BATHURST

BATHURST, a city of New Wales (Eastern Australia), is the capital of Bathurst county about ninety-six miles north-west of Sydney, on the Macquarie river. It is west of the Blue Mountains, about eighteen hundred feet above sea-level; its population is five or six thousand.

It was the first city founded in the interior of Australia; its climate is very healthful. It has a literary society and a college; in its vicinity the first gold mines of Australia were discovered.

The county of Bathurst has an area of more than seventeen hundred square miles, with a population of 18,090 (1871). It is one of the best cultivated counties of the colony; in 1865 there were 22,358 acres under cultivation.

SAINT STANISLAUS COLLEGE, BATHURST
DIRECTED BY THE LAZARIST MISSIONARIES

OPENING AND BLESSING OF THE NEW BUILDINGS

A memorable ceremony in honor of the opening and blessing of new buildings took place September 8, 1907, at the College of St. Stanislaus in Bathurst. The college has been in charge of the Lazarist Missionaries since 1888. This day of festivity beheld the realization of a design so long cherished by Mgr. Quinn, first Bishop of Bathurst. Its celebration signalizes a real upward step for secondary education in the western district.

About ten o'clock in the morning, a picturesque proces-
sion, headed by the troops of the district of Bathurst, and composed of different Catholic associations with their banners, and other Catholic organizations went from the Cathedral of Saints Michael and John to the college yard.

At eleven o'clock, the High Mass was celebrated under a vast canopy raised there for this occasion. The attendance was numerous—from six to seven hundred persons and no spot was left unoccupied. His Lordship, Mgr. Dunne, Bishop of Bathurst presided. Mgr. O'Brien celebrated the Mass. In the sanctuary were present Mgr. Gallagher, Bishop of Goulburn, Mgr. O'Connor, Bishop of Armidale, and Mgr. Dwyer, coadjutor Bishop of Maitland, and Mr. T. J. Dalton, K.C. His Lordship had a seat in the front row.

The music was executed by the orchestra of the Cathedral of Saints Michael and John, and by the choral associations of the Cathedral and College. Mr. W. Dryden and Father J. Hall directed, one on either side. In the absence of His Eminence Cardinal Moran, who was indisposed at the time, Mgr. Gallagher preached the sermon. His discourse was an energetic defense of religious education.

After the ceremony, a luncheon, presided over by Father O'Reilly, was served in a hall of the college. Five hundred persons partook of it; among them being their Lordships Dunne, Gallagher, O'Connor, and Dwyer; the Monsignori Long, d'Harau and O'Brien; the Honorable Jago Smith M.L.C., Colonel Lasseter, and Mr. E. Britten, Principal of the College of All Saints, Bathurst.

The Pope and the King were worthily toasted. Mgr. Dunne offered a toast in honor of the Cardinal. Expressing regret for the enforced absence of the Cardinal, His Lordship said that he sent a thousand good wishes and acknowledgments of gratitude to the Cardinal in return for the services he had rendered, not only on the present occasion but also many times in the past.

The Cardinal had been a faithful friend of Bathurst. He
had come to this region long years before as Vicar-General of the interior for the diocese of Bathurst. His Lordship hoped ere long to erect a memorial stone in the College, and, in the record of benefactors inscribed, the name of the Cardinal would appear. "When Pope Leo XIII. selected Cardinal Moran," pursued Mgr. Dunne, "he sent us one of the most learned men, one of the greatest patriots, and one of the greatest teachers of the Church in our day."

Mgr. O'Connor, Bishop of Armidale, proffered a toast to Mgr. Dunne, Bishop of Bathurst. He recalled the good accomplished by Mgr. Dunne in the parish of Dubbo, and the great confidence he inspired in all his flock, thanks to his spirit of sacrifice, of piety, and of devotion.

The orator congratulated Mgr. Dunne, for the happy completion of the college, and for its prosperity under such a Superior and such professors. He concluded with a hope that the college would again test the generosity of Mgr. Dunne, and that the day on which the commemorative stone aforementioned was erected, Mgr. Dunne would be furthermore obliged to contribute two thousand five hundred pounds sterling to increase the size of the college. (The pound is worth five dollars).

Afterwards Mgr. Dunne confessed that he had not recoiled at the task set before him, but he saw no way of acting otherwise, in view of the generosity of the Catholic people, and the example of his priests and predecessors.

He recalled that Mgr. Quinn had conceived and in great part executed the plan of the college, taxing himself for a sum of five hundred or one thousand pounds sterling; each of the older priests was taxed one hundred pounds, and the orator added that he himself, when hardly more than six months in the diocese had been taxed fifty pounds.

Mgr. Byrne, the amiable successor to Mgr. Quinn, employed all his revenues for the maintenance of the college
and left it three thousand pounds at his death. The priests of the diocese and the faithful on their part had given proof of great generosity.

"The College has not yet paid all its debts," added the orator; "but the collections today amount to one thousand pounds, and if other enlargements are needed, and I have the means for them, I shall not hesitate to consecrate two thousand five hundred pounds more to the work."

Mgr. Gallagher, Bishop of Goulburn, offered a toast to the success of the college. He said that among all the calumnies spread against Catholics, the only one that made him lose his equanimity was to hear it said that our Mother, the Catholic Church is unfriendly to science, and seeks to weaken the forces and retard the progress of the human mind. Let them call us tyrants, despots, idolaters, worshipers of wood and stone statues, it matters little; but what is intolerable to us is to hear it said that the Church is the enemy of knowledge. Is it not in fact, owing to the generous souls and enlightened views among the inspired minds of the Church of the Middle Ages that the great schools, colleges and universities of Europe were founded, those sanctuaries where the three Graces: Liberty, Knowledge, and Religion met.

The college of St. Stanislaus is one of the finest educational establishments raised by Catholics outside of the capital cities, Sydney and Melbourne. In addition to secular learning it teaches the principles of faith and the immortal hopes of man. His Lordship concluded with the hope that the college would perpetuate in this free, new, and happy land the best traditions of the educational homes of the old world, the production of our Holy Mother, the Church.

The Reverend Father O'Reilly, Superior of the college, replied; he was proud, he said, of St. Stanislaus' College, and happy to be the heir of ancient and noble traditions;
he cherished the hope of fulfilling the mission of the Catholic Church, and spreading the knowledge of this world along with the light of divine Truth; in a word, he would not separate these two fields of knowledge.

Bishop Dwyer, the coadjutor of Maitland, spoke in his turn. He was present as the representative of one of the oldest bishops of Australia, and one of the oldest friends of the diocese of Bathurst. Recalling the predilection of Bishop Murray for the diocese of Bathurst, the orator proceeded to say that he himself was formerly a pupil of St. Stanislaus' College, having attended it thirty-two years before; he felt at this moment almost constrained to repeat the words of the song: "Oh, if I were a little child again." The institution was now one of the finest of its kind in the country. Six years before, he said in conclusion, he had deemed it a happiness to assist at the consecration of Bishop Dunne. In his own name and that of the Bishop of Maitland he now wished him a happy anniversary, and lastly hoped that the college would prove in the future what it had been in the past, with a large attendance of students destined to become an honor to their country and to their Church.

Mr. Frank Clark of Sydney, a former student of the college, 1874, spoke. He said that the education given at the college was one of an excessively liberal character. The pupils were never encouraged in intolerance for the beliefs of others; such thoughts were not even suggested. There were non-Catholics among the students, and they were allowed to attend their respective churches. They were not forced nor asked in any manner to change their viewpoint, or accept the instructions given to the other students. It was particularly on this account that he held in high respect the Catholic institutions of New South Wales. This liberal spirit still existed, he continued, and with some years of such an education, one would be led to
discard a narrow intolerant sectarian spirit, such as was sometimes shown, and was to be regretted.

Mr. McGuinn, Mayor of Dubbo, and a former student spoke.

Mgr. Long Wellington proposed a toast to the visitors. He remarked that the Rev. Father O'Reilly complained at times that the priests did not show enough attention to the college, but this he considered as due to their confidence in its prosperity and successfulness.

Bishop O'Brien, Rector of the College of St. John's of the University, recalled the brilliant past of the college, and predicted its great success in the future under its present Superior, declaring that its name, written now in letters of silver, would soon be written in letters of gold.

Colonel Lasseter next spoke. Expressing regret at the absence of the Cardinal, he inspired us with the hope of seeing him soon again. Congratulating Father O'Reilly, he wished the college all success. As he himself dwelt in the other quarter of the city, his son attended the College of All Saints, but the two institutions were nothing but friendly rivals. He turned toward Bishop Gallagher, a native of the North of Ireland, and said: “I do not think you saw at Belfast what you see here,—the principal of a Protestant college umpiring matches between his pupils and those of St. Stanislaus'. We see from this what ideas predominate at Bathurst. If such a contest occurred at Belfast, ten thousand men would be needed to hold the crowd, and there would be blood spilt.”

The honorable Jago Smith M. L. C. then spoke and cited the college as one of the completest educational establishments from many points of view in New South Wales.

Mgr. O'Brien proposed a toast to the ladies, and Mgr. R. J. B. Stephens gave a reply.

The president, proposing a toast to the press, did not for-
get Mr. Copeman, the architect of the new buildings; he declared that his work would speak of itself.

During the afternoon, an orchestra, under the direction of Mr. Gaton rendered selections.

(Extract from the National Advocate, an Australian newspaper.)

DOCUMENTS AND INFORMATION

61.—CHRISTMAS NIGHT, IN THE CHAPELS OF RELIGIOUS HOUSES AND SEMINARIES, FACULTY OF CELEBRATING THE THREE MASSES AND OF GIVING COMMUNION.—Cong. of the Inquisition, August 1, 1907. In Perpetuum.

Feria die I Augusti 1907.

SSmus D. N. Pius divina providentia PP. X, in solita audientia R. P. D. Assessori S. Officii impertita, ad fovendam fidelium pietatem eorumque grati animi sensus excitandos pro ineffabili Divini Verbi Incarnati mystério, motu proprio, benigno indulgere dignatus est ut in omnibus et singulis sacrarum virginum monasteriis clausurae legi subjectis aliisque religiosis institutis, piis domibus et clericorum Seminariis, publicum aut privatum oratorium habentibus cum facultate Sacras species habitualiter ibidem asservandi, sacra nocte Nativitatis D. N. J. C. tres rituales Missae vel etiam, pro rerum opportunitate, una tantum, servatis servandis, post-hac in perpetuum quotannis celebrari Sanctaque Communio omnibus pie petentibus ministriari queat. Devotam vero hujus vel harum Missarum auditionem omnibus adstantibus ad praecepti satisfactionem valere eadem Sanctitas Sua expresse declarari mandavit.

Contrariis quibuscumque non obstantibus.


The decree of the Sacred Congregation of Rites has been issued, recognizing the validity of the ordinary Apostolic process for the cause of beatification of the Venerable Louise de Marillac (November 19, 1907).

The religious papers announce that the same Congregation of Rites decided, December tenth, on the introduction of the cause of beatification of Sister Catherine Labouré, Daughter of Charity of St. Vincent de Paul, who was favored with the vision of the Miraculous Medal.

The text of these decrees will be published as soon as it is available.

Published by Via Sapientiae, 1908
OUR DEAR DEPARTED

OUR MISSIONARIES

Brother Peter Gruber, (Coadj.), Theux, Belgium, August 27, 1907; 84 years of age, 31 of vocation.

Brother Joseph Villeggas, (Cleric), Cantoval, Spain, September 5, 1907; 22 years of age, 6 of vocation.

Brother Gaspard Logan, (Coadj.), Barcelona, Spain, September 10, 1907; 57 years of age, 24 of vocation.

