea-sick. The sea was so rough that the windows of all the cabins had to be closed. Imagine what we had to undergo, six persons in this atmosphere during two days and two nights, and there we were obliged to live, eat, be sick, and almost die... At last, thank God, these good people disembarked at Hong-Kong. The place was well ventilated, and now we are living and able to bear up on this China Sea whose heaving billows are rocking us up and down; our hearts feel ready to burst and our heads are swimming from morning till night. Another Priest of the Foreign Missions, with a Marist Brother, embarked at Hong-Kong; they have increased the religious family which forms at present almost the entire passenger element of the steamer. There are five or six gentlemen who intend to leave us either at Shanghai or Japan.

We landed at Hong-Kong and went to the house of the Sisters of St. Paul of Chartres; our sisters admired the beauties of nature and the port, which is truly picturesque. At night, the illuminated city, the boats and numerous launches darting over the water in all directions, the surrounding mountains lighted here and there, form a fantastic picture. As we were to leave at three o’clock next morning, it was necessary to re-embark before nightfall: we spent a sleepless night, for while the vessel was discharging her cargo of rice, she was taking in coal, with the noise usually accompanying such operations on ship-board.

Notwithstanding our bad night we were able to assist at Mass, as usual. During our voyage we were only two or three days without Mass. Sister Ducolombier is as brave as ever; this dear sister is never sea-sick and has an excellent appetite. God is good to give us one so valiant; she is most useful to us. Even our courageous English sister, Sister Manning, was forced to lay down arms; the plague brought on board, I mean the horrible odor intro-
duced by the good Chinese, had more effect on us (Sister and myself), than the roughest sea.

May our good angels keep an account of our sufferings!

Sister Calcagni.

Ning-Po, House of the Infant Jesus, April 13, 1907.

Since my last letter I have had many consolations, my dear Sister, for I have returned to my nest: I am again in the midst of my dear companions and my poor. It seems a little difficult to become accustomed to the whirlwind of daily duties.

As it is a propitious season, our sisters will soon start out to administer baptism. Lately, I was obliged to go out on some business and I met a family who were moving into another house; behold, how this is accomplished. First, two sedan chairs, empty. These were decorated and the carriers walked with a recollected air, because—as was explained to me—in these chairs were the souls of the old parents who had died in the house just vacated, and who were being brought to the new home. Then followed a large receiver (in Chinese ho-kan) filled with fire and ashes, and this indicated that riches will be found in the new house; then the chairs containing the members of the existing family. Rich or poor, no household changes its residence without this significant procession.

Work is now about to begin. Let us be united in prayer, my dear Sister.

Believe me, etc.

Sister Calcagni.

Note.—For the general statistics of the Chinese Missions published in the preceding number, it is necessary to read, page 39, “The Virgins of Purgatory, formerly 25, are now 55; Schoolmasters, formerly 365, are now 1273.” These figures are given in the table, page 34.
The Review of the Work of the Schools of the East publishes the following letter in the March number of 1907. The part of it that relates to the famine is touching;—it is also instructive—and we know that our readers will be glad to read these details on account of the works undertaken by the Missionaries for the sanctification of the faithful, and for the education of the children and of the clergy.


Alitiéna, January 6, 1907.

My Lord:—

Gratitude imposes on my confrères and myself the pleasing duty of presenting to Your Lordship, on the occasion of the New Year, our best wishes for yourself and for your beautiful work of the Schools of the East. Deign to accept the respectful expression of our truly filial sentiments.

You have doubtless heard, my Lord, the news of the famine which cruelly desolates these regions. Grasshoppers (locusts), like a devouring fire have passed over this unfortunate country. Harvests, the leaves of the trees, the grass of the prairies,—all have disappeared. Stupor, discouragement, despair, have taken possession of our poor Abyssinians. Heart-rending scenes are witnessed, of mothers who bewildered by grief, having nothing to give their children, strike these poor innocents, when they complain of being hungry.
We wish to relieve these unfortunate people and snatch them from death.... May our European brethren hear the cry of distress which we send to them!

Relying on Providence, we have not hesitated to re-open our schools, for boys and girls. All are interns and pay nothing; these schools at any time impose a very great expense, as we must give absolutely everything to our pupils; but this year the cost of living is exorbitant, and our budget inspires me with cruel uneasiness.

I know, My Lord, that the Work of the Schools of the East allows us the assistance of one thousand francs (two hundred dollars). We are, my confrères and myself, deeply grateful for that sum; however, this year, our needs being extraordinary, I am confident that you will readily accord us extraordinary assistance.

For the starving people, and for our schools in distress, I extend my hand to you, and I am certain in advance, that my appeal will not be ignored.

And now, My Lord, permit me to entertain you with our Abyssinian seminary of Alitiéna.

The great interest which you kindly take in this seminary imposes on me the duty of giving you some details of the work.

Founded in 1898, that is immediately after our return to Abyssinia, the Abyssinian seminary of Alitiéna soon made the same progress as that of Kéren founded by our predecessors. This seminary of Kéren remains in the care of the Italian Capuchin Fathers, who replaced us in the prefecture apostolic of Erythrée.

Thanks to our native seminary, the future seems secure. We shall have priests, many learned priests, solidly pious. Already five of our students have received the sacerdotal unction, and they are for us auxiliaries all the more valuable, as the Abyssinians, like the other peoples of Africa, prefer priests of their own color. Our seminarians number
fifty. The paucity of our resources prevents our increasing that number. This is a misfortune, because we could easily have one hundred students, if we were in a condition to receive them, and the good that would result therefrom would be immense.

As all our students are boarders and *gratuitous*, the expense imposed on us thereby is terrible for our poor little purse. Pardon me this expression, we are continually asking one another how we can make the two ends meet....

In our classes, *Gheez*, the liturgical language, and *Amarigna*, the official language of Abyssinia are both studied. Add to this history, geography, mathematics, Holy Scripture, theology, etc. Our young Abyssinians are intelligent, and, they console us by their excellent dispositions. They will help us to awaken old Ethiopia from her sleep of a thousand years. Whilst asking you for more abundant help, I venture, My Lord, to beg your fervent prayers for the conversion of this very interesting people.

Deign to receive, etc.

EDWARD GRUSON, C. M.
Superior of the Mission of Abyssinia.

MADAGASCAR


Manombo, March 24, 1907.

During these days of preparation for the festival of Easter, it is a pleasure for me to tell you how the little group of Christians whom the Lord has chosen for Himself in the village of Manombo, live and develop.

Manombo is a village on the sea-coast, inhabited by simple people who are occupied with their boats, their nets, and their fishing, as were the people of Capharnaum, where our Lord had His house; and it is very probable that more
than one detail of His apostleship, is more literally and minutely verified here than elsewhere. I have distinctly before my eyes the same horizon that He had; the same manner of traveling, by boat or on foot; His clear and simple words, almost without commentary, best suit the young Christians of this place; they love short sermons, and interesting little stories, such as are the parables of the Gospel. I am very careful to have them remark that what I tell them is not a series of lessons imagined by white people, but a true history of what really happened, related to us by witnesses worthy of credence. Finally, the food is the same as that of which our Lord partook, and even the method of cooking is identical, for example, broiling a fish whole on the coals.

In the midst of these surroundings, so like those described in the Gospel, life passes away as sweetly as elsewhere; its hours are taken up in the performance of the humble duties to which the teacher and catechist of thoughtless children must apply himself, while its days bring the thousand little consolations to be drawn from the efforts the children may be induced to make, for the love of our Lord, while they are yet young.

The few dozens that I have baptized here, have remained docile, they do well what is required of them to prepare themselves for the Holy Communion of each great feast; they are very zealous about serving the morning Mass, and in the evening, after class, nearly all go to the chapel to make a short visit to the Blessed Sacrament. Five of them remain always with us; for a small salary they do all the work of the house assisted in the heaviest part by a sturdy old crony who yields to all their notions, as a grandfather does to the fancies of little children — a mule, trained by the group, and acquired at a cheap rate.

A few days ago, I read a saying of Mgr. Delamaire, which, from the little experience I have had as a former pupil
of a secular school, where I heard the Church, the priests, and the nobles discussed, I believe to be very just. "We shall accomplish nothing," he said, "until we have obtained from the teachers, at least a friendly neutrality." Fortunately, up to the present, I am at the same time, the priest received by the small number of those whom the good God has predestined to be His own, and the teacher accepted by the great majority of fathers and mothers. I may then congratulate myself on having more than a friendly neutrality, and profit by the influence which the two functions give. It is owing to this double influence, augmented by the fact that there are no Europeans here, that I am able to advance my work, even a little. When these advantages disappear, in order to succeed, it will be necessary to have very holy Missionaries, such as I see being trained at all times in the Congregation.

The good that is being accomplished is not a subject of pride for anyone. Alas! there is little done and that little is less the fruit of our labors than the result of a concurrence of circumstances ordained by Providence. If there are Christians in Southern Madagascar, it is not because the inhabitants showed themselves desirous of knowing the law of the good God; the Jesuit Fathers came to this place formerly and found only people ready for pillage. Nothing but conquest could keep them in their place and convince them of the superiority of the white race. "In former times," said an ancient colonist, "just as you were ready for dinner, a chief appeared, requested you to stand back, climbed up on the table where he seated himself with his feet in the dish, and, having ordered you to seat yourself on the ground, ate the dishful that you had cooked for yourself. Then he would inquire again and again about the gift reserved for him, and would depart briskly and satisfied until the "revoyure" (next meeting), as they term it here."
At present, on account of his white skin, the situation is changed for the European, and if we are listened to at all, it is because we are Europeans.

At Manombo also, the way of preaching the Gospel was prepared by a Norwegian Protestant minister who has just departed after a sojourn of sixteen years. It was he who accustomed the people to the idea of Baptism, and who taught them to respect the name of Our Lord Jesus Christ, and when the day came for the first children of the Catholic Mission to say whether they would be baptized, there was not on the part of the parents consulted, the refusal that I apprehended.

Only a small part of the work done here belongs to me, and no doubt you will find me excusable for having been so long silent, convinced as I was, that I had nothing of import to proclaim from the house-top.

On the other hand, it is true that a favor from God is never small, an assembly of Christians never to be neglected, nor is a soul of little value. Saint Vincent, like you, would have loved to know, in order to thank Him, that the good God refuses not His benedictions to the humblest of His own, in a distant Malgash village.

We cannot say that the devil’s cause is definitively lost: he knows that the Malgash are miserable people, fickle and lazy, and that there is nothing in their character to make him fear; he perhaps yields to us readily the childhood of a few, because he is certain of having for himself the youthful days of all, but, on our part, we know that the God who has made youth exuberant, has not made it immortal, and we are confident that He will deign, in consideration of the first years, to reserve for Himself in these poor lives the last, the definitive years.

Up to this time, our intermediaries, catechist-professors, are often the first to relapse into the disorders of a pagan life. But after all, how great soever the evil that is
said, it will not be worse than was said formerly of the clergy, the founders of the seminaries. They were not discouraged, nor shall we be. And besides, we shall remember that elsewhere others have had much more to suffer than we have here.

**Emile Brunel, C. M.**

*Letters from Sister Lamirault, to Sister Hannezo, Directress of the Seminary of the Sisters, Paris.*

Farafangana, January 1907.

I do not think that I have told you about our Christmas-night, commenced this year in the girls’ class at Farafangana, amongst the children, of whom the greater number are Christians.

They slept on the floor, four or five sharing one blanket. Nothing could be more simple than their attire, a rag on the head in place of a cap, and a dress, rolled in another rag, tied to their back. The Mass, at which several adults made their First Communion, was beautiful; the children sang with all their heart, though several fell down overcome by sleep.

We had also three Masses at the Leper Home, and immediately after, we were obliged to go to the sea-shore, as the vessel bringing Mgr. Crouzet back from France arrived. Sister Volaro hoped, as the weather was very fine, to go on board since His Lordship was not to land, but already it was too late to secure the return, and we were only able to assist at the disembarking of Father Miéville, a Missionary who had left Algeria, and who will find a less civilized life here, but one easier for the apostolate. Through him, we received an account of the travelers, of the voyage, and also some news from France.1

1. Since the arrival of this letter we have had the regret to learn the death of the devoted Father Miéville.
Already a month has elapsed since I missed the mail, and the ship is in sight ready to sail for Fort Dauphin. This means that I profit by the last moment, for I do not wish to be late. The vessel I have just mentioned brought home Rev. Peter Praneuf, who went to give a retreat to our sisters of the Isle of Bourbon. It was the first time in thirty years that a Lazarist had been seen there, so you may judge if he was desired, and if he was well received. Uncivilized as Madagascar is compared with Bourbon, we have here the advantage of having the Lazarists.

I assure you that labor is not wanting to them, and their devotedness is exercised on a large scale: schools, the parish, which extends over an immense tract of land, without counting the Leper Home, relatively distant, and the catechism which must be taught to all classes of people. A constant search after the children must also be kept up: if no one goes to seek them, they have always something useful to do, as going to the forest in quest of fruit, or playing at getting dinner ready in empty houses. Never do the parents oblige them to come to school: “They will not go”, is the answer one receives; and that is all there is about the matter.

We, also, have many occupations, and there is always something new to make demands on our time. I fear that this letter may bring you a rare perfume, and one that is not on the list of prohibited things. For two days, I am enjoying a strong odor of...shark, which very much resembles that of cod liver oil.

A shark was captured here on the shore, and they brought it for us to purchase. It is a dish that is not despised in this country, and I was able to regale a whole village. You should have seen the haste of the women who came with baskets and leaves instead of dishes to participate in the distribution. The table also was of the country; part of
the wall of a house from which people had moved away; the wall was the trunk of a palm-tree. It is so convenient to change location in this country; the other day I saw a good man go away in a canoe laden with his house; if he did not go too far, he will have in the evening, a place wherein to eat and sleep.

You enjoy the happiness of seeing around you the poor and the sick, and of caring for them; besides, although in a Christian country, you have like us, people to convert. It is not the material that is wanting here, but rather the good will, and the strength necessary to renounce old customs and habits of self-indulgence.

On the fifteenth of March, the anniversary of the death of our Venerable Mother and Foundress, Louise de Marillac, we had the joy of beholding our Venerable Mother choose for herself a goddaughter. This good Louise was frightful to behold; lean as a skeleton and tattooed with soot from her feet to her head, a universal remedy it appears, for her ailment, but which, nevertheless, did not cure her promptly. So that the Baptism might be valid, and that the water could touch her forehead, I had to wash well the head of our catechumen.

There are some people who have more terrestrial preoccupations; among others, one man who came to ask for the round sum of two cents to buy ... a wife! My shark was much more valuable, besides there was sufficient for many persons.

Please continue to give us the precious help of your prayers, etc.

SISTER LAMIRAULT.
Whilst waiting for some priests to be trained for the teaching of catechism—such priests alone being able to discharge this duty in a general and fruitful manner—and for the office of chaplain in hospitals, the Priests of the Mission fulfill the duties of catechists. The following letter gives some interesting details on this subject.


San Salvador, March 21, 1907.

Until we are able to form a band of two or three Missionaries, who will go to evangelize the western part of Salvador, at the same time that our confrères of Alegria give missions in the east, I believe that we shall respond to the object of a house of the Mission by devoting ourselves to the work of teaching the catechism. This work has been established in three centres: at the asylum of San Salvador directed by the Daughters of Charity; in the different classes of the "Colegio del Sagrado Corazon," a school conducted by some French Ladies; and in our house of San Jacinto.

1. Father Peters teaches Christian Doctrine at the asylum to several hundred children, who are under the care of the Daughters of Charity. There are distinct catechism classes for the boys and girls, for interns and externs.

Moreover, on Sunday morning, Father Peters teaches catechism to a great number of young boys, pupils of secular schools of the city; there are more than sixty registered, others will come later.
2. In the different departments of the other school, Father Dupeux teaches catechism in three divisions: intern girls, extern girls, and young boys.

The pupils of this school are of a little better grade than those of the asylum. Heaven grant that we may be able to impart the knowledge of religious truths to this class of society for, from the point of view of instruction, in matters of religion, it is indeed the poor that we always evangelize.

3. In our house of San Jacinto, we receive every day, in the afternoon, a certain number of poor children; these are the really poor, destitute of any means of support, the greater number in tattered rags. They come at the age of ten, twelve, or fifteen years, not knowing that there is a God, ignorant of the name of Jesus Christ, knowing neither the Pater, nor the Ave, nor how to make the Sign of the Cross.

Fathers Dupeux and Peters being too much occupied in the other two centres, I have confided this interesting group to our dear Brother Ramirez who applies himself to instructing them with great devotedness. I have charged myself with hearing the confessions of these bare-footed little ones, and very soon I intend to assemble those best instructed, two or three times a week, to prepare them for their First Holy Communion.

It is evident that, considering the elements of which it is composed, this work cannot have the same order, the same regularity as others. Our poor little fellows came to us willingly before going to work or after class. More than thirty have been already enrolled. We shall see what this streamlet of poor, unexpectedly confided to us by Divine Providence, will become. May we, through these Catechism classes, help to dissipate, in many souls, the dark cloud of religious ignorance.

In a journey which I have just made through Santa
Anna, Ahuachapán, and Sonsonate, I have become acquainted with the deplorable state of a great number of our baptized Catholics. Among the sick received into the hospitals, many have never had any instruction in matters of faith, others have never made a confession nor received Holy Communion. I shall always recall with emotion the marks of gratitude shown me lately by a poor dying man in the hospital of Sonsonate, where for several days I performed the duties of chaplain.

Although thirty years of age, he knew nothing, neither the mystery of the Holy Trinity nor the existence of the God-Redeemer. It was necessary to summarize the essential truths for him and to teach him how to make the Sign of the Cross. Having received Extreme Unction, he remained to the end in sentiments of great patience, thanking God for having conducted him to the hospital, that he might die a good death.

A very touching fact occurred recently at the hospital of Ahuachapán. A poor man who lived far away in the mountains knew nothing of the catechism, nor had he received any sacrament but Baptism. A pedler happening to pass by the hamlet; our good man who knew how to read, purchased a book from him, simply to procure for himself the pleasure of reading: it was a treatise on the Eucharist. During several years, he read and re-read this book which constituted his whole library: *homo unius libri*; he knew it by heart. About the age of forty years, he fell sick, and had himself brought over mountains and through valleys to the hospital of Ahuachapán. As soon as he arrived there he said to the sister in charge of the men’s ward; “Sister, where is that God hidden under the appearances of bread and of wine; I wish much to know him; I have read a book which tells wonderful things about Him.” Divine Providence opened a wide entrance for Jesus Christ into the soul of that poor man. Intelligent and courageous,
our patient went to work to learn a summary of the Christian Doctrine; he soon knew his prayers and through devotion to Jesus in the Eucharist assisted daily, despite his weakness, at the Holy Sacrifice of the Mass. He made his first confession, his first Holy Communion with the true fervor of a neophyte. He recovered from his illness, and returned to his cottage to pass his life in acts of thanksgiving for his first, and perhaps his last Communion.

Ah! in the hospitals of Central America, one feels that he is in his vocation of “evangelist of the poor!” I really enjoyed the few days I spent in the hospital of Sonsonate, not only in preparing the dying to appear before God, but in catechising those who are less suffering, who gladly assembled in the chapel, and listened eagerly to the few words which I addressed to them to prepare them to make their confession and their Easter Communion.

At this moment there is a war between Salvador and Honduras united against Nicaragua. The government of Salvador has just now asked for sisters for an ambulance established at Cholutea (Honduras) and a Missionary, as chaplain. Rev. Charles Hétuin has just left Alegria to go to rejoin, at the port of La Unión, the sisters who embarked this morning at Acajutla.

There is much good to be done in this place. It seems to me that God blesses the efforts of the Missionaries, whether here at San-Salvador, or at Alegria.

DANIEL CHOISNARD, C. M.
PANAMA

Letter from SISTER GŒURY to Our Most Honored Mother KIEFFER.

Panama, April, 1, 1907.

I have not answered your letter relative to the foundation of David, as I was waiting for instructions on that subject from Sister Roch, and because, almost at the same time as your letter, the official announcement that we now belong to the province of Guatemala came to us.

The departure of our American sisters caused me great pain; they returned to the United States, on Saturday, the sixth inst., and our other sisters of Saint Thomas’ Hospital will soon follow them. Our American sisters are to be replaced by men, and our French and Colombian sisters by German female infirmarians, without doubt, Protestants.

Our Lord sends us some consolation in the midst of our trials. On March twenty-sixth, the house of our nearest neighbor took fire. I cannot tell you, my Most Honored Mother, with what eagerness all Panama repaired to our house to protect us from the misfortune which threatened us. Our good Missionaries carried the Blessed Sacrament to their house, because the fire was on the same side as the church.

As for myself, much against my will, I was taken by force from our house, and the American Consul, seeing that they were carrying me away, insisted that I should be brought to his residence. So actively was the fire combated that at nine o’clock it was completely extinguished.

All the young men who had attended our school encouraged one another to work and maintain order, saying: “This house must be saved, it is ours; here we made our First Holy Communion, here we received all the knowledge that we possess.”
The good will of these brave boys was blessed; we have nothing to deplore; we have only to return thanks to God.

Sister Gœury.

SOUTH AMERICA

BRAZIL


Our Lady, Mother of Mankind, Caraça, Minas, March 19, 1907.

According to your request, I am sending you a short account of the labors of the Missionaries of Caraça during the last three years, 1904, 1905, and 1906.

We preached forty-two missions and eight retreats. Here are some particulars respecting several of these missions.

At San Domingos do Prata, the principal men of the town were of the opinion that the Missionaries should not be received, "because," said they, "they are generally ignorant persons." The pastor told them that at all events, it would be well to make the experiment, but our reception was cold.

The first days scarcely any but the poorest addressed themselves to the Missionaries; the principal parishioners confessed to the pastor. After one week, however, a change was perceptible; they would confess only to the Missionaries. This was a subject of great joy for the good pastor, who saw the dwindling away of a prejudice, which was causing so great evil to his parish. He who first and most energetically gave as his opinion that the Missionaries should not be received, made his confession like the others,
and begged us to spend a day at his Fazenda (plantation) which we did, in order to repose a little after the mission from the fatigue of hearing three thousand three hundred confessions. At our departure over one hundred horsemen accompanied us a distance of about nine miles, singing the hymns of the mission. A year after, when we again passed by that same city, the president of the court of assizes suspended the meeting, saying to the jury: "The Missionaries will soon arrive; come, to horse! let us go to meet them." Then a numerous cavalcade and, as usual, music with might and main, fireworks, and speeches, even in French."