Rev. Anthony Canduglia, massacred, Ta-ho-ly, China, September 25, 1907; 46 years of age, 27 of vocation.

Rev. Alphonse Chappel, Mother House, Paris, September 26, 1907; 73 years of age, 51 of vocation.

Rev. Anthony Coindard, Madagascar, October 1, 1907; 32 years of age, 14 of vocation.

Rev. Louis Droitecourt, Constantinople, Turkey, October 5, 1907; 65 years of age, 52 of vocation.

Rev. Michael Rubi, Mexico, Mexico, October 7, 1907; 76 years of age, 52 of vocation.

Rev. Jean Grimm, Quito, Ecuador, October 9, 1907; 65 years of age, 33 of vocation.

Rev. Ildefonse Moral, Mexico, Mexico, November 13, 1907; 73 years of age, 59 of vocation.

Rev. Edouard Anger, Mother House, Paris, November 26, 1907; 69 years of age, 46 of vocation.

Rev. Louis Bignon, Loos, France, November 27, 1907; 70 years of age, 44 of vocation.

Rev. Joseph Tissot, Mother House, Paris, November 29, 1907; 79 years of age, 36 of vocation.

Rev. William Schmidt, Cologne, Germany, November 30, 1907; 75 years of age, 47 of vocation.

Rev. Théophile Gaujon, Trujillo, Peru, December 1907; 56 years of age, 38 of vocation.

Rev. James Palaysi, Brazil, December 1907; 32 years of age, 12 of vocation.

Brother Andrew Veberich, (Coadj.), Cilli, Austria, December 14, 1907; 87 years of age, 54 of vocation.

Rev. Thomas O'Donoghue, Baltimore, Maryland, U. S., March 24, 1908; 68 years of age, 53 of vocation.
| Sr. Marie Mourgé, Constantinople; 56 years of age, 31 of vocation. |
|---|---|
| Florence Berson, Montolieu; 77, 54. |
| Anna Kavanagh, Drogheda, Ireland; 73, 50. |
| Maria Rovira, Barcelona; 26, 6. |
| Marie Sonnleitner, Salzburg; 59, 31. |
| Thérèse Mantansch, Budapest; 71, 43. |
| Marie Subtil, Bellevue, France; 40, 15. |
| Marie Iceta, Valdemoro; 71, 49. |
| Cassandra Rizzi, Naples; 65, 35. |
| Thérèse Sapelier, Vietri, Italy; 49, 25. |
| Agnes Lachnik, Gratzi, Austria; 31, 6. |
| Pauline Barillot, Mother House, Paris; 77, 47. |
| Pauline Gowietzki, Vienna; 26, 4. |
| Louise Raviot, Voltri, Italy; 47, 28. |
| Catherine Traverso, Turin; 33, 10. |
| Emiliana Speroni, Siena; 79, 43. |
| Marie Biron, Mother House, Paris; 70, 47. |
| Mathilde Sales, Bordeaux; 59, 33. |
| Marie Fouchet, Montreuil-Bas, France; 71, 54. |
| Marie Santizo, Guatemala; 29, 8. |
| Apolonia Lasala, Cebu, Philippine Isles; 52, 29. |
| Monica Palacios, Valdemoro; 22, 5. |
| Pascuela Garcia, Malaga, Spain; 56, 28. |
| Marguerite Pomel, Lyons; 68, 46. |
| Marie Geoffroy, Versailles; 35, 9. |
| Ana Ballesteros, Sanlucar de Barrameda, Spain; 36, 12. |
| Maria Mazas, Toledo; 65, 44. |
| Ida Rudroff, Budapest; 27, 10. |
| Cécile Vallot, Malaga; 74, 53. |
| Françoise Brugniot, Chaumont, France; 89, 65. |
| Emilia Arzubiaga, Lima, Peru; 19, 1. |
| Anne Raphanel, Salindres, France; 77, 55. |
| Catherine Gouttebarge, Constantinople; 87, 60. |
| Delphine Mustel, Lorraine; 69, 44. |
| Thérèse Sorn, Laibach; 34, 14. |
| Arthémise Marie Juillard, Dugny, France; 50, 28. |
| Catherine Fahringer, Schwarzh, Austria; 26, 8. |
| Anastasia Gasetaveitia, Valladolid; 56, 32. |
| Maria Conejos, Saragossa; 43, 19. |
| Jeanne Marie Morello, Placentia, Italy; 52, 28. |

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Sr. Marie Trimoulet, Montolieu; 60, 40.

,, Apolline Barboric, Laibach; 26, 2.

,, Marie Joséphine Gory, Syra, Greece; 30, 10.

,, Françoise Leszcynska, Warsaw, Poland; 36, 5.

,, Marie Bouquet-Deschaux, Bellegarde, France; 80, 61.

,, Marie Perreau, Château-l'Évêque; 48, 22.

,, Rosine Gravier, Concepcion, Chili; 58, 39.

,, Marie Buhl, Gratz; 24, 4.

,, Barbara Kozjan, Pettau, Austria; 26, 6.

,, Marie Calmet, Bayonne; 77, 57.

,, Adaline Hutin, Salerno, Italy; 68, 28.

,, Marie Kovac, Laibach; 41, 18.

,, Francisca Soler, Havana; 83, 61.

,, Louise Bergasse, Grex, France; 82, 55.

,, Anna Dupuy, Vannes, France; 39, 19.

,, Barbara Mayerhofer, Saint Polten, Austria; 49, 17.

,, Arthémise Mantel, Rio-de-Janeiro; 79, 58.

,, Anna Horvath, Alsoszemered, Hungary; 42, 17.

,, Louise Plaisantin, La Genevraye, France; 76, 57.

,, Maria Eiorza, Valadolid; 59, 31.

,, Jacinta, Benito, Avilla, Spain; 55, 26.

,, Dolores Pellicer Tenerifé, Canary Isles; 38, 18.

,, Jeanne Tyssarczick, Vienna; 19, 2.

,, Marguerite Carbonnel, Montolieu, France; 61, 41.

,, Thècle Krolikowska, Warsaw; 22, 1.

,, Marie Monlis, Nogent-sur-Seine; 81, 50.

,, Enrichetta Mattei, Noto, Italy; 58, 33.

,, Ines Corra, Siena; 37, 10.

,, Natalina Chiariglione, Treja, Italy; 68, 41.

,, Marie Bion, Lille-Vazemmes, France; 86, 62.

,, Joséphine Prade, St. Michel, Algeria; 66, 45.

,, Catherine Ullinger, Belletanche, Lorraine; 32, 10.

,, Marie de Becdelièvre, Paris; 63, 40.

,, Vicenta Alberola, Montoro, Spain; 62, 42.

,, Josefa Lopez, Luarca, Spain; 24, 3.

,, Marie Gereztazzu, Figueiras, Spain; 66, 42.

,, Vicenta Vea-Murgnia, Saragossa; 31, 8.

,, Clar Alsua, Valdemoro; 38, 13.

,, Marie Bieniossek, Vienna; 25, 4.

,, Helena Friese, Vienna; 34, 6.

,, Marie Mazaudon, La Teppe, France; 47, 27.

,, Marie Sarthon, Montceau, France; 58, 33.

,, Pauline Carde, Clichy; 80, 57.

,, Marguerite, Marchisio, Turin; 44, 18.

,, Mélanie Loureux, Lyons; 40, 17.
Sr. María Dalman, Alcala de Henares, Spain; 37, 17.
Juana de Beitia, Santiago, Spain; 27, 2.
María Aguilar, Valdemoro; 71, 41.
Marie Boule, Lyons; 85, 65.
Marie Bahier, Smyrna; 69, 50.
Marie Gruber, Schwarzach, Austria; 35, 16.
Catherine Holler, Salzburg, Austria; 44, 24.
Jeanne Colliné, Clichy; 74, 49.
Josephine Cosmacini, Gilli, Austria; 23, 1.
Françoise Montin, Beyrout; 74, 47.
Adelaide Purscher, Budapest; 33, 6.
Lucia Barasoain, Malaga, Spain; ..., 8.
Marie Benoît, Lyons; 69, 48.
Marie Germain, St. Martin-de-Ré, France; 66, 28.
Marie Petit, Ans, Belgium; 71, 45.
Maria Magi, Siena; 29, 8.
Julia Offerzynska, Pélplin, Poland; 39, 4.
Victoire Pawlik, Moszczy, Poland; 75, 55.
Thérèse Halmi, Budapest; 26, 8.
Marie Perrin, Tso-Fon-Pan, China; 64, 37.
Lucie Ligounhe, Mother House, Paris; 86, 62.
Julie Jaslin, Tréveray, France; 74, 51.
Reine Devos, Boeschépe, France; 72, 41.
Jeanne Penaud, Paris; 76, 55.
Marie Champonnier, Montolieu; 70, 46.
Leopoldine Delneri, Siena; 55, 33.
Pascuala Walde, Arequipa, Peru; 59, 32.
Marie Fesselet, Beauvais, France; 69, 42.
Lucia Carena, Naples; 68, 49.
Catherine Szewezyk, Cracow, Austria; 78, 51.
Marie Saffray, Rennes; 56, 30.
Marie Lesterlon, Ancre, France; 30, 7.
Angèle Mariani, Rivarolo, Italy; 64, 43.
Marguerite Hyacinthe, Beyrout; 63, 45.
Marie Barthès, Gaillac, France; 68, 42.
Thérèse Holzner, Salzburg; 29, 6.
Marie Royer, Douai, France; 69, 48.
Blasa Saldise, Barcelona; 42, 19.
Francisca Peralta, Manila, Philippine Isles; 38, 15.
Philomena Kopschina, Constantinople; 70, 50.
Virginia Moreno, Fortaleza, Brazil; 43, 15.
Maria Di Bernardo, Naples; 60, 31.
Marie Lenz, Verviers, Belgium; 91, 66.
Marie Taveau, Cormielles, France; 63, 40.
Louise Suzanne, Versailles; 33, 12.
Sr. Josephine Grosso, Turin; 62, 44.
,, Maria Rodriguez, Puno, Peru; 23, 2.
,, Mary Agnes Stine, Baltimore, Md., U. S.; 80, 55.
,, Aimee Butterfly, Baltimore, Md., U. S.; 70, 51.
,, Stella O'Farrell, St. Louis, Mo., U. S.; 31, 4.
,, Augustine Bradley, St. Louis, Mo., U. S.; 36, 16.
,, Regina Byrne, New Orleans, La., U. S.; 58, 38.
,, Mary Frances Callahan, Lowell, Mass., U. S.; 73, 43.

R. I. P.

MISCELLANEA

I.—BIRTH OF THE CONGREGATION OF THE MISSION

In the great *Histoire de la ville de Paris*, written by dom Felibien, and completed by dom Lobineau, the celebrated Benedictines, the following account of the Congregation of the Mission is given (In folio Edition of 1725;—p. 1335):

"The Institute of the Priests of the Mission commenced at the Bons-Enfants college, in the early part of 1625.

"Its founder, the holy priest Vincent de Paul, knowing from experience the peculiar need of the country people for assistance and aid in the practices of religion, gave a mission in a village of the Amiens diocese, on the feast of the Conversion of St. Paul, 1617. God blessed this work with a large number of conversions, whereupon the Countess of Joigny, Frances de Silly, who had engaged Vincent to give this mission on one of her demesnes, conceived the design of endowing a community with six thousand pounds for like work on all her lands, once in a period of five years.