At Babylonia, a neighboring parish, we were notified that a poor old man was in danger of death. He lived about twelve miles from the town, in the middle of the woods. Father Thoor immediately mounted his horse and went to him. But the sick man would not hear of confession; he became angry, almost insulting: "You are too young," said he, "to hear the sins of an old man who has not confessed for forty or fifty years." He however accepted, though against his will, a miraculous medal. The following day the poor old man, sick as he was, mounted his horse, and with his whole family presented himself at the church seeking the young Missionary in order to confess his old sins: he died a short time after.

At the opposite extremity of the parish, in the depth of the forest, on the banks of the Rio-Doce (Sweet-River), another old man was at the point of death. After having placed him on a litter, his sons brought him to a place seven miles from the village. Not being able to approach nearer, they notified the Missionary, who went and administered the last Sacraments; the old man died the day following.

At San José da Largoa (St. Joseph's of the Lake), we laid out during the mission a new cemetery, one hundred
sixty-four feet long and eighty-two wide, enclosing it with a stone wall.

It is the custom in this place, for the crowds who attend the mission, to render some material service of this kind. In the present case it was no small affair to quarry seven or eight hundred car-loads of stone, to transport it, and to build a wall more than four hundred ninety feet long in fifteen days. Of this the women, who carried the greater part of these stones on their head, can tell something.

The most important mission of 1904 was that of Itabira. We had been advised not to go to that place, that we would accomplish nothing there, and that, perhaps, we would be badly received. The results were magnificent: four thousand five hundred confessions. In the middle of the mission, we took a day’s rest, which we spent at the celebrated weaving manufactory, the Uniao Itahirana where we were hospitably entertained by the proprietors and directors of the enterprise. The next year when we passed by the same place, on our way to a neighboring parish, they gave a holiday to all the employees in honor of the Missionaries. This will show you how good, kind, and, above all, how religious are these people: more than one hundred persons took occasion of this flying visit to confess and to communicate at the Mass which we celebrated there.

We closed the year by the mission of Saint Ann, at Rio de Janeiro. You know how the revolution of the fourteenth of November coincided with the holy exercises. In the middle of the opening sermon, firing began around the church. Many of the women screamed and fainted away; From the pulpit I cried out also: “Fear nothing, we are in our Father’s house; let the world make an uproar; remain quiet.” After having tried for two or three days, we were obliged to suspend the mission, seeing that it was dangerous to risk ourselves on the streets. When quiet was
restored, we resumed our labors, which produced excellent results; the most consoling of all being the rehabilitation of two hundred three illicit marriages.

In the year 1905, we preached sixteen missions and eight retreats.

At Santa-Maria, notwithstanding the bad weather, we had a splendid attendance. Under the rain, at least quite often, hundreds of cart-loads of stones were brought and a wall constructed all around the church. In these circumstances, how many of these poor people keep their wet clothing on day and night! How many even suffer from hunger! Sometimes, having come from a great distance with the intention of assisting but two or three days at the mission, and consequently with a meagre supply of provisions, they remain a week, and even fifteen days, preferring to expose themselves to a thousand privations rather than lose the remaining days. I recollect one evening about nine o’clock, a group of women were seated along by the church. “Go away to bed” said I to them “it is nine o’clock.” — We have no place to sleep. — But then, what are you going to do? — It is in this place that we shall lay our head. — What are you eating? — Flour. — Have you nothing but flour? — No, but that does not matter; to be with the Missionaries takes away our hunger.” On the following day, I spoke to two rich farmers who, during the rest of the mission, supplied all these people with food. Truly, there are no missions like those in Brazil. Does not an answer like that given by these poor women compensate for all the fatigue of a day?

I found myself in the greatest embarrassment at San-Domingos. Father Thoor being seriously indisposed, was obliged to return home. The devoted and indefatigable Father Matha was in bed with a high fever. Thousands of penitents were waiting for confession. Fortunately Father Hoffman, profiting by the vacation, came to my res-
cue. One evening, after a very laborious day, I learned that a person was dying at a distance from us of about eleven miles. What was to be done? I ascended the pulpit and asked for two good horses, and a man of good will, as a guide. A young man from the crowd answered: "I have two good horses at hand; I will accompany you." We set out. Along the road my companion related to me many tragic stories; "It is here such a one was killed, there another was assassinated." This was not very reassuring, but we are in God's keeping! It was midnight when we arrived at the house of the dying man. His wife—they were not expecting me—raised her hands towards heaven: "God be praised, it is a long time since my husband has made his confession!" The sick man was still able to answer my questions, but as soon as I had administered the sacraments, he expired.

Returning at four o'clock in the morning, I was obliged after Mass to go to the confessional.

One small mission, that of Saint-Vincent, has given us great consolation. It was a cloth factory. The director was but little disposed to give the employees the time necessary to assist at the exercises of the mission; however, he received us very well. He himself was at the entrance of the "villa operaria", or operative city, with the band of the factory, to welcome us. As we dismounted from our horses the steam pump that feeds the boilers, burst. Fortunately no one was hurt; that was a great blessing, undoubtedly. But, behold, the practical side, the whole factory was obliged to close for four or five days. Holiday then along the line; ahead with the mission! All the workmen made their confession. Besides this we established the Conference of Saint Vincent de Paul in this factory, already placed by its founder under the patronage of our blessed Father.
In the year 1906, we preached thirteen missions, and four retreats.

The region Matta da Leopoldina, a coffee zone, occupied us nearly the whole year. It is commonly said: *terra de café, gente sem fé.* However, this Brazilian proverb must not be taken literally. Without doubt the multiplication of rail-roads (the Leopoldina Railway is more than one thousand two hundred forty-two miles in length), the easily acquired wealth, the foreign element, which is not always the best, have largely contributed to increase irreligion, and above all immorality but still, worse might be found.

We arrived at Rio-Branco (White-River) accompanied by Father Gareil, who, desired to initiate himself during vacation into the works of the mission. A great prejudice existed against the Missionaries in this place, and on that account our reception was quite cold. At first they asked themselves what motive actuated us, but their curiosity soon gave place to attention, and finally a feeling of sympathy was established. The mission was most successful; the proof of it is three thousand five hundred confessions heard, and one hundred marriages rehabilitated. The people made us forget our cold reception by treating us with much regard during the three weeks that the holy exercises continued, but especially by coming to visit us, headed by a band of music, at the distance of almost ten miles, where we were engaged in the succeeding mission.

The good resulting from this mission was for us a passport to the whole region.

After that we presented ourselves without fear at Cataguazes, the principal city of Matta da Leopoldina. There is in that place a railroad station, factories, beautiful parks, and, unfortunately, a masonic lodge, and a Protestant temp...
people. More than one thousand people awaited us at the railroad station with a band of music, and fire works; this needs no explanation, when the mission commenced, the church was found to be too small for the crowd that flocked thither; it would be necessary to preach out doors. But where? Beyond the vestibule extends the park with its kiosks, fountains, lawns, seats, etc., and consequently the temptation to walk around, to converse and smoke during the sermon. But behold the docility of these good people! From four to five thousand persons, responding to the desire expressed by the Missionaries, gathered around the pulpit, in a small space between the church and the park.

Although accustomed to many consoling things, I considered that admirable, because after all, it was not in the country but in a cosmopolitan city. There were in that audience people of all nations, and it may be said, of nearly all religions.

I have given you, Father Visitor, a short summary of our labors during three years. It is impossible to relate to you all the adventures to which one finds himself exposed when he travels for nine months of the year. Now and then, one has a narrow escape.

A certain evening we were on a bridge. The horses were going at a rapid rate, when behold! all at once we found ourselves in the river. An inundation had swept away one half of the bridge, and that was the cause of our sudden and disagreeable descent. Fortunately, there was but little water in the river, and we got off with a reasonable share of mud.

In presence of such visible protection of Divine Providence we often repeat to one another these words of the prophet: *Digitus Dei est hic.* We recognize perfectly that of ourselves we are nothing, and we can do nothing. From time to time Our Lord makes us feel that such is the case. At Laranjal, during eight days of the mission, we had scarcely any audience, still fewer confessions. Then began the
month of the Holy Rosary. We exhorted our few hearers to pray to the Queen of the Holy Rosary for the conversion of sinners. From that day to the next the church could not accommodate the people who came in crowds, and the Missionaries were not able to hear all the confessions.

Our labors of the last three years, including those of our dear confrères of the college, who, during their vacation, are accustomed to preach some retreats or missions, may be summed up as follows: Confessions, 78,621; Marriages rectified, 1,035; Conferences of Saint Vincent established, 5; Ladies of Charity, 11; Calvaries erected, 18; New Cemeteries established, 4.

WILLIAM VAESSEN, C. M.
57.—The Indulgences attached to the Red Scapular of the Passion are applicable to the souls in Purgatory. S. C. of Indulgences, April 24, 1907.

Beatissime Pater,

Augustinus Veneziani, Procurator Generalis Congregationis Missionis, ad pedes Sanctitatis Vestrae provolultus humillime petit, ut eadem Sanctitas Vestra omnes et singulas indulgentias christifidelibus Scapulare rubrum Passionis gestantibus hucusque a RR. PP. concessas, animabus quoque defunctorum applicabiles benigne declarare dignetur.

Et Deus, etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SSmo Domino Nostor Pio PP. X sibi tributis, benigne annuit pro gratia juxta preces: excipienda tamen plenaria Indulgentia in mortis articulo lucranda. Contrariis quibuscum nonobstantibus.

Datum Romae e Secretaria ejusdem S. Congregationis, die 24 aprilis 1907.


58.—Of the Faculty for Hearing Confessions during Sea-Voyages.

We give two decrees recently published on this important matter: the first is of August 23, 1905, the second of December 12, 1906.

I.—In Congregatione generali S. R. et U. Inquisitionis Emi ac Rmi Dni decreverunt:

Sacerdotes quoscumque maritimum iter arripientes, dummodo vel a proprio Ordinario, ex cujus diocesi discedunt, vel ab Ordinario, portus cujuslibet intermedii, per quem in itinere transseunt, sacramentales confessiones excipiendi, quia digni, scilicet, atque idonei recogniti ad tramitem Conc. Tridentini, sess. XXIII, cap. XV. de Refor., facultatem habeant vel obtin- eant; posse toto itinere maritimo durante, sed in navi tantum, quorum- cumque fideli secum navigantium confessiones excipere, quamvis inter ipsum iter navis transeat, vel etiam aliquandiu consistat diversis in locis diversorum Ordinariorum jurisdictioni subjectis.

Sequenti vero feria V, die 24 ejusdem mensis et anni [1905], SSmus D. N. Pius Papa X decretem Emorum PP. approbavit.

2. In Congregatione generali S. R. et U. Inquisitionis Emi ac Rmi Dni decreverunt:

Supplicandum Sanctissimo ut concedere dignetur sacerdotes navigantes, de quibus supra, quoties durante itinere, navis consistat, confessiones excipere posse turn fidelium qui quavis ex causa ad navem accedant, turn eorum qui, ipsis forte in terram obiter descendentibus, confiteri petant eosque valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, dummodo tamen quod ad secundum casum spectat, nullus in loco vel unicus tantum sit sacerdos adprobatus et facile loci Ordinarius adiri nequeat.

Sequenti vero feria V., die 13 ejusdem mensis et anni [1906], SSimus D. N. Papa X annuit pro gratia juxta Emorum Patrum suffragia.


We have taken the foregoing text from l'Ami du clergé of March 21, 1907. The Revue du clergé français, April 15, 1907, gives the following pertinent commentary:

"Of Confessions during Sea Voyages.—The sea does not belong to any diocese; hence it follows that confessions on ship board cannot be subjected to the general rule requiring all confessors to receive faculties from the Ordinary of the place, (this does not refer to the ordinary faculties of bishops and pastors for their diocesans or their parishioners.)

Up to these latter years, "by a sort of juridical fiction, each ship was regarded as attached to the port from which it sailed, and, according to the terms of a decree of March 29, 1869, confessors were required to have faculties granted by the Ordinary of that port. The decree of April 5, 1900, admits the continuance on sea of the faculties which each priest enjoyed in his diocese. But it would be inexact to see in this decree a revocation of the former jurisprudence; it is rather but an extension of it, for a new decision of August 23, 1905, recently published, thus formulates the general rule: "All priests who undertake a sea voyage, provided they be approved for confessors by the Ordinary of their own diocese (the diocese they leave), or by the Ordinary
of the port where they embark, or even by the Ordinary of a port where the ship anchors, may hear, on the vessel only, during the whole voyage, the confessions of the faithful who travel with them, although the vessel touches or casts anchor in ports subject to the jurisdiction of divers Ordinaries.

"Enlarging still more this concession, the decree of December 12, 1906, authorizes the priests in question, during their stay in port, first, to hear the confessions of persons requesting it, who come on board, no matter through what motive; and secondly, if the priests themselves land, to hear the confessions of those who request them to do so.

"They may even absolve such occasional penitents from cases reserved to the Ordinary of the place, on the ship always, and on land, provided there be in the place no confessor, or only one approved, and that it be difficult to have recourse to the Ordinary. It may readily be seen what services these concessions will enable priests to render Catholics, often few in number, who reside in certain distant ports.

"From these decrees, it seems to me to be clear that for confessions at sea, there is no account to be taken of the reserved cases of diocesan law: the confessor can at all times, make use of the special faculties which he may possess for the cases and reserved censures of common law.

"A. Boudin hon."

59.—OF THE FACULTY FOR HEARING CONFESSIONS DURING VOYAGES FOR THE MISSIONARIES TO CHINA. (S. C. of the Propaganda, February 4, 1907.)
From this text it results that, notwithstanding the Constitution *Ex quo* of Benedict XIV., of July 5, 1742, which interdicts the Missionaries destined for China, from exercising any function of the ministry, before they have taken the oath relative to the Chinese rites, they may hereafter, in China, during the voyage taken to reach their mission, absolve the other Missionaries, priests, religious, lay-brothers, clerics, and laics who are employed on the vessels, in carrying the baggage, etc.; or who are their fellow-passengers, in any capacity whatsoever, provided they be already approved for hearing confessions.
OUR MISSIONARIES

Rev. Alphonse Zangrillo, Florence, Italy, February 21, 1907; 39 years of age, 22 of vocation.
Brother Francis Perrucci, Naples, Italy, February 25, 1907; 74 years of age, 54 of vocation.
Rev. Francis Delarozière, Montdidier, France, March 4, 1907; 56 years of age, 31 of vocation.
Rev. Jerome Grosso, Paredes de Nava, Spain, March 2, 1907; 58 years of age, 42 of vocation.
Rev. Bernard Ruggiero, Naples, Virgini, Italy, March 6, 1907; 89 years of age, 71 of vocation.
Rev. John Claverie, Riobamba, Ecuador, March 2, 9107; 77 years of age, 48 of vocation.
Brother Anthony Del Rio, Madrid, Spain, March 6, 1907; 69 years of age, 45 of vocation.
Brother Timothy Daly, Germantown, United States, March 2, 1907; 80 years of age, 41 of vocation.
Rev. Michael Simonetti, Plaisance, Italy, March 20, 1907; 33 years of age, 10 of vocation.
Rev. Peter Gibert, Paris, France, March 28, 1907; 78 years of age, 57 of vocation.
Rev. John Régnier, Constantinople, Turkey, March 25, 1907; 89 years of age, 66 of vocation.
Rev. William Vila, Madrid, Spain, April 2, 1907; 58 years of age, 41 of vocation.
Rev. Francis Miéville, Madagascar, May, 1907; 51 years of age, 32 of vocation.
Rev. Emile Bouvy, Beyrount, Syria, May 8, 1907; 64 years of age, 39 of vocation.
Brother Mariano Carrillo, Madrid, Spain, May 11, 1907; 78 years of age, 52 of vocation.
Rev. Aristides Poupart, Paris, France, May 15, 1907; 60 years of age, 36 of vocation.
Brother Anthony Paccagnella, Turin, Italy, May 19, 1907; 63 years of age, 23 of vocation.

Rev. Francis Plum, Theux, Belgium, May 22, 1907; 26 years of age, 9 of vocation.

Brother Joseph Donelli, Mondovi, Italy, May 17, 1907; 74 years of age, 58 of vocation.

OUR SISTERS

Sr. Agnes Tomazewska, Culm; Poland; 83, 57.

Ann Borek, Wal-Meseritsch, Austria; 72, 47.

Zoila Cubas, Las Palmas, Canary Islands; 72, 46.

Maria Robles, Alcorisa, Spain; 26, 4.

Maria Fos, Linares, Spain; 54, 36.

Angela Boattini; Collegno, Italy; 58, 38.

Maria Campomori, Canneto, Italy; 68, 38.

Irma Sabatier, Montolieu, France; 85, 57.

Maria Desthable, Orsay, France; 63, 38.

Josephine Péliissié, Castres, France; 78, 57.

Gertrude Baluh, Budapest, Hungary; 38, 19.

Maria Embil, Calahorra, Spain; 70, 46.

Ursula Verdinke, Rann, Austria; 26, 3.

Mariana Szymankiewiez, Culm, Poland; 65, 44.

Ottavia Gianio, Sienna, Italy; 75, 48.

Antoinette Ceccherelli, Iesi, Italy; 52, 24.

Ersilia Pasqualini, Florence, Italy; 47, 25.

Teresa Filippone, Bologna, Italy; 63, 47.

Zelia Michaud, Paris, France; 65, 43.

Hortense Guérin, Lyons, France; 83, 62.

Amelia Mizelle, Château-l'Évêque, France; 75, 52.

Laura Dupuis, Neuilly, France; 80, 51.

Maria Espunella, Gerona, Spain; 41, 17.

Judith Tononi, Turin, Italy; 64, 39.

Maria Capitelli, Savigliano, Italy; 57, 32.

Perrine Julien, Rennes, France; 72, 47.

Anne Séjac, Valparaiso, Chili; 64, 35.

Eugenia Bialecka, Warsaw, Poland; 29, 6.

Marie Feyti, Château-l’Évêque, France; 71, 44.

Jeanne Navarre, Malaga, Spain; 86, 61.

Marie Rivaud, Amiens, France; 61, 37.

Jeanne Coste, Bruguières, France; 61, 47.

Marie Gerbault, Homécourt, France; 67, 43.

Marie Bourg, Blaye, France; 73, 48.

Patricia Garcia, Toledo, Spain; 57, 35.

Victoria Matheu, Havana, Cuba; 70, 49.

Josefa Vivas, Manilla, Philippines; 73, 54.
Sr. Marie Delort, Moulins, France; 74, 48.
Marie Astorri, Collegno, Italy; 90, 68.
Flora Boucher, Clichy, France; 68, 47.
Marie d’Espesel, Paris, France; 51, 30.
Louise Castaignon, Montolieu, France; 91, 64.
Marie Dumas, Etterbeck, Belgium; 58, 38.
Marie Maynaud de la Giniestière, Paris, France; 77, 54.
Marie Charasse, Arequipa, Peru; 67, 48.
Hélène Brisoux, La Teppe, France; 75, 50.
Anne Schwarz, Kassa, Hungary; 73, 50.
Catherine Rassi, Obuda, Hungary; 34, 15.
Emilie Karnovsky, Budapest, Hungary; 32, 12.
Nancy Gau, Paris, France; 54, 30.
Léonarde Dubain, Marseilles, France; 74, 51.
Léopoldine Smolinska, Cracow, Poland; 69, 52.
Elizabeth Zamelezak, Cracow, Poland; 42, 20.
Maria Favie, Sienna, Italy; 72, 48.
Maria Gianani, Sienna, Italy; 57, 36.
Olympia Legnani, Leghorn, Italy; 45, 11.
Palmizia Forni, Perugia, Italy; 42, 23.
Marie Dvorszky, Budapest, Hungary; 26, 5.
Céline Carlier, Vannes, France; 84, 62.
Anne Grenier, Criel, France; 72, 46.
Josephine Allais, Turin, Italy; 28, 6.
Stéphanie Lagersie, Clichy, France; 82, 61.
Marie Vernet, Smyrna, Asia Minor; 74, 53.
Elise Weindl, Salzburg, Austria; 26, 4.
Justine Ville, Constantinople, Turkey; 63, 38.
Marie Katavies, Veszprem, Hungary; 24, 5.
Cécile Jolly, Lyons, France; 68, 44.
Amélie Prévost de Longperier, Paris, France; 62, 25.
Elizabeth Jouannaud, Clichy, France; 81, 51.
Germaine Coste, Lyons, France; 29, 12.
Angèle Rauera, Turin, Italy; 53, 33.
Petra Aparicio, Oviedo, Spain; 30, 13.
Juana Pujana, Barcelona, Spain; 42, 25.
Isabel Bernada, Valdemoro, Spain; 65, 43.
Gervasia Monje, Orensa, Spain; 71, 51.
Josepha Lapeira, Seville, Spain; 41, 18.
Gabrielle du Merle, Fouilloy, France; 73, 46.
Marguerite Boever, Godesberg, Prussia; 55, 38.
Pauline Fritz, Esztergom, Hungary; 30, 12.
Joséphine Brugmeier, Budapest, Hungary; 30, 12.
Faustine Salla, Montolieu, France; 77, 58.
Marie Allut, Saint-Omer, France; 81, 58.
Sr. Agnès Bosio, Sinigaglia, Italy; 74, 54.

Maria Ugarte, Carthagena, Spain; 22, 1.

Maria Azpitarte, Madrid, Spain; 47, 20.

Françoise Groslier, Montolieu, France; 56, 38.

Catherine Machin, Buenos-Ayres, Argentina; 32, 7.

Marie Aubry, Marseilles, France; 42, 21.

Marie Halter, L’Hay, France; 63, 41.

Jeanne Montel, Rio de Janeiro, Brazil; 32.

Maria Murguisu, Burgos, Spain; 56, 30.

Juana Aristi, Vitoria, Spain; 62, 35.

Anselma Barberena, Madrid, Spain; 61, 38.

Carolina Civallero, Grugliasco, Italy; 73, 50.

Marie Panarese, Pregiato, Italy; 67, 46.

Louise Richard, Le Coteau, France; 87, 59.

Marie Duverdier, Elbeuf, France; 86, 61.

Marie Mathieu, Châlons-sur-Marne, France; 79, 51.

Anne Genevoix, Langres, France; 68, 40.

Agnès Kurès, Vienna, Austria; 26, 5.

Jenny Boulé, Paris, France; 79, 50.

Jenny Grel, Paris, France; 70, 48.

Marie Kosir, Laibach, Austria; 25, 3.

Amélie Millot, Ozieri, Italy; 90, 69.