"The Jesuits and the Fathers of the Oratory having refused her offer, this pious Lady de Joigny at last devised for the foundation of a special congregation to give missions in the country districts. Vincent de Paul seemed to her the more suitable man for the execution of her plan, be-
cause he had been associated for some years past with a number of Doctors and other virtuous ecclesiastics in the work of the missions, and this work was still continued. The Count de Joigny, Emmanuel de Gondi, General of the galley-system in France not only approved the zealous plan of his wife, the Countess, but sought to become her co-founder in establishing this congregation. They both conferred with their brother, John Francis de Gondi, Archbishop of Paris, on the matter; he wished to join them also in their undertaking and assigned the Bons-Enfants College, which was at his disposal, as a residence for the priests destined for the missions.

"This proposal being made to Vincent de Paul, he accepted it and on April 17, 1625, was appointed principal. The Count and Countess of Joigny appropriated forty thousand pounds to begin with; Vincent was to select, according to his judgment, suitable ecclesiastics for the work; they were to be under his direction as long as he lived. The stipulation was made nevertheless, that Vincent remain in the Count’s household, and continue his spiritual aid to him and his family, as formerly when he was preceptor to the children of the Count, about the year 1608 or 1609, and afterwards.

"The Countess de Joigny survived this pious foundation only a few days. She died on the eve of the feast of St. John the Baptist of the same year, 1625. Vincent de Paul availed himself of this occasion to ask permission of the Count de Joigny to retire to the College des Bons-Enfants; which request was granted.

"He immediately set about the establishment of his Congregation, which was approved by the Archbishop of Paris, April 24, 1626. The Community at that time was composed of only four persons; these were soon afterwards joined by four others.

"Their number considerably increased in the years
following, so that in the month of January, 1632, Pope Urban VIII., by a special bull erected this Company into a Congregation under the title: of the Mission, and permitted the founder to establish regulations for the maintenance of good order. King Louis XIII. authorized this Institute by letters-patent of May 1642, approved in the Paris parliament the following September.

"While engaged in procuring this bull the priests of the new Congregation entered into possession of the priory of Saint Lazare in Paris, 1632. This priory had belonged to the Canons Regular of St. Victor, but was transferred to the Missionaries on conditions fixed by an agreement made between them and the canons, January 7, 1632. Following this agreement and the resignation of the prior, the Archbishop of Paris united the priory, the leper-hospital, and the administration of Saint Lazare to the Congregation of the Mission, the last day of December, 1632; the act was confirmed by letters-patent of the king in January, 1633, registered in parliament the twenty-first of the March following; still later, King Louis XIV. confirmed this union by his letters of March 1660, and it was approved in parliament May 15, 1662. The Missionaries obtained bulls from the Popes on the same subject in March 1635, and on April 18, 1655.

"The house of Saint Lazare has become the head establishment of the Congregation of the Mission, on account of its vast extent, the great number of priests and seminarians occupying it, and because of its being the home of the General. Great progress has been made by the Congregation both in Paris, where it has the Seminary of St. Charles, elsewhere in the kingdom, and in foreign lands besides.

"Vincent de Paul did not limit all his efforts to the establishments of his Congregation. His zeal for the corporal relief of the poor and for the salvation of their souls induced him to undertake several other enterprises in which
he succeeded equally well. Besides the confraternities of Charity in each parish, which are indebted to him for their establishment, he furthermore founded the Daughters of Charity, and helped to establish those of the Cross, as will be related. He it was, who initiated the societies of ladies for the service of the Hôtel-Dieu of Paris; the exercises of ordinands, the spiritual retreats for all classes of persons desirous of choosing a state of life, or of making general confessions; the ecclesiastical conferences; many seminaries and, finally, a number of hospitals such as those of the Foundlings, of the Poor Old People of Paris, and of the Galley Slaves, at Marseilles. He assisted Louis XIII. at his death, and was afterwards admitted by the Queen Regent to the royal council on ecclesiastical affairs, which he attended for ten years. This did not prevent him from directing the Congregation of which he was both General and founder. He put the finishing touches to his Rules and Constitutions, and in 1658, gave a printed copy to every member of his Congregation at Saint Lazare.

"Two years later, September 27, 1660, he died, at the age of eighty-five, and was buried in the choir of the Church of Saint Lazare; many distinguished persons assisted at his obsequies, among whom we may note the Prince de Conti, the Pope's Nuncio, and the Duchess of Aiguillon. The Bishop of Puy pronounced the funeral oration a few days after in the church St. Germain of Auxerre; information has since been gathered with reference to his beatification at Rome.

"The Priests of the Mission were established in 1675, by King Louis XIV., in the royal house of the Invalides at Paris; they had previously been established at Fontainebleau and Versailles, and since at Saint-Cloud and Saint-Cyr. After two years of trial or seminary—as it is called—they make four simple vows, of poverty, obedience, chastity, and stability."
II. — REV. JOHN PHILIPPE, PRIEST OF THE MISSION

There are many old portraits of Missionaries at the House of the Mission in Dax; they are oil-paintings, simply framed, but some are slightly time-worn. On account of their age, and because the names of the subjects are painted on the canvas, they deserve to be preserved as instructive reminders.

One of them, which appears to us a good painting, represents its subject clothed in a large mantle, such as was worn by the Missionaries before the Revolution. He has a wig, in accordance with the custom of the time, and holds a book with the name Philippe, and that of the city, Nîmes, inscribed on it. This venerable Missionary, Father Philippe, did indeed die at Nîmes in 1811. He rendered great service to the Community of the Daughters of Charity in France during the great Revolution, and during the period of reorganization, in the early part of the nineteenth century. In a letter dated April 9, 1801, addressed to Father Vicherat, a Missionary, and Superior at Constantinople, Father Brunet asserted that “Father Philippe was a truly apostolic man, preserved by Providence for the good of the Daughters of Charity.

Father John Philippe was a native of Brittany. The following is an account of this devoted Missionary, taken from the notes of Father Gabriel Perboyre, the author of our Memoirs.

Father Philippe was appointed Superior of the Ecclesiastical Seminary, at Poitiers, August 12, 1754; he held this position until 1776. September 20, 1778, he filled the same office at Saint-Servan for a year. March 18, 1779, he was promoted pastor and Superior of Saint-Méen; here he remained until 1786, when he was called to Paris, and appointed Director of the Daughters of Charity, an office he filled until the dispersion of this Community.
When the sisters were allowed to reassemble, he hastened to put himself at their disposition. It was a great comfort to Father Cayla, the Superior General, then in exile, to learn of the re-establishment (de facto at least) of the Daughters of Charity in France. The last letters received from them announced that they already had more than two hundred houses, over which the Superioress exercised the same authority as she had before the Revolution. This Sister even wrote to Father Cayla that a Missionary, Father Philippe, braving every danger, had suffered incredible hardship that he might visit all these houses; that these holy Daughters, animated by the lessons, exhortations, and example of this truly apostolic man, had preserved under a new dress all the old spirit and all the virtues of their state. The verbal instructions of Father Cayla to this worthy Missionary, and those sent later in writing contributed not a little to the establishment of an almost countless number of regulations, of prudence and circumspection, which were then necessary in the presence of the most critical of governments. He took special measures to forestall difficulties that might arise either on account of his own death, or that of the Superioress.

A short time later, the Superioress of the Daughters of Charity besought Father Philippe to visit Rome, in order to obtain fit instructions from Father Brunet for the reorganization of the Community of the Sisters. He remained some months with his Superior, after which he returned to Paris intending to devote himself unreservedly to the important and interesting task confided to him. Father Brunet, in a circular of November 1, 1801, addressed to the Daughters of Charity, gave the following eulogy of Father Philippe. "What I cannot do for you myself, I can effect through a substitute. Hence I have chosen one for this purpose, Father Philippe, whom I am sure you would have chosen yourselves, had you the selection. A truly apostolic
man, who has suffered many hardships and incurred a multitude of risks that he might guide you in the spirit of your state; a man whom Divine Providence has evidently cherished with especial care, that you might constantly have in him a sure guide, a leader, and a Director worthy of all your confidence." In truth his prudence and the lofty esteem inspired by his eminent virtues in all who approached him, contributed powerfully to restore in the Community a partial observance of its former practices, and to revive in it the spirit of its Holy Founder.

His perseverance in sustaining the rights and authority of the Vicar-General over the Daughters of Charity drew on him an order to leave their house, and as we have seen to retire to Nîmes.

While Father Hanon was still residing at Fenestrelles, Father John Philippe, Director of the Daughters of Charity, died July 26, 1811. He had been obliged to leave Paris because he refused consent to the changes proposed in the government of this Community. Retiring to Nîmes he lodged at the inn styled the Louvre. Here he was attacked by sickness and taken to a hospital in charge of the Ladies of St. Joseph. His confessor, an excellent ecclesiastic, gave him every assistance that lay in his power; the dying man requested him to convey all his effects and the money he had left to Father Hanon, Vicar-General of the Congregation of the Mission. This ecclesiastic justified the confidence of the venerable deceased, and having paid two hundred seventy-five francs to the Superioress for the expenses of Father Philippe's sickness and funeral, he went to Fenestrelles where he gave to Father Hanon the objects left by his confrère. The loss of this friend was a sensible one to Father Hanon.

The memory of the devotion and the virtues of Father Philippe is well worthy of preservation.
Supplement to the Annals of the Mission  
(N° 288) — 1908 — N° 1

A MARTYR OF THE REVOLUTION AT VANNES
PIERRE-RENAULT ROGUE
PRIEST OF THE MISSION OF SAINT VINCENT DE PAUL (1758-1796)
BY LEON BRÉTAUDEAU
Priest of the same Congregation

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Price: $0.60

This work presents us with a letter from Mgr. Gouraud, Bishop of Vannes, and another from Our Most Honored Father, Anthony Fiat.

LETTER FROM MGR. GOURAUD
BISHOP OF VANNES

BISHOP'S PALACE
VANNES

Vannes, December 23, 1907.

My Reverend Father,

I thank and congratulate you on the occasion of the biography you have written. The great Family of Saint Vincent de Paul, of which you are a member, will feel grateful to you for thus reviving in these pages the virtues of one of its most illustrious Sons, Pierre René Rogue.

It is the fortune and glory of religious families to possess, for their perpetuation, descendants who recall, by reproducing the lessons and examples of their Holy Founders: they are the witnesses of those who have preceded them, and they act as guides to those who shall succeed.
them. Pierre Rogue is a proof that the illustrious Family of the Mission had remained faithful, a hundred years after its foundation, to its spirit of piety and devotion.

There was wanting to the heroism of the virtue of Saint Vincent de Paul only the opportunity of martyrdom. His love for God and for souls shows that he was as capable as he was worthy of it. God contented Himself with accepting from him this daily immolation which supplied for the shedding of blood. God only asked of Saint Vincent de Paul, as of almost all founders of religious Institutes, that he leave to his followers the glory and the virtues that make martyrs.

This bequest of Saint Vincent de Paul made the Clets, the Perboyres, and all your holy Missionaries. It was he who made of Pierre Rogue that martyr of the Revolution, as you call him, and it shall not be the least glory of your spiritual family.

The French Revolution multiplied crimes, and on this account its recollection still provokes so much horror.

But even by its excesses, it caused so many virtues to shine, it consecrated so many heroic types, and crowned so many holy institutions, that we feel less offense at it, seemingly, when we cease to consider its executioners, to regard only the beauty and grandeur of its victims. We may be allowed to hope that the more this lugubrious history is studied, the more will the holiness of some prevail in the mind of the student over the cruelty of the others. We may be allowed to think that one day, thanks to the splendor which the Church has already begun to cast over them, the history of the Revolution will be, more than all, the story of the sanctity of France, in the same way that the history of the persecutions of the first centuries is for us much more the history of the martyrs, than that of the persecutors.