Emilie Schiller, Leopol, Poland; 77, 51.

Marie Varagnes, Valenciennes, France; 82, 48.

Isabel Tellechea, Valdemoro, Spain; 47, 28.

Josepha Bonneau, Bazas, France; 84, 63.

Louise Bienaimé, L’Hay, France; 73, 49.

Hortense Poiré, Clichy, France; 86, 65.

Fanny Blanc, Tarbes, France; 61, 34.

Anna Novak, Budapest, Hungary; 46, 20.

Jeanne Jacquemin, Montolieu, France.

Marie Lamour, Montolieu, France.

Marie Ferrard, Saint-George-de-Lisle, France; 30, 10.

Clotilde Griseri, Amiens, France; 72, 54.

Virginia Cipoletti, Sarzana, Italy; 71, 47.

Marguerite Vergnon, El-Biar, Algeria; 38, 13.

Anne Denis, Milan, Italy; 78, 55.

Jeanne Durand, Montagnac, France; 69, 39.

Marie Civier, Saint-Chamond, France; 62, 33.

Jeanne Parraud, Montolieu, France; 72, 51.

Véronique Sinkô, Budapest, Hungary; 26, 6.

Marie Gibert, Moulins, France; 75, 46.

Marie Eymard, Doullens, France; 48, 70.

Mathilde Monscourt, Zainvillers, France; 32, 10.

Rosa Canulla, Manresa, Spain; 73, 47.
Sr. Maria Legarra, Madrid, Spain; 66, 43.
Dominga de la Cruz, Cebú, Philippines; 59, 28.
Maria Jaymerena, Valdemoro, Spain; 74, 46.
Anne Derepas, Narbonne, France; 71, 48.
Marie Legowska, Leopol, Poland; 39, 17.
Marie Planson, Beauvais, France; 67, 43.
Louise Langeard, Carcassonne, France; 63, 42.
Louise Vinceneau, Bordeaux, France; 29, 6.
Rosalie Murjas, Tours, France; 75, 49.
Marie Geny, Lyons, France; 48, 25.
Angela Cordara, Sienna, Italy; 67, 41.
Vincenza Pompei, Sienna, Italy; 27, 6.
Louise Tempesta, Naples, Italy; 40, 22.
Jeanne Bauzin, La Teppe, France; 82, 56.
Marie Picot, Pau, France; 68, 42.
Marguerite Cauzeret, Castres, France; 76, 50.
Maria Garcés, Pasto, Colombia; 50, 22.
Rose Mercier, Vendhuile, France; 83, 62.
Antonia Cervello, Tarragona, Spain; 50, 33.
Maria Rodriguez, Seville, Spain; 40, 26.
Braulia Sarasa, Valdemoro, Spain; 70, 51.
Maria Calm, Valdemoro, Spain; 70, 42.
Victoriana Besusta, Valdemoro, Spain; 27, 22.
Françoise Remy, Paris, France; 72, 54.
Josepha Bozzo, Turin, Italy; 66, 47.
Marie Lecauchois, Clermont, France; 64, 33.
Marie Place, Olinda, Brazil; 86, 61.
Anna Galvez, Antigua, Guatemala; 25, 4.
Marie Ferraton, Paris, France; 60, 38.
Hilariette Dubois-Daniel, L'Hay, France; 78, 51.
Marie Normand, Paris, France; 32, 6.
Emilie Ferrari, Spezia, Italy; 52, 28.
Marie Allègre, Paris, France; 76, 52.
Marie Vialatte, Paris, France; 33, 7.
Annunziata Magrini, Turin, Italy; 69, 50.
Agatha Desplaces, Lyons, France; 74, 51.
Marie Monnier, Antigua, Guatemala; 69, 46.
Ignacia Melendez, Valmaseda, Spain; 71, 46.
Teodora Perez, Alicante, Spain; 64, 25.
Paula Ascajoy, Valdemoro, Spain; 52, 23.
Francisca Kovács, Veszprem, Hungary; 34, 13.
Olympia Bronard, Paris, France; 62, 40.
Eliza Goury, Panama, Panama; 83, 54.
Anna Beiro, Turin, Italy; 80, 56.
Anne Rémerit, Nancy, France; 76, 52.
Alice Jacob, Paris, France; 26, 2.
Josepha Vadot, Paris, France; 63, 45.
Marie Pertus, Korsowa, Persia; 75, 55.
Marie Villeligoux, Bordeaux, France; 84, 62.
Ana Rojas, Santa Anna, Central America; 42, 12.
Marie Arnaud, Puy, France; 51, 31.
Jeanne Combaz, Buenos Ayres, Argentina; 61, 37.
Suzanne Crabos, Buenos Ayres, Argentina; 75, 56.
Marie Mallet, Noyon, France; 74, 54.
Marguerite Levaudoux, Valognes, France; 56, 31.
Jeanne Pillet, Rio de Janeiro, Brazil; 61, 38.
Maria Columbret, Reus, Spain; 53, 24.
Mariana Harlucea, Murcia, Spain; 39, 13.
Inez Frampal, Madrid, Spain; 66, 43.
Aquilina Covo, Valdemoro, Spain; 23, 3.
Tomasa Duran, Andujar, Spain; 48, 20.
Gabrielle Coevet, Ghent, Belgium; 26, 3.
Benoite Deeliard, Tours, France; 57, 32.
Marie Duchene, Carthagena, Spain; 61, 38.
Julia Noilly, Santiago, Chili; 87, 62.
Mary McGuiness, St. Louis, U. S.; 80, 48.
Genevieve Kelly, Baltimore, U. S.; 69, 41.
Benedicta Slevin, Los Angeles, U. S.; 65, 43.
§ 6. — Claims of the Revolutionists to the House of Saint Lazare.

In the midst of the painful preoccupations attending the difficult work of raising from its ruins the house of Saint Lazare, the Superior General of the Mission, Father Cayla, had moreover to contend with the alarming apprehension of not being able to preserve this house, the second cradle of the Company. Taking advantage of the decree formulated by the National Assembly, February 5, 1790, which prescribed that no religious order could possess more than one house in Paris, some ill-disposed persons endeavored to take Saint Lazare from the Missionaries to bestow it elsewhere. This motion submitted to the district of Saint Lawrence was received with approbation and transmitted to other districts of the capital, that it might be well supported before soliciting a decree from the National Assembly.

The plan was to establish in the buildings of Saint Lazare, a college and a hospital; to make the chapel a parish church; to transport thither the mother-house of the Daughters of Charity; and, finally, to sell the grounds in the enclosure of Saint Lazare and the house occupied by the Daughters of Charity. This project was so stoutly combated by a courageous citizen that the districts were diverted from their deliberations. — He proved that the Congregation of the Mission was not included in the decree of February 5, 1790, which referred only to religious corpora-
tions and could not be said to apply to the Congregation of the Mission whose priests all belonged to the secular clergy.

2. — The chapel was too small to be used as a parish church.

3. — In case they desired to establish a college in the buildings of Saint Lazare, it would naturally be confided to the priests of the Mission who had similar establishments under their direction.

4. — It would not be possible, without the greatest inconvenience, to place a college and a hospital under the same roof; and besides, there was not at Saint Lazare a sufficient water supply for the installation of a hospital.

5. — There would be serious inconveniences if the mother-house of the Daughters of Charity were also brought there, because the personnel of this establishment included nearly three hundred persons.

6. — The transfer of the Missionaries of Saint Lazare to the seminary of Saint Firmin was impossible, because this latter house accommodated scarcely forty-five persons, whereas the personnel at Saint Lazare ordinarily comprised more than three hundred.

§ 7. — Father Cayla a Member of the National Assembly.

In the first year of the generalship of Father Cayla, the election of deputies to the States-General was held in the kingdom. Of these the clergy of Paris had to name six. The Superior General of the Mission received a large number of votes, but a dignitary of the metropolitan church having received a few more than he, Father Cayla was named first substitute. A short time afterwards, upon the States-General being changed into the National Assembly, one of the six deputies of Paris, the pastor of Saint Gervase, resigned. To Father Cayla, as first substitute, fell the honor — in these critical circumstances — of replacing him. He was advised to relinquish his position to the next sub-
stitute, but in this office, now much more dangerous than
honorable, he perceived an opportunity of discharging im-
portant duties towards the Church and the King, and from
that moment was deaf to all entreaties. He went to the
National Assembly and assisted thereat until January 4,
1791, when the members who did not wish to take the
oath of the Civil Constitution of the clergy were excluded.
Not content with being always united to the Catholic party,
hetwice mounted the tribunal to oppose the spoliation of
the clergy and the suppression of religious orders, and
afterwards had his discourses printed.

On July 12, 1790, the Civil Constitution of the clergy
was adopted by the National Assembly, and it was therein
decreed that on the twenty-seventh of November, all eccle-
siastics employed in public functions should take the oath
and submit to its requirements. The members of the As-
sembly who had opposed this Constitution, hoped that, not-
withstanding its adoption by the Assembly and the decree
ordaining the taking of the oath, the king would never
sanction its becoming a law. Their hopes were not realized
and their astonishment was inexpressible when, on the twenty-
sixth of December of this same year, Louis XVI., delud-
ed by his counsellors, notified the National Assembly
that he accepted the Civil Constitution of the clergy.

Having extorted the consent of the chief executive, the
Assembly considered nothing more urgent than to bind its
members by this oath, and fixed upon January 4, 1791, as
the day for requiring all the members to take it, under
penalty of forfeiting their position as representatives of the
nation.

Several persons suggested to the Superior General of the
Mission to absent himself from the National Assembly on
that day. They represented to him that, determined as he
was to refuse an impious oath, it would be wiser to remain
at home than to expose himself to the fury of an excited
413

populace. This prudence was not to Father Cayla's taste; he was not inclined to miss an opportunity of publicly confessing his faith even at the peril of his life, and replied simply that the danger he would incur was common to all who wished to remain faithful to God. Therefore, he went to the meeting and, in refusing the oath, shared with the French clergy the glory of that ever memorable day. Upon leaving the hall, he and all his confrères had to make their way through a numerous populace whose cries were calculated to frighten the most courageous. Calm in the midst of this terrible tempest, he returned to his own household and dissipated their inquietude with the coolness of a man superior to fear and with an assurance inspired by a heart rejoicing to be exposed in defence of the interests of religion. He always managed to fulfil his functions as deputy to the National Assembly, without ever omitting his particular exercises, or neglecting the duties of his office. From the time he was at liberty, he devoted to the needs of the Congregation, and to those of the Community the hours which until then he had been obliged to spend at the Assembly.

§ 8.—Zeal of Father Cayla against the Civil Constitution.

Father Cayla had not waited for the last moment to warn the French Missionaries against the danger of seduction. As soon as impiety had begun to unveil its projects, Father Cayla had the forethought to send to all the houses solid and lucid instructions; he reiterated, multiplied them, and redoubled his activity, his solicitude, as he beheld the danger become more pressing. All this care, sustained by his example, could not fail to produce fruits of benediction. The house of Saint Lazare and the other establishments of the Congregation were generally preserved from the contagion which devastated many communities. If a few...
subjects; proved unfaithful to their duty, Father Cayla could render to himself the consoling testimony that he had delivered his soul, since he had done all in his power to save them. These losses, which scarcely merit notice when compared with the great number of French Missionaries, were amply compensated by the heroic courage of many and the constant fidelity of nearly all. These stains, hardly perceptible, were washed away in the blood of the Priests of the Mission, who died under the axe of the executioner, victims to their devotedness for the salvation of souls.2

In his Circular of January 1, 1792 the Superior General said: "The Lord has just submitted us in France to a trial which circumstances have concurred to render most painful. It has proved fatal to a small number only: I have beheld among the other members a happy agreement between their principles and conduct, a firmness of courage, and a generosity in making sacrifices which have honored the Congregation and have rendered more supportable the unhappy condition of this kingdom."

Consulted by a great number of ecclesiastics of all ranks, not only in the capital but even in the most distant provinces, and by many of his ancient pupils, Father Cayla, believed that at such a critical period each one was accountable to the Church for the light and strength with which he had been endowed. He answered, therefore, those who consulted him, both by word and writing, and it is known that his responses carried such weight, that they contributed to steady, not those alone to whom they were addressed, but others to whom they were communicated.

1. In a Memoir of Father Dubois, an ancient Missionary, pastor of Sainte-Marguerite at Paris, we read that eighteen Missionaries had the weakness and the misfortune to take the oath to the Civil Constitution of the Clergy.

When the churches of Paris were given up to the intruded pastors, the faithful priests were obliged to resign themselves to celebrate Mass, only in the chapels of communities which had not yet been suppressed. The Congregation of the Mission was among the last of these communities and, as we learn from the Abbé d'Hesnivy d'Auribeau, in his Mémoires sur la Révolution française: "its houses became the refuge of the good priests and of fervent Catholics. During a long period the Missionaries exposed themselves to the greatest danger to procure secretly the succours of religion for those who desired them and when they were driven away from their residence they continued to render themselves useful until the law of transportation was issued.

"Father Cayla de la Garde, Superior General of the Mission, has contributed not a little to maintain his Congregation in good principles by his example, his counsels, his courage, and his writings. Denounced several times to the Assembly as a fanatic who was perverting his community, and as despot who wished to put it under bondage, he had great difficulty in saving himself from the fury of the demagogues.

"The Congregation of the Mission or of Saint Lazare, distinguished itself by its attachment to truth. Of the establishments, almost eighty in number, which it has in France, there were only six in which any prevaricators could be found; several of these have publicly retracted. Among others, Father Le Clerc, in the Lyonnais, sealed with his blood the sincerity of his repentance."

§ 9.—Insubordination of Some Students.

In such unhappy times, when many communities hastened their dissolution by taking steps and making offers at once imprudent and unjust, and when the prevailing
ideas of liberty and independence introduced trouble, inquietude, and a most deplorable laxity of discipline into others, it could scarcely be possible that the house of Saint Lazare would be unaffected by the universal disturbance; nevertheless, the presence of Father Cayla, his mildness, firmness, and example, succeeded in maintaining to the end, tranquillity, subordination, and that degree of regularity which could be preserved amidst the ruins surrounding the Missionaries and the troubles by which they were continually assailed. However, four or five students severely tried the patience of the Superior, and he saw himself in the necessity of expelling them from the house. On their refusing to leave, notwithstanding that each had received sixty dollars, a sum they had demanded to enable them to return to their families, the Superior General was obliged to address himself in June, 1791, to the Directory of the department in order to get rid of them. It was only towards the end of February, 1792, that the decree issued by the departmental Directory, ordering the municipal office to expel them from the house, was put into execution. But on the instances of these young men, the minister of the interior, Cahier, exacted from the Directory, a revocation of the decree and the reinstatement of the expelled students on the promise that their conduct would henceforth be more regular. Father Cayla was obliged to submit to this counter-order, which his objections could not annul.

Fortunately, the conduct of these students only inspired disgust in the other members of the community and it contributed not a little to reanimate fervor and the love of regularity. In one of his Circulars, Father Cayla said: "Our misfortunes have produced a precious advantage; piety has been reanimated, zeal inflamed, and I have seen a holy emulation for good spring up, that gives me the most flattering hopes. The number of subjects has diminished in the house, but, spiritually, it has improved in a singular
manera; it is what it should be, the model of all the other houses."

§ 10. — Foreign Missions.

Although his solicitude for the Missionaries and the Daughters of Charity claimed every moment of his time, Father Cayla did not lose sight of the Foreign Missions, "that cherished portion of the Congregation," as he himself expressed it. "I have profited" we read in his Circular of January 1, 1792, "by our enforced inaction to send new workers to all our missions. In the month of June five Missionaries left for the ports of the Levant: by means of this reinforcement, this mission will be able to sustain itself for some time without further aid and to look forward to better days.

"I have also sent, in the month of April, three Missionaries to labor in the provinces of China. The choice could not have been happier and I expect much from their talents, but above all from their piety and their zeal." Father Clet was one of these three Missionaries: we know well how he justified the hopes of his Superiors. Later, Father Cayla sent two Missionaries to London.

With regard to other missions we read in a letter: "I have learned indirectly that, in consequence of the system now established, our confrères in the Isles of France and Bourbon have lost their houses and are reduced to insufficient pecuniary pensions. One of our confrères has just gone to the island of Madagascar, with a young native priest, recently returned from Rome, whither he was sent by Father Durocher. May it please God to bless this work and enable us to send them other laborers!"

§ 11. — Suppression of the Congregation of the Mission.

On the second of November, 1789, the Legislative Assembly decreed that all the possessions of the clergy were national property and on the thirteenth of the same month,
a decree was enforced compelling all Superiors of religious houses to make to the municipal officers a statement of all the goods, revenues, and expenses of their establishments.

On March 15, 1790, the Superior General of Saint Lazare in obedience to this decree, submitted the condition of the revenue and expenses to the officers of the municipality of Paris. The following is a résumé of his statement:

Revenue .......... 188,330 francs.
Expenses ................................ 67,115

"Expenses deducted, what remains of the revenue is employed to cover:

1. The nourishment and maintenance of more than three hundred persons who compose the community of Saint Lazare, in which house are formed and educated subjects for all the houses of the Congregation of the Mission throughout France, as well as in foreign countries: the Isles of France and Bourbon, China, the Archipelago, Algiers, and Germany; for the administration and for the institution of the seminaries, the parishes, and other functions for which the Congregation has been established.

2. The enormous expenses of the free missions, as well in the diocese of Paris as in other dioceses of the realm.

3. The abundant alms consisting of bread, soup, and other provisions, which the house ordinarily distributes.

1. Session of November 13, 1789 — Decree: All titulars of benefices, whatever they be, shall be obliged to make on unstamped paper and free of charge, in two months, without further delay, from the publication of the present decree, before the royal and municipal judges, a detailed declaration of all property belonging to the ecclesiastical benefices or establishments, affirming that there has been no subtraction, which declaration will be sworn to before said officers, published and affixed to the doors of churches and parishes and sent to the National Assembly.

"It is decreed, moreover, that all those who have made fraudulent declarations will be deprived of all rights to their benefices, and to all ecclesiastical pensions."
not only at Saint Lazare, but on the farms which are cultivated at its expense, and on the missions.

"The library which was composed of from eighteen to twenty thousand volumes, has been so damaged at the time of the pillage of July 13, 1789, that it is impossible to make any statement regarding its condition. The greater number of the most valuable books were taken, torn, or burnt. The works remaining are, for the most part, incomplete.

"The furniture which was considerable, has been either destroyed or carried away to that extent, that the community, which is now reduced to half its number since July 1789, is in want of the most necessary articles.

Signed: "CAYLA, "Superior of the Congregation of the Mission."

The Civil Constitution of the clergy having been voted by the Legislative Assembly of November 15, 1790, it sanctioned eight days later, the formula of the oath 1 to be taken by all ecclesiastics having a title: bishops, pastors, professors of seminaries, and in general all those who exercised the ministry, had the care of souls, or the mission of instructing. All ecclesiastics included in this decree who refused to take the oath were to be deprived of their functions and driven out, if necessary, by force.

The king transmitted, December 29, 1790, to the National Assembly his acceptance of the Civil Constitution of the clergy and of the decree which prescribed that the oath be taken by all ecclesiastics filling public offices.

In consequence of this decree the Missionaries discharging the functions of pastors, vicars, professors in the ecclesiastical or preparatory seminaries, in refusing to take the oath saw themselves driven out of their houses.

1. This is the oath: "I swear to watch with care over the Faithful of the diocese or parish confided to me, to be loyal to the nation, the law, and the king, and to sustain with all my power the constitution decreed by the National Assembly and accepted by the king."
In his Circular of January 1, 1792, Father Cayla outlines a lamentable picture of the sad position of the Missionaries who remained faithful to God and the Church. "Alas!" he wrote, "what an afflicting spectacle for good Missionaries is our actual position; we have lost nearly all our houses; several have been sold or demolished, and in the small number of those remaining to us, our confrères are without employment, given over to privations of all kinds, and often subjected to vexations to which, under the least pretext, caprice gives birth. Several Missionaries found themselves without shelter and almost without resources by the delays affected to procure them a hearing. And such is the evil of the times that there are some who have been repulsed from the bosom of their family by that intolerance which arms fathers against their own children.

"Our misfortunes are still more increased by the fear, unfortunately too well founded, of an approaching suppression. It is only that all-powerful Hand which leads to the grave and gives back life and health, that can enable us to escape the blow that threatens us. I must express here all the gratitude I feel towards our confrères in foreign countries, who have so often testified their sympathy for us in our trials, and have extended to me personally invitations most cordial and pressing. I do not know for what fate Providence destines me, but I will not cease to watch over the interests of the Congregation."

Father Cayla’s presentiments relative to the suppression of the secular communities devoted to teaching, were but too soon realized. From April 6, 1792, the motion for the suppression of these communities was carried to the National Assembly and discussed. The examination of this proposition was taken up again on May second, June first, August thirteenth, and sixteenth; finally, on the eighteenth of August 1792, the National Assembly believed itself strong enough to come to a definite decision.
"Considering" it says, "that a state really free should not suffer in its midst any corporation, not even those corporations devoted to public instruction and which have well merited the praise of the fatherland, and that the moment wherein the legislative body annihilates religious corporations, is likewise the one when the habits proper to them should disappear forever, their effect being to recall the memory of said institutions, to reproduce the image of them, or even lead to the supposition that they are still in existence, it is decreed as follows:

FIRST TITLE.

SUPPRESSION OF THE SECULAR CONGREGATION.

Article 1. — All congregations known in France under the title of Secular Ecclesiastical Congregations, such as the Priests of the Oratory of Jesus, of the Christian Doctrine, of the Mission of France or of Saint-Lazare, the Eudists...; the lay congregations, such as those of the Brothers of the Christian Schools, the Hermits of Mount Valerian...; the congregations of women, such as those of La Sagesse, the Christian Schools¹... and generally all religious corporations and secular congregations of men or women, ecclesiastics or laymen, even those devoted solely to the service of the hospitals and care of the sick, under whatever denomination existing in France, whether they comprise one house or several houses; moreover all societies, confraternities, penitents of divers habits... and all other associations of piety or charity, are extinct and suppressed from the date of the publication of the present decree.

"Art. 4.—No part of the public instruction shall remain in charge of any of the houses named above, belonging to the congregations of men or women, secular or regular.

1. The Company of the Daughters of Charity so widely spread, even in Paris, is not named.
“Art. 6.—All the members of the congregations actually employed in the public instruction shall continue in the exercise of their duty by individual title, until a definitive organization.  