It is not forbidden to think and to say that this glorification enters into the plan of Divine Providence. God
did not will that the memory of the abuses which had found entrance, should be the only remnants of the Christian institutions of the former France. He willed, above all, to perpetuate the memory of the eminent sanctity still existing there, and this is why he gave to it such champions as those priests and virgins who shed their blood so generously on the scaffolds of the Revolution. Pierre Rogue was, together with the Daughters of Charity of Arras, one of these champions whom God raised up; for, if any religious family merited the remembrance of posterity, for the fidelity with which it observed its primitive spirit, that was surely the Family of Saint Vincent de Paul.

With this thought in mind, my Reverend Father, I cherish the same hope with you that we may some day see the Church proclaim the martyrdom of Pierre Rogue, and thus make his glory the reward and crown of the virtues of your Institute.

In this glorification, the diocese of Vannes will have its part.

Pierre Rogue is the witness of the spirit of faith, which animated the majority of Breton families, at the period of the Revolution. When we recollect that he was one of the Directors of the Seminary of Vannes, we can more readily understand the reason why the clergy of Morbihan, as a body, remained so faithful to its obligations and its mission. He was one of the members of this clergy, and presented it a model and guide even to the scaffold. He was destined by God to continue to make Brittany, the Land of Martyrs.

What a joy and encouragement it would be for all Brittany, if the Church should one day reward it for its fidelity, by placing on the altar this priest, who belongs to our diocese by his birth, by his priestly career, and by his death!

We ask this favor of God with earnest prayers.
Your book will have this primary effect, to inspire other souls to pray with us, and aid us in every way. On reading these pages, which your learning has fashioned so exact, and your filial piety rendered so suggestive, memories will awaken among the older folk, and they will repeat to us those details, which their parents could not have failed to relate to them, regarding this priest, whose death created so profound an impression at Vannes. Confidence will be developed in all hearts, and will force the martyr to take an active interest in his own glorification.

Cherishing this hope, I bless your work, my Reverend Father, and request you to accept, together with the expression of my gratitude, the assurance of my sentiments of respect and devotion in our Lord.

† Alcime, Bishop of Vannes.

LETTER FROM FATHER FIAT

SUPERIOR GENERAL OF THE PRIESTS OF THE MISSION AND THE DAUGHTERS OF CHARITY.

CONGREGATION OF THE MISSION called Lazarists, FOUNDED BY SAINT VINCENT DE PAUL

MOTHER HOUSE 95, Rue de Sèvres

Paris, November 23, 1907.

My Very Dear Confrère,

The grace of our Lord be ever with us!

You correspond with the desires of many souls, in publishing your work, “A Martyr of the Revolution.”

Father Pierre René Rogue was deserving of being well known. What we had read of his Christian and priestly virtues, of his heroism in prisons and in face of the guil-
lotine, of the veneration surrounding his memory and his tomb, in the place of his birth, caused us to hope that a pious and skilful hand might express in relief the gifts of God to this generous soul, and recall to us one of the purest glories of the Family of Saint Vincent de Paul.

It was reserved for you, my very dear Confrère, to accomplish this good work. It has cost you much research, but your work, with its rich documentary store, will prove a great subject of edification to us, and to the Christian public.

A beautiful figure is that of your hero. It is as sympathetic as that of the Blessed Perboyre, with whom it is easy to trace more than one line of resemblance. May God vouchsafe to associate our martyr of Vannes to the honors already decreed by the Church to the martyr of China!

May our religious Family also soon enjoy the crown that would belong to it, composed as it is of numerous Missionaries and Daughters of Charity who, in many parts of France and in different ways, but for the same sake of religion, and during the same period, made a generous sacrifice of their lives!

What an illustrious martyrology would be that, which should contain, on the one hand, the Sisters of Arras, of Angers, and of Dax, guillotined, or shot to death for the Faith; and on the other, Missionaries like Rogue, Francis, Borie, Bergon, Martelet, and so many others, whose names are written in the Book of Life!

I tender my wishes, very dear Confrère, that your Life of Pierre-René Rogue may continue to maintain among us and among the clergy, an enthusiasm to discover those precious pearls, with which persecution planted the soil of our country. They attest all the manly virtue that Catholic France revealed in her bosom, at the close of the eighteenth century.
It is permissible and consoling to think that when the Church shall have drawn from oblivion, where they have too long remained, and shall have placed on the altars these witnesses to Christ, whose number is legion, their powerful mediation and their example may become for France the source of a revival in religion and society.

I bestow my blessing with all my heart upon you and upon your work, and remain in the love of our Lord, and His Immaculate Mother,

My Very Dear Confrère,
Your most devoted servant,
A. Fiat,
Superior General.

The Priests of the Mission and Daughters of Charity can procure this work at 95, Rue de Sèvres, or 140, Rue du Bac, net price $0.40.
BOOK REVIEWS

301. Historia de San Vincente de Paul escrita en francés por Mgr Bougaud, traducida al español con notas y una introducción sobre los historiadores de san Vicente de Paul, por P. Nieto, C. M. Madrid, 1907. 2 vols. in-8 of cx i-304 and 432 pp.

The History of Saint Vincent de Paul, written by Mgr. Bougaud with great literary excellence has been well received by people of the world. Father Nieto has chosen it for translation and presentation to the Spanish public.

An introduction to the work enumerates the chief biographers of St. Vincent de Paul. It is not a definitive treatise, but interesting and important so far as it goes. The author has borrowed in his list of lives, and in his study of the works of St. Vincent, the lists, first published among the Book Reviews, in the French edition of the Annals of the Mission and later on, the Catalogue of Books in use for the Congregation of the Mission. It might be well to insert in the next edition of Father Nieto's estimable work, a revision of foreign proper names.

The author is sometimes a little too summary in his judgments. He closes his remarks on King Louis XIII. of France, with these words: "There was nothing good or holy about him, excepting his death." Personal military capacity was not wanting to Louis XIII.; he displayed it when he commanded at the battle of Mantua capturing the pass of Susa (March 16, 1629); neither were the events of his reign insignificant. Thanks, especially, to his prime minister, Richelieu, whom despite a constant series of conspiracies to disgrace him, he maintained in power, the statesmanship of his reign was a success. He cemented the union of Bearn with France. From a religious standpoint, the political supremacy of the Church was established by the capture of La Rochelle, held by the Protestants with English assistance; and by the taking of the strongholds in the South of France, Protestantism as a political party was annihilated in France. This result was an appreciable one to the faithful who will certainly be surprised at the brief statement of the author, (p. 40:) "Lo único bueno que tuvo Luis XIII. fue la muerte." The writer, Cesare Cantu, whom Father Nieto trusts perhaps to excess, is not always as reliable as he believes. We hardly think that a Spanish priest such as Father Nieto is, shares all the opinions of the celebrated senator of the new kingdom of Italy. This matter is only one of secondary import, or rather it is foreign
to the biographical story in hand. The author will be more certain of fully satisfying his readers in a later edition by a closer confinement to his subject.

This beautiful History of Saint Vincent de Paul in the Spanish tongue may be had at the house of the Priests of the Mission in Madrid, 41 calle Garcia Paredes, and at the house of the Sisters of Charity, 3, calle Jesus. Price: Spanish pasteboard, about $2.20; in cloth about $2.00; unbound, or paper, $1.20.

302. Une Intrépide Fille de Saint-Vincent-de-Paul, soeur Marguerite Rutan, Fille de la Charité, première supérieure de l'Hôpital de Dax, guillotinée le 9 avril 1794; by Stephanie Serpette. F. Paillart, Abbeville (Somme). Illustrated Pamphlet, 2 cents.

We can not make a better recommendation or announcement of this pleasing and pathetic narration than by giving the most complimentary letter addressed to the author by Mgr. Touzet, Bishop of Aire.

"My Very Dear Superior,

"Having bestowed on your book the permission to publish, of which it was easily judged worthy, I hasten to extend to you my congratulations on your praiseworthy design of composing it. Much pleasure will be found in its perusal and it will effect great good.

"Although a century has elapsed since the demise of Marguerite Rutan, nevertheless the memory of her virtues and heroic end, is still alive in our dear province of Landes.

"The people have maintained the same opinion in her regard and they look upon this victim of the Revolution as a chosen soul, a saint. They are now awaiting with pious impatience the completion of the canonical inquisition to which we are proceeding with the approbation of the Sovereign Pontiff. All hope that our researches will end in a procedure for beatification, and that Holy Church will some day give us for a heavenly protectress one who was so devoted to the service of the poor at Dax.

"Your pious and interesting sketch will strengthen this hope among its readers. And I feel assured that it will evoke everywhere, but more especially in the dear spiritual Family of St. Vincent de Paul, fervent prayers which will obtain this signal favor from God.

"Accept my dear Superior, the assurance of my most respectful and affectionate sentiments.

"FRANCIS,

"Bishop of Aire and Dax."

This brochure is a separate issue of an article published in the last volume of the *Société de l'histoire de Paris et de l'Île-de-France*. This society has for its special aim to publish erudite researches on the details of history, which form a desirable supplement to more general studies. The minute details of research in this article, confirmed by many references are set perfectly in their right place in this very laudable completement. Any writer, hereafter, of the history of Father John Le Vacher, Lazarist Missionary and consul in the Barbary States, will have in this work a source of most precise and trustworthy information relative to the native land and family of this brave priest, who is an honor to the Church and to his country.


In the introduction to this valuable pamphlet, Father P. Boyle has given a most useful recommendation which we reproduce.

"Our Holy Father, Pius X., published an encyclical letter on the occasion of the thirteenth centenary of St. Gregory the Great (March 12, 1904). He insists on the lessons to be derived from the life and writings of this great Pope. The attention of the clergy is drawn in an especial manner to the *Regula Pastoralis* of St. Gregory and to his Tenth Homily on the Gospels. The Holy Father uses the following terms regarding this latter production.

"We seem to see again present the form of Gregory at the Council of Lateran, his Bishops from the four quarters of the globe, and the Roman clergy about him. How practically he exhorts them to fulfill the duties of priests! What an ardent zeal he manifests! What a thunderbolt he is for the wrongdoer! His words are so many chastisements to the lukewarm.

"They are like flames of divine love, warming even the most fervent with their gentle glow.

"Read for yourselves, my Venerable Brethren, this admirable homily of the holy Pontiff; give it to your clergy to read; let them take it for the subject of their meditations, especially during the annual retreat.

"These words of Pius X. are sufficient praise to cause us to undertake the translation of St. Gregory's admirable homily into a more accessible form for English-speaking ecclesiastics. The translator has followed the Latin text of the Migne collection.

This book presents in Italian the equivalent of the French works entitled, Retraites Ecclésiastiques. Father Landi's volume contains twelve subjects for the retreat, as follows: Introduction, the End of Man, Mortal Sin in the Priest, Tepidity, the Tepid Priest at the Hour of Death; the Particular Judgment; Hell; Heaven; the Imitation of Jesus Christ; Devotion to the Blessed Virgin; Conclusion of the Retreat.

These subjects are the most general, as we see, particularly those on the Four Last Things, which the speaker must develop for his priestly audience. In this he is correct. The subjects given form the essential basis of the retreat, and no one of them should ever be omitted.

Other and more special subjects are included, however, in priests' retreat-manuals of other countries; for instance, the Relations of the Priest with People of the World, the Preaching Office, the Ministry of the Confessional, Priestly Zeal, etc. It is clear to every one that instructions on this class of subjects, and the advice or encouragement of the preacher to the priests of his audience are a very important or rather a necessary part of the ecclesiastics' retreat.

306. The publishing establishment of the Lazarists at Ourmiah, Persia, is constantly active, diffusing a knowledge of the Catholic Faith. We received the following works in May 1907, from Father Châtelet, a Lazarist Missionary.

1. Missale Chaldaicum. A small folio volume of 245 pages, published at Ourmiah, 1906. A republication, as stated in the heading, of the edition of 1767, now long since exhausted: Facta diligenti collatione, concordat cum Missali impresso Romae, anno 1767; Thomas Audo archiepiscopus Ourmiensis Chaldaeorum. Besides this is the permission to publish, of the Apostolic Delegate, Mgr. Lesné.

The following lines of the preface reveal the importance of this republication: "We have published this missal, because it was necessary for the fitting celebration of the Holy Mysteries in our parishes.

"The missals we have used previous to this do not contain the epistles and gospels proper to the Sundays and feast-days of the year, nor the other parts of the Mass. These missals contain nothing but the Ordinary of the Mass. The epistles and gospels are in two separate volumes. They are in manuscript and are very rare. Other parts of the Mass, like the introit, the versicle before the epistle, the gradual, the offertory, and the communion are to be found after the office of the day in the Proper of the Season or of the Saints.

"We have placed all these parts in our missal. There are no references or indications excepting the psalms and the lessons from the Old Testament. As these are not of obligation, we give references to the book in which they are found, indicating the chapters, and the verses at the beginning and end of each lesson.
"We urge priests not to omit those parts of the Mass which were lacking in the missal they were formerly using. The new missal is not a novelty, there is nothing new in it; everything contained in it belongs to the old liturgy. Let them try now to abandon the old custom of retrenching parts of the liturgy of the Mass. It has been done previously through necessity, but now this necessity no longer exists."

2. The Voice of Truth, a monthly periodical publication of the Lazarists of Ourmiah is printed in modern Chaldean characters. We have received the three volumes from 1904 to 1906, excellently bound at the same establishment for publishing, at Ourmiah. This periodical, as we have previously stated (Annals 1902, Eng. Ed. p. 485,) has met with great success, which it still maintains. It is eagerly read and sought after, even by the Protestants. The current news of the day, which is impatiently awaited and read with lively interest is placed alongside the religious articles, which are always treated dispassionately and with courtesy to every one.

3. A third and recent publication is deserving of final mention. It is printed likewise in the Chaldean tongue, and entitled, Select Readings by Mgr. Audo, the Chaldean Catholic Archbishop of Ourmiah. (Lazarist Printing Establishment, Ourmiah, Persia, 1906. Octavo, 227 pp). The author says in his preface: "Following the program we had conceived, we publish this book of select reading matter, for the use of our school children after finishing the study of our grammar. We have arranged the subjects, so that the child, besides having the benefit of the reading exercises, may also learn the principles of education, and correct ideas of morality. In other words, we have collected in this work subjects that are easy, agreeable, and suited to the young mind, implanting in it a knowledge of duties towards God, parents, instructors, one's fellowman, and one's self. There are lessons on the virtues to love and practise, and the vices to hate and avoid. These things must be the chief concern of all of us, for God who is the author of morality, commands us to understand and practise it, according to the words of the Gospel: "Where thy treasure is, there also thy heart shall be."

"Each reading is followed by a commentary, a consideration, and an exercise for speaking. These will contribute to keep the matter of the reading in the mind and the heart of the child.

"We have judged it fitting to group together some lessons on the history of the Syro-Chaldaic nation before the time of our Lord, and at the beginning of the Christian era, so that the child may have an idea of its country's past. We intend, if God bestows life, and strength, and time, to compile later a national history.

"Our work can be put into the hands of children of any religious faith, as it treats religious matters only in general, and not in detail. May the professors who explain its text, succeed in teaching their pupils its spirit; that is, teach it in such a way that the truths, which enter into the mind as precepts, may also penetrate the heart as sentiments!" It will be noted
that the author's text is arranged in a way to be fit for children of any religious communion. He is of the opinion that we should build bridges and not dig trenches between ourselves and our separated brethren, following in this the repeated recommendations of the great Pope Leo XIII., in his encyclicals on the churches of the Orient.

The prefaces we have cited are written in French. This was a source of delight to us. It is certainly desirable that books, now republished in the Oriental tongues, should have an introduction in one of the Western languages, either a living language or Latin, summarizing the object and purpose of the work. The title and place of publication should also be given in one of these languages.

307. The Regulae seu Constitutiones Communes Congregationis Missio­nis have been repeatedly published at Paris. The following information re­lative to these different editions has been furnished us.

All the editions are in the vigesimo-quarto form.

FIRST EDITION

The first edition has no date. The rules were probably published first in 1658. They were distributed on May 17, 1658. The first edition has 118 pages, 22 lines to each page. The following errors or peculiarities may be noted.

P. 4, l. 3 of the Introduction, the syllable tio in continuationem;

P. 9, l. 1: aequaliter vel grata vel non grata instead of quae nec sunt grata nec ingrata;

P. 51, l. 4: alias similes for alia similia;

P. 53, l. 9: constet for constat;

P. 70, l. 5: Deo Trino et uno for Deo uni et Trino;

P. 106, l. 4: illud for illam.

SECOND EDITION.

A second edition appeared, printed with the same type as the first; there are 23 lines to a page, and 114 pages. Father Almeras had a frontispiece and a portrait of ‘‘Father Vincent de Paul, Founder and first Superior General of the Congregation of the Mission’’ engraved by Bonnart. Added to these, after the Introduction, was an engraving of Cochin, representing our Lord sending his Apostles to preach the Gospel.

It contains a portrait of St. Vincent, which is almost a reproduction of the former; at the bottom we read, Bonnart, rue Saint-Jacques, au Coq.

THIRD EDITION

The third edition has no date. It has a new frontispiece like that of the second edition with the date 1658; but the engraving is not so good, and a new portrait of St. Vincent—Sanctus Vincentius a Paulo—is added by Scotin.

In this edition the long syllables are accented; it has 114 pages and 23 lines to each page. It seems that it must have been issued shortly after
the canonization of St. Vincent. An edition was published by Leclerc in 1855, while Father Etienne was Superior General.

New editions were issued by Dumoulin.

A splendid octavo edition was published at Lisbon in 1743, and an octavo edition with the same type, preceded by a Life of St. Vincent in Latin and the bull of Urban VIII., three briefs of Alexander VII., and the brief of Benedict XIII.

308. *Additions et Modifications au Martyrologe romain depuis l'année 1898.*

*Additions et Modifications au Supplément pour le clergé de Rome (adapté au calendrier de la Congrégation de la Mission)* 423-436.

For the benefit of religious communities of women, like the Daughters of Charity, where the Martyrology is read in the common tongue, it was desirable that the existing edition should be completed or modified by a supplement according to the recent decisions of the Congregation of Rites. This supplement has been carefully edited. It is printed in twelve octavo pages, the same size as the *Martyrologe en français* published by the firm of Poussielgue. It can be procured from this publisher, at 15, Rue Cassette, Paris; also at the Mother-House of the Daughters of Charity, 140, Rue du Bac, Paris.


These four volumes are of a nature to popularize the devotions contained in them. The author is Father Francis Vilanova, Priest of the Mission, of the House of Barcelona.

We have mentioned before the death of Father Grimm, a Lazarist Missionary, Professor of Theology at the Seminary of Quito. On that occasion, the diocesan clergy manifested in a body the lofty and truly exceptional esteem which it held for this learned and pious professor.

When the first part of this Pastoral Theology, written in Spanish, which is the national speech of Ecuador, was published in 1904, the vicar-capitular praised the work, calling it "an important book, complete in its kind, perfectly adapted, especially to Spanish America." The first part discusses the person of the Pastor; the second, the Office of the Pastor.

This second part has for its object: a) pastoral liturgy, b) pastoral direction as regards the pastor concerning: 1. the instruction, 2. the government of his people. The plan followed is excellent, and its realization, according to the approbation in the introduction, indicates a great force of doctrine and experience in the author.

311. *Missae propriae Congregationis Missionis S. Vincentii a Paulo*.

Under this title, the Pustet Firm publishes, at Regensburg in large quarto or small folio size, the *Propre de la Congrégation de la Mission*, for missals.

In a brochure of twelve pages of perfect typography, and suited for all missals of ordinary size, all the Masses proper to our Congregation, and said in our chapels or those of the Daughters of Charity have been gathered together. They are printed in full. The ordinary commemorations of the time are given; the Mass in full of the Patronage of St. Vincent, on the twentieth of December, with the commemoration of the Vigil of St. Thomas; and the Mass in full of Blessed John Gabriel Perboyre, with the commemoration of the octave of All Saints.

We have deemed it useful to insert notice of this publication, which will dispense with the troublesome, and often futile search for references at the moment of beginning Mass.

312. From time to time, we collect together from books and newspapers, items of interest to the two religious Families of St. Vincent, for our Book Reviews. Sometimes it happens to be an interesting remembrance which might otherwise escape recollection; sometimes it is a piece of accurate information, which we are very well pleased to communicate to our readers. Sometimes a false report becomes current, which it behooves us to correct, and otherwise prevent its passing into history.

The following article is taken from *la Croix*. We read on the reverse of the clipping in hand the date of, "Paris November 28, 1907;" the paper itself then must have borne the following date of the twenty-ninth.
We have received the following report:

Foreign governments have not only obeyed the laws of hospitality in opening so wide their doors to the religious congregations expelled from France by confiscatory legislation; but some go further and invite them to enter their country.

In a few days more, an American packet-boat, hired for the purpose, will unload its cargo of India-rubber, to pay the passage of a thousand sisters, whom our Catholic missions in the two Americas have solicited from the Superior General of the Daughters of Charity, by an agreement with their governments.

Is not this invitation of one of the most practical people to one of the most powerful elements of the prosperity of a country,—to these peerless benefactresses of humanity—on the morrow of their banishment from home, and the seizure of their Mother-House, a most illustrious condemnation of the most infamous of crimes, etc.' A half column of commentary follows.

Signed, "stonis."

Observation. The Catholic Church is certainly traversing a grave catastrophe in France; if asked, however, as to the truth of this statement, we must affirm that it is entirely untrue.

We publish this correction, because the report as given might be surprising or shocking to some of our readers. A Superior of a hospital, for instance, or an administrator, who had sought in vain for an additional sister or two for the growing needs of his or her establishment, would be surprised at least, to learn that so many sisters were available. We desire them to know that the authorities are doing all in their power to meet every need. The statement that a thousand sisters are on hand for undertaking new establishments in far-off lands,—it is a fiction like all the other details of this report: the petition of Presidents of American Republics, the cargo of rubber, and the rest. Some one might inquire: How happens it that this and other similar items are published, and why?
—We cannot answer this query.

We may only add a reflection of another sort. What critical discernment will the historian need, fifty years hence, in his use of documents, in order to make the correct affirmation in his statements, and distinguish the true from that which is presented under a false light, or is a pure figment like this.


This beautiful volume relates, the life of a truly apostolic man; its author is Father Dautzenberg. It is printed with great care and enriched with a portrait of Mgr. Schumacher, Bishop of the diocese of Portoviejo in Ecuador, who died July 15, 1902.
Peter Schumacher was born at Kerpen in 1839, in the diocese of Cologne, and entered the Congregation of the Mission at Paris in 1857. After finishing his studies and being ordained priest in 1862, he was sent to Chili, to the house of La Serena, which was closed in 1866. He went from there to the house at Santiago. Obliged to return to Europe for reasons of health, he was stationed as professor at the Seminary at Montpellier from 1869 to 1872, and sent in the latter year to Quito. Ecuador was to be his real field of action. At the request of the Archbishop, and with the consent of the illustrious President, Garcia Moreno, he was given the direction of the Seminary of Quito in company with his Lazarist confrère, Father Gaudefroy; the Seminary was installed in the former convent of the Franciscans. The location assigned to the seminary was damp and confined. Owing to the zeal and devotion of Father Schumacher, the new seminaries, advanced and preparatory, have been established at Quito. Hardly had these been completed when, the storm burst forth with the assassination of President Garcia Moreno. The revolution began in the streets of Quito, and during the contest in which three hundred people lost their lives, Father Schumacher was present and attended the wounded.