“Art. 9.—Ecclesiastical Costumes of religious or secular congregations, are abolished and prohibited for both sexes; however, ministers of any creed may preserve their proper costume in the exercise of their functions, or in the arrondissement wherein they exercise the same.

“Art. 10.—All contraventions of this command will be punished as misdemeanors: the first time by fine, and in case of repeated offence, as offences against the public safety.”

Title II. of the law contains dispositions relative to the alienation and administration of the property of the suppressed congregations.

Title III. regulates the pensions of the members of the suppressed congregations.

Title IV. treats of the salary of the members of the suppressed congregations, who are provisionally employed in public instruction.

Title V. contains the following general dispositions:

“Article 1.—Those members of the secular congregations who are bound to take the civil oath, or the one of the ecclesiastical functionaries by the laws of December 26, March 22, and April 6, 1791, and who have not complied with this formality will have no claim to a salary.

“Art. 15.—Members of suppressed secular congregations may dispose of the furniture of their apartments only and of the effects which they can prove have been for their exclusive and personal use, not, however, without notifying the mun...
nicipality of the place, and with the permission which it shall have given.

"Art. 16.—No one shall touch, under any pretext, furniture, silver ware, books in common use, vases, and church ornaments, of which articles an inventory shall be taken by the municipality, delegated by the directories of the district, and such inventory compared with the declarations which should have been made in execution of the aforesaid decree of November 13, 1789. The inventories of books and pictures will be addressed to the Committee of Public Instruction, conformably to the decree of the second day of last January.

"Art. 19.—Members of the suppressed congregations will be obliged to vacate before October first of the current year, the national buildings occupied by them.

"Art. 25.—All members of the congregations before mentioned, whether clerics or laics, will be obliged to declare whether they loaned or received any sum of money, or divided between them any of the objects belonging to their houses or congregations, and to state the amount on the quarter or quarters due... Those who will have made false statements will be forever deprived of their pensions."

A copy of this decree (of which we have quoted only such articles as applied to the Missionaries), certifying to be a reproduction of the original, and to which the Minister of Justice had applied the seal of the State, was sent to Father Cayla, August 27, 1792.

The same day that this decree was approved by the National Assembly, August eighteenth, seals were affixed by the Commissioners of the section of the Faubourg Poissonnière, to all papers and other movable effects of the house of Saint Lazare.

The decree of August eighteenth prescribing that the members of the suppressed congregations vacate their house before the first of October of the same year, accorded
them, it would seem, the privilege of remaining there until that date, but the permanent committee of the section Poissonnière, declared on August twenty-sixth: “That the order be immediately given to the Superior General and other members of the community of Saint Lazare to leave the following day, Monday twenty-seventh, and if it were necessary that they should occupy only temporarily the places which would be indicated them.”

According to the Notice on Father Cayla, published by Father Brunet, the Superior General left Saint Lazare only “after being informed that there was to be a massacre wherein all the Missionaries would be killed, and he had scarcely time to provide for his own safety.”

Moreover, since the first days of August, the Directory of the department had sent a number of workmen to Saint Lazare, to fit it up for a prison and such it has remained to the present time. The removal of the archives by the Commissioners designated by the administrators of National Property, begun September, 1792, lasted to the twenty-fifth of the same month, in presence of Fathers Rouyer and Rojot, procurators of the house of Saint Lazare. The archives were transported to the house of the Holy Ghost, Place de Grève.

§ 12.—Condition of the Congregation of the Mission in France, at the Time of its Suppression.

At the epoch of the suppression of the Congregation of the Mission in France towards the end of the eighteenth century, there were in that kingdom:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Priests</strong></td>
<td>508</td>
</tr>
<tr>
<td><strong>Students</strong></td>
<td>54</td>
</tr>
<tr>
<td><strong>Brothers Coadjutor</strong></td>
<td>262</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>824</td>
</tr>
</tbody>
</table>

After the disaster of Saint Lazare, in 1789, all the seminarians were obliged to return to their family, and from
that event until its suppression, none were received. The Congregation was then divided into seven provinces:

1. Province of France;
2. Province of Champagne;
3. Province of Aquitaine;
4. Province of Poitou;
5. Province of Brittany;
6. Province of Lyons;
7. Province of Picardy.

Three Provinces, France, Lyons and Aquitaine, had an intern seminary.

We give, according to the Provinces, the list of establishments founded up to the epoch of the Revolution, with an indication of their works.

**Province of France.**

1. **1632** PARIS, SAINT-LAZARE. Intern Seminary, Studies, Retreats, Direction of the Daughters of Charity and of the Hospital of the Holy Name of Jesus.

2. **1625** PARIS, SAINT-FIRMIN Extern Seminary.

3. **1674** VERSAILLES, NOTRE-DAME Parish, Chapel of the Chateau, and Direction of the Royal Infirmary.

4. **1721** VERSAILLES, ST-LOUIS Parish.

5. **1691** SAINT-CYR Direction of the Royal House of Saint Louis, Missions.

6. **1675** PARIS, INVALIDES Parish.

7. **1640** CRECY Missions.

8. **1661** FONTAINEBLEAU Parish, Direction of the hospitals.
<table>
<thead>
<tr>
<th>Year</th>
<th>Location</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1680</td>
<td>Chartres</td>
<td>Ecclesiastical Seminary.</td>
</tr>
<tr>
<td>1719</td>
<td>Chartres</td>
<td>Preparatory Seminary.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Province of Champagne.</strong></td>
</tr>
<tr>
<td>1635</td>
<td>Toul</td>
<td>Seminary, Parish, Missions.</td>
</tr>
<tr>
<td>1638</td>
<td>Troyes</td>
<td>Seminary, Missions.</td>
</tr>
<tr>
<td>1643</td>
<td>Sedan</td>
<td>Parish, Preparatory Seminary.</td>
</tr>
<tr>
<td>1644</td>
<td>Montmirail</td>
<td>Missions.</td>
</tr>
<tr>
<td>1661</td>
<td>Metz, Sainte-Anne</td>
<td>Seminary, Missions.</td>
</tr>
<tr>
<td>1763</td>
<td>Metz, Saint-Simon</td>
<td>Seminary.</td>
</tr>
<tr>
<td>1675</td>
<td>Sens</td>
<td>Seminary.</td>
</tr>
<tr>
<td>1681</td>
<td>Chalon-sur-Marnes</td>
<td>Seminary, Missions.</td>
</tr>
<tr>
<td>1682</td>
<td>Dijon</td>
<td>Missions.</td>
</tr>
<tr>
<td>1660</td>
<td>Auxerre</td>
<td>Seminary.</td>
</tr>
<tr>
<td>1779</td>
<td>Nancy</td>
<td>Seminary, Missions.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Province of Aquitaine.</strong></td>
</tr>
<tr>
<td>1643</td>
<td>Cahors</td>
<td>Intern Seminary, External Seminary, Studies, Retreats, Missions, Parish, Direction of the Young Ladies of the Christian School and of the Hospital.</td>
</tr>
<tr>
<td>1706</td>
<td>Buglose</td>
<td>Missions.</td>
</tr>
<tr>
<td>1650</td>
<td>Agen</td>
<td>Seminary.</td>
</tr>
<tr>
<td>1652</td>
<td>Montauban</td>
<td>Seminary.</td>
</tr>
<tr>
<td>1682</td>
<td>Bordeaux</td>
<td>Seminary, Missions.</td>
</tr>
<tr>
<td>1683</td>
<td>Sarlat</td>
<td>Seminary.</td>
</tr>
<tr>
<td>1683</td>
<td>Pau</td>
<td>Seminary.</td>
</tr>
</tbody>
</table>
29. 1637 Notre-Dame de la Rose............. Missions.
30. 1707 Toulouse.............................. Seminary, Missions.
31. 1715 Pamiers............................. Seminary.
32. 1708 Montuzet......................... Missions.
33. 1723 Villefranche-de-Rouergue........ Missions.
34. 1736 Figeac................................. Preparatory Seminary.
35. 1774 Albi.................................. Seminary.
36. 1767 Rodez................................. Seminary.
37. 1788 Castres................................ Seminary.

Province of the Poitou.

38. 1638 Richelieu............................ Parish.
39. 1771 Lucon................................. Seminary, Missions.
40. 1644 Saintes............................... Seminary, Missions.
41. 1676 Fontenay-le-Comte................. Missions.
42. 1683 Rochefort............................ Parish, Seminary for the Chaplains of Vessels, Direction of the Hospital.

43. 1681 Poitiers.............................. Ecclesiastical Seminary.
44. 1710 Poitiers.............................. Preparatory Seminary.
45. 1680 Tours................................ Seminary.
46. 1704 Angouleme............................ Parish, Seminary.
47. 1763 La Rochelle.......................... Seminary.

Province of Brittany.

48. 1645 Saint-Meen........................... Parish, Seminary.
49. 1666 Saint-Brieuc........................ Seminary.
50. 1654 Treguier............................. Seminary.
51. 1689 Saint-Pol-de-Leon.................. Seminary.
52. 1701 Vannes............................... Seminary.
53. 1712 Saint-Servan........................ Seminary, Retreats.
54. 1645 Le Mans.............................. Seminary, Missions, Direction of the Hospital.
55. 1675 **Angers** .......... Missions.

**Province of Lyons.**

56. 1668 **Lyons** .......... Intern Seminary, Studies, Missions, Retreats.
57. 1639 **Annecy** .......... Seminary, Missions.
58. 1643 **Marseilles** .......... Seminary, Missions on the Galleys.
59. 1671 **Narbonne** .......... Seminary.
60. 1673 **Saint-Flour** .......... Seminary.
61. 1678 **Besières** .......... Seminary.
62. 1685 **Manosque** .......... Seminary.
63. 1709 **Valfleury** .......... Parish, Missions.
64. 1701 **Bourg-en-Bresse** .......... Missions.
65. 1717 **Mornant** .......... Missions.
66. 1752 **Arles** .......... Seminary.
67. 1753 **Lubs** .......... Seminary.
68. 1678 **Aleth** .......... Seminary.

**Province of Picardy.**

69. 1662 **Amiens** .......... Seminary, Missions.
70. 1662 **Noyon** .......... Seminary.
71. 1677 **Arras** .......... Seminary.
72. 1679 **Beauvais** .......... Seminary.
73. 1681 **Boulogne** .......... Seminary, Missions.
74. 1682 **Bayeux** .......... Seminary.
75. 1692 **La Delivrande** .......... Missions.
76. 1772 **Soissons** .......... Seminary.
77. 1772 **Cambrai** .......... Seminary.

The Congregation of the Mission had in **1792**:

Houses in France .......... 77
in the Palatinate .......... 3
in the Levant .......... 8

https://via.library.depaul.edu/annals_en/vol14/iss3/1
Houses at Algiers .................................. 1
Parishes in the Isle of Bourbon .............. 11
— in the Isle of France .................. 5
Houses in Poland .................................. 25
— in Italy ..................................... 52
— in Spain ....................................... 4
Missions in China
— at Goa
Houses in Portugal ............................. 6
Total ........................................ 192

(To be continued.)
BOOK NOTICES


This book, the story of a very interesting journey, has been published with the authorization of the Superior General and bears the imprimatur and approval of the diocesan authority of Cambrai. We place this approval before the reader.

"Archbishopric of Cambrai.

"Cambrai, August 15, 1906.

"Feast of the Assumption of the Blessed Virgin Mary.

"A light, pure and brilliant, should not be hidden under a bushel: it should on the contrary be placed upon the candlestick that its rays may be cast far and wide.