His qualities of mind and of organization had become known and he was chosen Bishop of Portoviejo (Ecuador) in March 1885. The story of his labors and trials in this diocese is full of interest and also of instruction. The pious prelate was sent into exile, and died at Samaniego.

Mgr. Schumacher published a work that was very highly esteemed, entitled: *La sociedad civil cristiana según la doctrina de Iglesia Romana* (Herder, Friburg in Brisgau). At the same book-establishment, appeared in 1906 a life of the prelate by A. de Avinonel, *Biografía del obispo Schumacher*, 217 pages with illustrations. Father Dautzenberg’s book is a much more exhaustive study; it is a monument that is worthy of the grand character of Mgr. Schumacher.


Explanation and adaptations, to children’s intelligence, of the various petitions of the *Our Father*, are given; these are illustrated and exemplified by incidents in the daily life of a group of children, as well as by others taken from history, the Lives of the Saints, or Holy Scripture, and is well written.

APPARITION OF THE MIRACULOUS MEDAL
TO SISTER CATHERINE LABOURE
IN THE CHAPEL OF THE SISTERS OF CHARITY, RUE DU BAC, PARIS
(1830)
DECREE

LEGAL PROCESS OF THE DIOCESE OF PARIS

RELATIVE

TO THE

BEATIFICATION AND CANONIZATION

OF THE VENERABLE SERVANT OF GOD

SISTER CATHERINE LABOURÉ

OF THE COMPANY OF THE DAUGHTERS OF CHARITY

(Translation)

The town of Fain-les-Moutiers, diocese of Dijon, France, saw the birth of this Servant of God, May 2, 1806. Her parents were Peter Labouré and Magdalen Goutard, who enjoyed the highest esteem of their neighbors for their Christian piety and probity. The child received in Baptism the name of Zoé, the day after her birth.

While still in her early childhood, and while the dawning light of reason was fostering the budding germ of virtue in her soul, and she was becoming the joy and consolation of all her family, she lost her mother by a severe malady. Her father, absorbed in his affairs, confided Zoé and her younger sister to the almost motherly attention of an excellent aunt, for their education, in the neighboring town of Saint Remi. Hardly two years later, he recalled his daughters to their home, moved by paternal love and solicitude for his own and his family's comfort. Zoé received charge of the housekeeping; her father showed a marked preference for her and his expectation was amply justified.

The young girl paid constant attention to the management of the household, while she kept her whole soul raised to
the things of heaven. She approached the Holy Table when
twelve years of age, and thenceforth made new progress in
virtue. She constantly joined piety to Christian mortifica­
tion. Gentle and loving in her demeanor to her sister, she
was a model to her companions of the same age.

When nearing womanhood, she began to consider the
choice of a state of life. She was admonished in a dream,
according to a report, by a priest whom she afterwards rec­
ognized from a portrait as St. Vincent de Paul; she formed
the hope, and later on took the resolve to enter among the
Daughters of Charity, instituted by St. Vincent, in order
to bestow her care and assistance on the poor, the sick,
and the aged. Her father opposed her pious design, the
more so because he had already an older daughter in the
same Company. Hence he did not grant her permission
to enter; as she was the most cherished object of his affec­
tion, she would have proved a great loss to the family.
He sought to distract her intention by sending her to Paris
to visit the family of one of his sons who resided there.
Her stay in Paris only contributed in the designs of Divine
Providence to the welfare of the young girl. Her sister­
in-law indeed inspired the fervent Zoé with strength and
courage, and at her instance, her father’s permission to
embrace her vocation was obtained. On April 21, 1830,
at Châtillon-sur-Seine, Zoé was received a postulant into
the Company of the Daughters of Charity.

She was soon sent to Paris to the Mother-House, and
there passed her period or time of probation in the Semi­
inary, in a manner worthy of commendation, taking the
name of Catherine.

It is related that about the same time, the Blessed and
Immaculate Virgin Mary favored her with many graces and
visions which belong in the history of the Miraculous Medal
of Mary, now spread throughout the whole universe, and
enriched with indulgences and privileges. The silence which
the Servant of God imposed upon herself of her own accord in this matter manifests, in a particular manner, both her virtue and her profound humility.

At the close of her novitiate, Sister Catherine was employed in various situations in the Company and in the house, duties which she is reported to have filled with wisdom and solicitude. She dispensed all the treasures of her charity on the poor, the sick, and the infirm. While devoting herself with zealous care to the service and succoring of souls and bodies, she led a holy life, entirely interior and hidden in God, the Witness, Judge, and Rewarder of good deeds.

Towards the close of the year 1876, worn and shattered in strength by labors and infirmity, guided, as it were, by a supernatural light, the Servant of God announced, so it is said, that her end was near. The last day of December of the same year, strengthened by spiritual succor, and leaving behind her examples of all the Christian virtues to the Sisters of St. Vincent de Paul who had enjoyed her companionship for forty-six years, Catherine, at the age of seventy, fell piously asleep in the Lord, her hands full of merits.

Her reputation for sanctity, obtained during her life, was increased with a new splendor after her death, by the immense gathering of priests and faithful at her funeral services and at her tomb; its light has gained in brilliancy from day to day until the present time.

For this reason a process of the Ordinary with regard to this reputation having been formulated, and carried to Rome to be placed before the Sacred Congregation of Rites, and the apostolic dispensation having been granted regarding the ten years' interval, and the intervention and will of the Consultors; as everything was ready for soliciting the Introduction of the Cause: at the instances of
Mgr. Raphael Virili, titular bishop of Troas and Postulator of this Cause; at the prayer of some very powerful heads of state or at that of their families; after having taken cognizance of the letters of petition of several most eminent Cardinals of the Holy Roman Church, of a number of Most Reverend Prelates, as well as of Chapters of cathedral churches, and Generals of religious orders, of other personages invested with high dignities in the Church, or in civil society, of the Superior General of the Congregation of St. Vincent de Paul, in Paris, and at the same time of many Superi­resses of nuns and sisters, in particular of the Superioress General of the Daughters of Charity; the Most Eminent and Most Reverend Cardinal Mgr. Dominic Ferrata, the Solicitor of the Cause, proposed the discussion of the following question in the ordinary Assembly of the Sacred Congregation of Rites, assembled at the Vatican, on the aforementioned date: “Is there reason to appoint a commission for the Introduction of the Cause, in casu, and for the purpose in question?”

To which the Most Eminent and Most Reverend Fathers, placed in guard over the Sacred Rites, after receiving the report of the Most Eminent Solicitor, after having heard with living voice, and in writing the Reverend Father Alexander Verde, Promoter of the Holy Faith, all things being well weighed, and maturely pondered, decided on the response: Affirmatively, that is: the Commission is to be nominated, according to the pleasure of the Holy Father. (December 10, 1907.)

Report of this having been made to our Most Holy Father, Pope Pius X., by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, His Holiness, ratifying the proposal of this same Congregation, deigned to authorize under his hand the Commission for the Introduction of the Cause of the Venerable Servant of God,
Sister Catherine Labouré, of the Company of the Daughters of Charity; on the eleventh of the same month 1907.

Seraphinus, Card. CRETONI,
Prefect of the S. C. of Rites.

Diomede PANICI,
Archbishop of Laodicea,
Secretary of the S. C. of Rites.

By virtue of this decree the cause of beatification is introduced, and consequently Sister Catherine Labouré has a right to the title of "Venerable".

DECRETUM.— PARISIEN. BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVAE
DEI SOR. CATHARINAE LABOURE E SOCIATATE PUELLARUM CHARITATIS.

in bonum puellae convertit. Namque ab uxorre fratris sui Zoes animum vigoremque accepit, atque, ea deprecante, ab ipso genitore vocationis implenda licentiam obtinuit. Itaque anno 1830, die 21 Aprilis, in oppido Châtillon-sur-Seine inter postulantes Instituti Puellarum Charitatis cooptata est. Mox in matricem domum Parisiensem translatata, Seminarii seu probationis tempus laudabiliiter exigit, assumpto nomine Catharina. Eodem tempore a Benignissima Maria Virgine Immaculata pluribus gratiosis et manifestationibus donata puissa sae pehiyver, quae cum historia sacri numismatis marialis, per totum orbem diffusi, celebrati atque indulgentiis privilegiisque ditati, consociatur. Sed ipsum silentium quod sponte servavit Dei Ancilla super his, ejus virtute, atque humilitatem summopere commendavit. Probatione peracta, variis Instituti ac domus officis addicita fuit, in quibus Catharina recte ordinateque se gessisse narratur. Erga pauperes, senes agrotosque totam suam effudit eharitatem. Dumque corporibus animisque curandis ac sublevandis sedulo incumberet, vitam sancte agebat iuteriorem atque absconditam in Deo, qui testis, judex et remunerator est operum. Tandem Dei Famula anno 1876 in finem vergente, laboribus morbosque debilitata et tracta, proximum e vita discessum, superno fere lumine illustrata, praedixisse fertur. Postremo autem die mensis decembris et anni praedicti, spiritualius munita subsidiis, sororibus Vincentianiis que Catharina sex et quadraginta annos sociam habuerant, christianarum virtutum exempla relinquens, meritis plena et septuagenaria pie obdormivit in Domino. Fama sanctitatis quam sibi in vita acquisierat, post obitum per frequenter cleri populeque devoti concursum ad funus et ad sepulchrum clarior evasit, atque in dies usque in praesens mirifice refuisse. Hinc Ordinario Processu super ejusmodi forma confecto et Roman ad Sacram Ritum Congregationem perlato, indulta Apostolica dispensatione a lapsu decennii et ab interventu ac voto Consultorum, quam omnia in promptu essent ut de Causa introducenda quaestio fieri posset; instanti Rño Dño Raphaele M. Virili, Episcopo tit. Troadensi et hujus Causae Postulator, rogantibus aliquot supremis Reipublicae moderatoribus et aliorumque virorum ecclesiastic vel civili dignitate praestantim, atque Praesidis generalis Societatis Parisiensis S. Vincentii de Paulis, una cum plerisque praesidibus monialium ac sororum, praeeunte moderatrice generali Puellarum Charitatis, Emus et Rmus Dnus Cardinalis Dominicus Ferrata, ejsdem Causae Ponens seu Relator, in Ordinario Sacrorum Ritum Congregatione Coetu subsignata die ad Vaticanum coacto, sequens dubium discutiendum proposuit: "An sit signanda Commissio Introductionis Causae in causo, et ad effectum de quo agitur?". Et Eómi ac Rmi Patres Sacris tenuis Ritibus praepositi, post relationem ipsius Eómi Ponentis, audito etiam voce et scripto R. P. D. Alexandro Verde Sanctae Fidei Promotore, omnibusque accurate perfersis, rescribendum censuerunt: "Affirmative seu sig-
TRAVERSING THE STORMS

Amid the storms that now assail the Church, it may be of benefit to recall other preceding ones.—Some years ago, taking advantage of an occasion that presented itself, the writer visited the ruins of Carthage, the ancient rival of Rome, and saluted the spot where St. Louis died at Tunis during the Crusades; he then embarked from the African coast to return to France.