"When reading this beautiful work, one does not feel the regret of finding discussions which dry up the heart without satisfying the mind, nor critical considerations inspired by reason alone. Truly, these pages show that their learned author possesses a deep knowledge of the Orient and the Bible, an ardent love of Our Saviour and His holy Mother, a religious respect for all that recalls their sojourn here below, and an unshaken confidence in the mission of France in the regions of the Levant: Gesta Dei per Francos.

"It is most especially agreeable to me to date my imprimatur on the day of the Assumption. It was on this day that the ancient Christians of Ephesus, driven from their city to the neighboring mountains, made each year a pilgrimage to Panaghia-Capouli to honor the sojourn and death of the Blessed Virgin in this hallowed retreat, so well chosen by Saint John, and to sing the Exaltata est near the tomb from which Mary was assumed into heaven.

"May the Queen of angels and men bestow her choicest benedictions, etc.

"J. B. Carlier,

"Vicar General of Cambrai."

293. With regard to the regret expressed in our last number of the Annals concerning the absence of references for the interesting documents quoted by Father Gabriel Perboyre, we have received the following letter for which we thank the author.

"In the National Archives, Paris, I found a great number of documents relative to the pillage of Saint-Lazare. These documents, some of which
however, are of little value, would furnish material for a large volume. The following are the different numbers with a few notes.

Pierre Coste, C. M.

1. Proces-verbal of the disaster of the house of Saint-Lazare (July 16, 17, and 18, 1789), Z² 4684. In this proces-verbal, are found the depositions of Fathers Brunet, Ferris, Sicardi, Rouyer, Daudet, Clet, of the priests, brothers, boarders, etc. It is worth reading, even printing, or at least, worth copying integrally.

2. Complaint of the treasurer of the bailiwick of Saint-Lazare to the bailiff-general of Saint-Lazare, or to his lieutenant (July 17, 1789), Z 4691.

3. Information taken by Laurens de Curville (July 20, 22, 23, 1789), Z² 4691.—There are found in this several interesting depositions by the neighbors of Saint-Lazare, some of the employees of the house, and several Daughters of Charity, of Brother Piaurette, etc.

4. The interrogatory and the judgment pronounced against the accused. Y 9999, Z² 4691.


This translation of one of the most touching stories of the French Revolution, the martyrdom of the Daughters of Charity of Arras in 1794, will certainly be appreciated in Spain. Therein will be found examples of valor.

With regard to the oath of "liberty and equality" the translator has thought fit to express himself in a foot-note, page 28, in which he gives his opinion in a general manner, and states in particular his regret that Father Emery did not mount the scaffold with the priests who consulted him rather than take the oath in question. He exclaims: Pocas circunstancias tan oportunas como la presente para recordar la maxima de Tertuliano: Sanguis martyrum semen christianorum!

We remark in the first place that Father Emery, a well instructed and conscientious man, occupied one of the most important posts in the diocesan administration of Paris during this fearful tempest: his duty, if he could do so conscientiously, was less to give the example of valor by dying on the scaffold and saying: Sanguis martyrum semen christianorum, than to remain to enlighten and guide those of whom he was the administrative head. The military chief who during the heat of the battle would expose himself in the first line that he might die for his country, would, perhaps, give an example of courage, but in reality his duty well understood, would have been to continue to follow attentively the details
of the battle in order to give the proper directions, and thus more efficaciously secure the victory.

Secondly: It is on the question of the lawfulness of the oath that we should base our judgment of the conduct of those who took it.

And because the information on which opinions are based, especially out of France, are often unreliable, from thence arises the divers conclusions drawn. Since the occasion presents itself, we will sum up the facts themselves.

It is known that there were two kinds of oaths: the first was that of fidelity to the Civil Constitution of the clergy, condemned by the Pope; then, there were afterwards a series of other oaths, less radical and upon which the Pope did not pronounce.

1. Oath of the Clergy to the Civil Constitution. The Civil Constitution of the French clergy was voted by the Constitutional Assembly, July 12, 1790, and was accepted by Louis XVI. on the twenty-fourth of the following August. On a report of November 26, 1790, the Constitutional Assembly exacted from all ecclesiastics, reputed public functionaries, that is having charge of souls, or engaged in teaching, fidelity to the Civil Constitution. On December 26, 1790, the king resigned himself to approve this decree. The sense of the Civil Constitution of 1790, was to the effect that pastors were to be elected by the people.

This is the oath: “I swear to watch with care over the Faithful of the diocese (or parish) confided to me, to be loyal to the nation, to the law and to the king, and to maintain with all my power the constitution decreed by the National Assembly and accepted by the king.”

Many articles for and against this oath were published. One of the historians of this epoch, M. Milliard (le clergé de Châlons-sur-Marne. Châlons-sur-Marne 1904. In-8), says on this subject (Vol. I. p. 67): “But these were only isolated opinions: the voice of the Sovereign Pontiff had not yet made itself heard. To arrive at a decision, to take a stand, all were waiting for Rome to speak. The bishops themselves were surprised at the silence of the Pope. It was known that Louis XVI had written to him, but that was all. From August 24, 1790, the day on which the king had signed the decree of the Civil Constitution of the clergy, to the middle of the month of March, the French clergy received no orders from Rome.

“It is necessary to explain this silence.

“Louis XVI., before giving his signature, had written to Pope Pius VI., asking what he should do. The Pope replied, July tenth, that the king should consult on this subject the two archbishops who were members of his Council: Mgr. de Pompignan, Archbishop of Vienna, and Mgr. Cicé, Archbishop of Bordeaux. The Pope had relied too much on the judgment and firmness of these two archbishops, for it has been proved that the Archbishop of Vienna, in answer to the Pope’s letter, wrote to Pius VI., July twenty-ninth, advising him to accept provisionally the decrees, and
that the Archbishop of Bordeaux urged that they should be signed and later, sanctioned.

"The Pope complained most bitterly of this conduct in a brief addressed to Mgr. de Pompignan; but this brief, the date of which we do not know, was not discovered, nor was the letter of July tenth, until after the demise of the Archbishop of Vienna, who fell sick on the seventeenth of August and died December 29, 1790. It was while assorting his papers that the letters were found. They were not given much publicity and seemed not to have been known in our department, at least there, no allusion is made to them.

"The French clergy in general, and those of the diocese of Chalons in particular, if they were apprised of these negotiations knew them too late, and when the Pope's briefs (of which it now remains for us to speak) were published, the evil was done. From the end of the year 1790 to the beginning of 1791 (January ninth), the municipalities, obedient to the district, urged the enforcement of the law. The ignorance in which they long remained with regard to the letters addressed to the Archbishop of Vienna, served as a pretext, if not an excuse, for a great number of ecclesiastics who took the oath."

The author we are citing continues: "We find in the Dictionnaire of Feller (Perennès edition) the article, Le Franc de Pompignan, with the following note: 'The author of this note attests to having heard a great number of priests say that they took the oath only because the Holy Father had refused (?) to give an answer. If these same priests persisted afterwards in this oath, it is because one false step calls for another.'"

These are the facts regarding the first oath.

2. As to the oaths which followed, the one called that of "liberté—égalité," and those prescribed later, Rome when appealed to, did not condemn them. Here are reliable dates and details on this subject, that we borrow from the work entitled: "Les Serments pendant la Révolution, par J. Meilloc, vicar general d'Angers, administrateur du diocèse pendant la Révolution; publié par Uzureau (in-12, Paris, Lecoffre, 1904) (beginning p. 51.) This book gives most complete details.

The downfall of royalty having been proclaimed, August 10, 1792, it was necessary to modify the formula of the oath. The Legislative Assembly, August 14, 1792, adopted the following: "I swear to be loyal to the nation, to maintain liberty and equality, and to die in their defence," this was the oath of "liberté—égalité." It was at first obligatory only for the members of the Assembly; then later for "every Frenchman maintained by the State," finally, September third, it was declared obligatory for all citizens without exception."

On this same date, (September 3, 1792), the formula of the oath was thus completed: "I swear to be loyal to the nation, to maintain with all my power liberty, equality, the safety of all persons and properties, and
to die, if it be necessary, for the enforcement of the law." (Uzureau, ibid.,
p. 52).

In divers places, notably in the department of Maine-et-Loire, the for­
mula of September third was not used; they held to the formula of August
fourteenth (Ibid.).

"All religious of charitable institutions in France were summoned (es-
pecially during the first weeks of the year 1794) to take the oath of lib­
erty and equality, and this under penalty of being driven out of their
convents, imprisoned and condemned to exile, or even to the scaffold."
(P.
60). Two decrees, one of October 3, 1793, the other of December 29, 1793,
imposed the oath of liberty and equality on the religious of charitable in­
itutions (Uzureau, ibid., p. 60).

"One hundred religious of Angers were guillotined, shot, or condemned
to transportation, for refusing to take the oath of liberty and equality. (Ibid.)

Question: Was it lawful to take this oath?

Answer: 1. The Pope when interrogated avoided pronouncing judg­
ment. (October 1792, May, 1793, item, in 1794 and 1795 (Uzureau, ibid.,
p. 56.)

2. The Bishops were divided in their opinion: the fifteen Bishops re­
mainin in France took the oath, or, at least, authorized it. Those who
had taken refuge in England, or in Switzerland, did not share each oth­
er's sentiments; some declared it lawful, others not so. (Uzureau, loc
cit., p. 56.)

3. It is known that Father Emery regarded the oath as lawful. "Nearly
all the clergy of Paris, comprising the religious congregations and the
greater number of the doctors of the Sorbonne and of Navarre, followed
the example of the Bishops in France. The ecclesiastics of Tours, Cam­
brai, Troyes, Nancy, Langres, unanimously took the oath, and that,
not through weakness, but after mature deliberation. (Uzureau, ibid.,
p. 57).—Cf. Sicard.

"In the provinces, the ecclesiastics who did not always have superiors
authorized and enlightened as in the capital from whom they could seek
advice, were less disposed to take the oath. Hence proceeded the torment
which those pure and conscientious souls experienced, who, being disposed
to fulfil their duty to the end, even to the sacrifice of life, could not know
with certainty in what this duty precisely consisted." (Uzureau, ibid.,
p. 58).

The reasons which influenced those who took the oath have been given.
The subject may be found treated at length, and the difficulties examined
in detail (from page 51, to page 240) in the book we have already men­
tioned, "les Serments pendant la Révolution." The following works
may be consulted with profit: L'Abbé Sicard, l'Ancien Clergé de France;
les Evêques pendant la Révolution. Paris, Lecoffre, 1903); Meric, Vie de
M. Emery (Paris, Poussielgue, 1893).

Difficulties of this sort have arisen at all epochs, since the time of Saint
Paul, who was obliged to decide the question of meats offered to idols: "We" he said, "who are instructed, know that this is nothing; those who think that it is forbidden cannot eat them; and we ourselves abstain from them if we fear to scandalize these people." (I. ad Corinthios, VII.) In situations so full of anguish, courageous souls are to be admired, but it is well also to appreciate and seek the advice of men who are enlightened and capable of discerning intelligently and indicating prudently the road that is to be followed.

We have deemed it our duty to examine into the disapproval alluded to in the beginning of this article: we presume that all are now furnished with sufficient information. Each may judge, having a knowledge of the case, of the conduct of the clergy and the faithful during the period of the Revolution with regard to the first and second oaths. — A. M.

Le Gerant: C. Schmeyer.