On boarding the packet, a fine vessel, he conversed a moment with the captain. The weather was doubtless not the most propitious, and the conversation ended with these words: “Let us hope, however, that Providence will spare us from storm.” To which the commandant replied: “If bad weather happens, you will pray to the Virgin”—these are his very words—“that is your part. The captain himself knows that his is to have his eyes open, and then,” he added, “you will remember that the boat is staunch, and has passed through other storms.” This was true.

It was evening. The boat soon let slip its moorings. It started under the impulse of its engines, slow at first, and made gentle progress. In proportion as it receded from the quay and from the other boats among which it seemed like a giant, as points of comparison diminished, it appeared to grow smaller. Dark night now settled over
the sea: there was no longer any thing to guide us but the lights that burned in the beacon-towers on the pier. After enjoying some moments of this spectacle, we descended to the cabin to take our night's repose. There, in the course of our apprehensions of ill weather we began to reflect, according to the captain's advice, that the ship was good and had weathered many a storm. This thought restored our tranquility; thus we fell asleep, partly reassured. The passage was fair.

This memory has returned to our thoughts from time to time since we have fallen on another tempest: the one which has been agitating the church of France for some years past. We have more than once spurred our confidence by recalling that the barque in which we sail—we mean the Family of St. Vincent de Paul—has met many tempests, some more severe than these; and that, God be praised, she has weathered them: a sign for us that she could hope also to survive those of today, provided she be piloted with prudence. These reflections, the foundation of our confidence, it is our intention to briefly recall here.

It will furthermore furnish the chance to restore to their historic bearings some facts of our own Community history, which are too often quite isolated in our records, and which on that account can be only incompletely and inaccurately pictured. How many storms has the Congregation traversed in England, in Poland, in France, and elsewhere besides! We shall recall some details of them.

I—England

The memory of the first tempest into which the Sons of St. Vincent de Paul were cast goes back to the time of the Saint himself. He himself, we may say, sent them to expose themselves to these blasts when he sent them, during an interval of persecution, to the British Isles.
The persecution had been raging there for nearly a century previous, that is, from Henry VIII. who reigned from 1509 to 1547. At first, a docile son of the Catholic Church, this prince without morals separated himself from it, and later on, strove to ruin it. On a single occasion, March 4, 1536, he suppressed three hundred and sixty-six religious houses. The goods of convents, their charters, their library were appropriated and dispersed. Then blood began to flow. His successors, notably, Edward VI. and Elizabeth continued his task. The king Charles I. who desired to soften the rigorous lot of the Catholics lost his head on the scaffold (1649). The famous Cromwell then took the reins of power. With this period is linked the memory of the Priests of the Mission, sent by St. Vincent de Paul to Ireland and the Hebrides. Three among them happened to be at Limerick, at the time of the massacre of the Catholics under Cromwell. "One of them remained in that city and there ended his holy career. The other two, Fathers Brinn and Barry, went out from it with a hundred or a hundred and twenty priests and religious, under favor of a disguise and mingled with the soldiers of the garrison who, by the terms of the surrender, were guaranteed their lives and a safe-conduct away. As the Catholic priests were to receive no quarter, the Missionaries had passed the preceding nights in preparing themselves for death: happily they escaped recognition. On going out from Limerick, they separated, not without great sorrow, in order the better to assure the life of at least one of the two. Father Brinn followed the way to his home together with the vicar general of Cashel. Father Barry directed his steps to the mountains, where a charitable lady received him and kept him concealed for two months. A vessel with a cargo bound for France having later touched the coast, he profited by this opportunity of escaping and arrived happily at Nantes. This was a great joy for Vincent,
who had believed his two priests involved in the massacre of Limerick. However, his company did not escape rendering tribute to the bloody persecution. A brother named Lie, discovered by the heretics was horribly massacred under the eyes of his mother: after having his hands and feet cut off, his head was crushed.—Maynard, *Saint Vincent de Paul*, Bk. vi., chap. iii., *Irelande*.

In 1660—the year of the death of St. Vincent de Paul,—Monk, in England, restored the throne in favor of Charles II. (1660-1685), then followed a calmer period under the Catholic James II. (1685-1688). The latter openly favored Catholicism, invited Jesuits into his kingdom, and desired his royal chapel at London to be served by Priests of the Mission, like the chapel royal of Louis XIV. at Versailles. From May 1687, to November 1688, the Missionaries fulfilled their office there. In the latter year, James II., a very religious prince, but not very astute, it must be confessed, was obliged to flee from England. The Missionaries departed likewise, and the persecution against the Catholics began anew: Ireland most of all felt the burden imposed by a legal system.

"The law placed the Catholic without the pale of society. For him there was no place either in Parliament, or at the bar, or in any public office; he had forfeited his rights of citizenship.

"The law pursued him into his own home, and did not even grant him peace in his domestic life.

"The imposts were doubled in regard to him. If he did not attend the Protestant church he was punished with a fine of one hundred dollars a month. He was forbidden to bear arms for self-defense; a prisoner in his own home, he was not permitted to travel more than five miles' distance from it.

"Two magistrates possessed the right at every hour to issue summonses for any Catholic more than sixteen years
Guide
To The
Mass

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Joseph E. Smith Co., 3610 Columbia St., Des Moines, Ia.
Prayers are said in the order in which they are placed. The headings indicate the position of the Celebrant. Prayers marked * vary (the Proper of the Mass). The others are constant (the Ordinary of the Mass). Prayers in brackets [ ] are sometimes omitted.
EXPLANATION OF PRAYERS

**Introit,** (Introitus-entering) originally sung as the Celebrant advanced towards the Altar. It contains the keynote of the Proper of the Mass. It is the first prayer said from the Missal.

*Kyrie Eleison* means Lord have mercy on us.

*Gloria in Excelsis Deo,* Glory to God in the highest.

**Collects,** prayers expressing the needs of the Faithful. The official petitions of the Church for the day; repeated in Secrets and Post Communion.

**Epistle,** a reading from the Holy Scriptures.

**Gradual, Tract, Sequence, Alleluia** contain thoughts appropriate to the Feast.

**Gospel,** a selection from the Four Gospels.

**Credo** (I believe),—the Nicene Creed.

**THE OFFERTORY**

**Offertory,** contains some thought appropriate to the day. Originally sung as the people brought their gifts to the Altar.

**Oblations,** offering of the bread and of the wine—with prayers.

**Lavabo** (I will wash); prayer said as the Celebrant washes his hands. Purity of body and soul.

**Orate Fratres** (Pray Brethren), an invitation to unite with the Celebrant in offering the Sacrifice.

**Secrets** (said in undertone). See Collects.

**Preface,** introducing the Canon. All are invited to elevate their hearts and souls in union with the angels, in thanksgiving to God, and to sing with the angelic choirs, Sanctus, Sanctus, Sanctus,—Holy, Holy, Holy,

**THE CANON**

In the **Canon,** the Last Supper and the Sacrifice of Calvary are continued. Christ, our High Priest, once a victim on the cross, continues to offer Himself, through the hands of the priest on the Altar.

The Mystery of Faith

After the Consecration come prayers of petition, the Lord’s Prayer, etc., and the Communion.

**AFTER THE ABLUTIONS**

**Communion,** contains some thought appropriate to the day.

**Post Communion.** See Collects.

**Ite, Missa est,** the dismissal. Last Gospel, usually John Ch. 1.
THE MISSAL

The Missal has two main divisions; viz.: the Ordinary of the Mass, and the Proper.

The Ordinary consists of the constant prayers of the Mass. For convenience, the Mass Guide may be used as an index to the Ordinary by inserting after each constant prayer, the page indicating its place in your Missal.

The Proper consists of the parts which vary, as indicated in the Mass Guide.

In the Missal the Proper is found under three heads; viz.;

The Proper of the Season (Sundays, etc., of Ecclesiastical Year).

The Proper of Saints (given under dates of month).

The Common of Saints.

The Church Calendar (Ordo) special to each diocese, indicates the Mass to be said on a particular day.

THE ECCLESIASTICAL YEAR

Advent, Sundays of, I, II, III, IV.

Christmas

Sunday within Octave, Circumcision, Epiphany, and Sundays after.

Septuagesima, Sexagesima, and Quinquagesima Sundays.

Ash Wednesday, Sundays of Lent I, II, III, IV, V (Passion) VI (Palm).

Easter

Sundays after Easter, I, II, III, IV, V, (Ascension Thursday) VI.

Pentecost

Sundays after Pentecost (usually twenty-four).

THE MANNER OF ASSISTING AT HIGH MASS

As the Celebrant enters and leaves Sanctuary...................Stand

Sit as he is seated during singing of Gloria and Credo, and

arise as he arises.

During Prayers at foot of Altar........................................Stand

Kneel

As he ascends the Altar, and during the Introit, Kyrie, Gloria,

and Collects...............................................................................

Stand

During Epistle and Gradual.................................................Sit

As he ascends the Altar, and during the Introit, Kyrie, Gloria,

and Collects...............................................................................

Stand

During Gospel and Credo.....................................................Sit

After Oremus.................................................................Stand

At beginning of Preface.....................................................Sit

After the Sanctus.............................................................Kneel

After Elevation of Chalice..................................................Stand

After first Ablution...........................................................Sit

During Post Communion..................................................Stand

For Blessing.................................................................Kneel

During Last Gospel........................................................Stand

IMPRIMATUR

-(-Thomas W. Drumm, Bishop of Des Moines

JUNE 5, 1926.

Published by Via Sapientiae, 1908

+Thomas W. Drumm, Bishop of Des Moines

JUNE 5, 1926.
of age to appear before them. If the prisoner persisted during six months in a refusal to become Protestant, he was declared incapable of possessing, of making any purchase, of forming any contract; and his lands, if he had any, were confiscated to the profit of his next heir.

“A fine was levied against any one introducing a Catholic priest into his house; the fine was enormous for any one sending his children to a foreign land for Catholic schooling; the children thus raised outside of Protestant schools could neither inherit, acquire, nor possess.

“Any priest convicted of saying Mass was condemned to a fine of six hundred dollars; any Catholic convicted of assisting at Mass was liable to a three hundred dollar fine. A priest returning from exile who refused to turn Protestant was subject to the penalty of death.—GUİBERT, Le Réveil du catholicisme en Angleterre au XIXe siècle, p. 5.

See also COBİETT’S History of the Reformation in England, letter XV.; cited in ROHRBACHER, History of the Church, BK. LXXXVIII.

But violence and injustice could not always riot. Toward the middle of the nineteenth century, “the Catholic rejuvenation occurred in company with the political emancipation of Catholics; by a series of very open and decisive measures, the English government about 1830, abolished all vexatious laws and removed the ostracism of which they had been the victims until then; the famous bill of 1850, imposing a fine of five hundred dollars on any one in the United Kingdom accepting the episcopal titles newly created by Pius IX., was never applied; and the Roman Church assumed a development under the rule of Queen Victoria, together with a security and a splendor which other states could envy. The English government, as a government was always faithful in the latter two-thirds of the nineteenth century to the maxims of re-

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religious liberty, and Catholicity benefited greatly by it.”
G. GOYAU, *Autour du catholicisme social*, 3e série, p. 221.

The Sons of St. Vincent de Paul have now establish­ments in this land which was formerly so inhospitable to
them. They are established in England at London and at
Sheffield; in Scotland at Lanark; in Ireland at Armagh,
at Cork, and at Dublin. Like in England they preach and
Teach in Australia at Ashfield, near Sydney; at Malvern,
near Melbourne, and at Bathurst. In London the people
are accustomed to see the Sisters of St. Vincent de Paul,
with their large white cornette, passing through the streets
to engage in their works of charity. Thus was the first
storm weathered in the British Isles. Another storm whose
consequences were to be most disastrous broke out in Po­
land.

II. POLAND

After the dynasty of the Jagellons became extinct, un­
der whom Poland enjoyed her Golden Age, a series of elec­
tive princes was introduced in this country (1573). King
John Casimir or John II., who acceded to the throne of
Poland in 1648, married Marie Louise de Gonzaga, who
had been a member of the Assembly of the Ladies of
Charity during her sojourn in France. Becoming Queen
of Poland, she besought St. Vincent de Paul, whom she
had known at Paris, to send some Missionaries of his Con­
gregation and some Daughters of Charity into Poland.
The Saint complied, sending Missionaries in 1651; the
Daughters of Charity arrived at Warsaw towards the close
of 1652.

On the death of St. Vincent (1660), his Missionaries
had no establishments outside of Warsaw and the semi­
nary of Cracow, which had been discussed, was not found­
ed until 1682. However, in the early part of 1677, they
had opened at Culm, today situated in the Prussian States
another secular seminary and a house for missions. The year 1687, gave birth to the seminaries of Wilna and of Premisle and to the mission-house of Sambor, in Lithuania and in Galicia. In 1691, a house of retreat for the aged members of the Congregation was founded at Lowicz. Numerous establishments were opened in Poland in the course of the eighteenth century. Maynard, *ibid.*, *Pologne*.

This was the summer-time with its flowering, or autumn with its fruits, and our purpose is to chronicle more especially the blighting blasts. Winter and its blizzards were not far distant, and the houses of the Congregation in Poland were to experience all their severity during the three dismemberments and the successive uprisings which marked the harrowing bivouacs of political life in Poland.

**First division of Poland (1772).**—From 1717 to 1763, after the invasion of the Swedes and Russians, Poland retained only the appearance of authority. Frederick II, king of Prussia, (1740–1786) became alarmed at seeing the Russians pass quickly from the Vistula into his states. He secured Russia’s acquiescence in the division of Poland, which was already a beaten power. One portion was given to Austria to satisfy her pretensions in the Balkan mountains. On July 25, 1772, when the treaty of division was signed at St. Petersburg, the dividing powers had already secured possession of their respective portions.

In the dismemberment of 1772, eleven of the houses of Lazarists in Poland passed under a foreign rule: thenceforward two depended upon Russia, three on Prussia, and six on Austria. Prussia and Austria had promised religious liberty; Austria was the first to violate this promise by beginning a persecution which soon obliged the Missionaries to depart.

Joseph II. of Austria decreed that all subjects of Communities must be native-born and dependent on a vicar general, independent of the Superior General, and de-
pended on the Primate of the country. Under such conditions, the Missionaries comprised in the Austrian territory preferred leaving their homes and remaining faithful to their vocation.

The house of Sambor,—for example,—was placed in this painful situation. The Superior, Father Tylian, suffered with patience at the outset, but soon met the gravest obstacles on the one hand because of the new measures decided by the Emperor of Austria, to which it was impossible to submit, and on the other hand, because of the parishioners. For the government assuming charge of the revenues derived from foundations, the parishioners demanded the restitution of them to the Missionaries, as having been made in favor of the church. No one could tell whither these numerous difficulties were to lead.

The bishop sent to the Superior letters-patent of an episcopal commissioner to confer on him superiorship over the houses and subjects of the Congregation within the limits of his diocese. The latter concealed the missive and made no use of it whatever; he granted no recognition to it, as not issuing from the fount of lawful authority nor from the head of the Congregation.

The bishop would not allow these reasons, and renewed his efforts to force on him the acceptance of the new office, telling him that there was no one more capable of it than he; the Missionary, however, succeeded in avoiding this trap as well as many others.

Finally, it became necessary for the Missionaries to leave. After a year of persistent pleading, the Superior of the house of Sambor obtained permission to withdraw into Poland. In the narrative of the life of Father Tylian, his departure which took place under the eyes of the Austrian government of the period is mentioned. “Father Tylian,” it says, “together with his confrères, made with a great spirit of religious meaning the oath exacted by which the
Missionaries protested that they carried away nothing and concealed nothing of the goods of the house; they took this oath as true Missionaries and without any mental reservation.

"Father Tylian could not restrain his weeping however when he saw the government agents enter into the rooms to count the doors and the windows, make the inventory of the furniture, tables, wardrobes, and chairs; but his sorrow prevented him from accompanying these agents in their search through the house. He contented himself with saying: "There is not a brick of this house which is not the result of the economy of our Fathers." Further he said nothing."

Father Tylian departed; a few days later, he died on the way (March 22, 1786). (Mémoires, Pologne, pp. 182-190.) By this example, we may judge of the consequences of the first dismemberment of Poland for the Lazarists of the Austrian portion.

The king of Prussia, in the part of Poland which had fallen to his lot in 1772, at first respected the ecclesiastical institutions. However, in 1773, he took possession of all ecclesiastical property within the limits of his states. Thus the house of the Missionaries at Gnesen was stripped, but nevertheless, it succeeded in maintaining its existence.—Mémoires, p. 253.

On the eve of the new struggles and new dismemberment of Poland, the zeal of the Missionaries had not abated on account of their misfortunes; in 1788, their number amounted to three hundred, scattered throughout Poland.

Second and Third Divisions of Poland.—By favor of internal dissensions, a second division of Poland was effected between Russia and Prussia. The treaty for it was signed on January 23, 1793; Russia received the larger share, gaining the provinces of Kiew, Bratzlaw, Podolia, Volhynia, Novogrodek, and Minsk.
A third and last division was effected two years later. The act of arranging it was signed on January 3, 1795, between Russia and Austria; a provision was made granting to Prussia the power of acceding to it in the future. Under the terms of this agreement, Russia incorporated to herself the whole of Lithuania; Austria received all of the land between the Pilica, the Vistula and the Bug; Prussia took all of the remaining part of Poland. There was left no vestige of the unfortunate nation.

When the Grand-Duchy of Lithuania was annexed to the Russian empire, the houses of the Congregation existing in Lithuania, in White Russia, and beyond the Dzwina were completely separated from the Province of Poland, forming a Province apart. Remaining deprived for two years of all provincial administration, they sought some one to undertake the government of this Province. Just at this time the disturbances attendant on the French Revolution occurred breaking off communication with the Superior General, and these houses in the interim, expecting better times, besought Father Pohl, a highly esteemed Missionary, to provide for their needs. The bishops of the dioceses in which the Missionaries happened to be, also manifested their desire to see Father Pohl govern this part of the Congregation, for this reason, in 1796, he took over the direction of the Congregation of the Missionaries and of the Daughters of Charity of this country, and was officially recognized by the Russian government, under the title of Visitor-General. He was likewise approved by Father Cayla, Superior General, then a refugee at Rôme.

These second and third divisions of Poland in 1793 and 1795, were more disastrous to the Missionaries than the first one. To the losses occasioned by the war were added onerous contributions. In 1796, the Empress of Russia forbade all communication with foreign superiors, and the king of Prussia appropriated ecclesiastical property,
which was replaced by simple revenues. Impending ruin and destruction hovered over the beautiful Province then composed of thirty-five establishments. In the following year 1797, the threatened disaster was realized. The houses depending on Austria were forbidden by the schismatical government of Joseph II. to communicate with their foreign superior. A general seminary was founded at Cracow, and the Lazarists were provisionally prohibited from giving missions; this inaction to which they were condemned was a precursor on the way to their destruction. Several houses did in fact suspend. Those which could subsist either broke or allowed to relax the reins that held them bound to the central government. Some years subsequently, the relations were renewed between Poland and France, while continuing difficult.—Maynard, ibid.

Under Napoleon I., and after the Congress of Vienna.—After his first Prussian campaign (1807), Napoleon, by the treaty of Tilsit, constructed out of all Polish Prussia, and many other provinces of ancient Poland, the Grand Duchy of Warsaw. This was divided into two parts at the Congress of Vienna (1815), after the fall of Napoleon. The western portion, comprising Danzig, Culm, Posen, etc., was restored to Prussia, which made of it the Grand Duchy of Posen; the eastern part, which was far more considerable, was delivered to Russia; this made it an appendage to its empire under the name of the Kingdom of Poland. Cracow alone was left out of this new division, forming an independent republic; it fell into the hands of Austria, however, in 1846, and was incorporated with Galicia. The new Kingdom of Poland, while being annexed to the Russian Empire, was to keep its own national character; moreover, it received a constitution; it had its diet which discussed revenue bills, and voted the laws. Under this new form of government, Poland enjoyed a kind of tranquility from 1815 to 1830, when a grave insurrection broke out.
The Insurrection of 1830.—During ten months, (from November 1830, to September 1831), a widespread insurrection stirred up Poland which again suffered defeat, and then lost the Constitution bestowed on it by Alexander; the decrees of 1832 and 1835, wiped out the last traces of its nationalism. The Emperor Alexander II., on his accession essayed to soften the lot of Poland and partially restored its autonomy. Again in 1862—as we shall relate—a new insurrection occurred to put every advantage again at stake.

The period following the insurrection of 1830, was especially distressful for the Congregation of the Mission in Prussia and in Russia.

In 1836, the Prussian government decreed the civil abolition of all religious orders. The Missionaries could have avoided the effects of this policy; several influential people, however, at this period, all of them imbued with the principles of modern German philosophy, discovered that the Missionaries were too conservative and did not follow the progress of the age. Taking advantage of the vacancy of the see of Posen, they exerted their efforts to have the Missionaries included in the decree suppressive of the religious orders; this was accomplished. Mémoires, p. 254.

Then disappeared the houses of Culm, of Gnesen, and of Posen. At Culm, the majority of the Missionaries succumbed to the attraction of the benefices offered them. One among others, Father John Dabrowski, accepted a pastorate and was later chosen bishop of Helenoplis and suffragan of Posen. The Missionaries of Gnesen, to the number of four, generously refused, on their part, the offers that were made to them. They left the beautiful manse built by their Fathers and furnished through their efforts. They were not allowed to take anything away with them, not even the money needful for their journey. Those of Posen

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set an example of the same courage and the same fidelity; they retired to Cracow.

A no less trial awaited Russian Poland, where the reprisals against the vanquished insurrectionists were very severe. Confiscation of the goods of convents was decreed in Russia. On August 16, 1832, a ukase was issued ordering the closure of fifty convents of different orders; the religious occupying them were to be transferred to the other convents remaining; immovable property, revenues, and the buildings themselves of these convents were confiscated to the state.

By this first ukase, two houses of the Congregation were suppressed; these were Siematycz and Smilowicz, together with three parish churches, that of St. Casimir at Wilna, another at Glioniszki, four miles from Wilna, and finally, one at Igumen, not far from Smilowicz.

The church of St. Casimir at Wilna was transformed into a schismatic church.

At the end of nine years, a new organization of religious communities appeared.

On December 25, 1841, a new ukase confiscated to the treasury of the state all the immovable property, and all the revenues of convents of men and women.

This second ukase comprehended all the houses of the Missionaries, for which an annual revenue of thirty dollars payable in three installments was allowed each Missionary. The ukase was put in full execution the following year, 1842.

Following this terrible blow came another which was the last, and which completely destroyed the existence of the Congregation in the Russian Empire. On December 10, 1842, a ukase was published, which “in order to provide the Missionaries a better means of existence” as they were members of the secular clergy, ordered their dispersion in parishes, and prohibited them from admitting any new member among their number.
The reason assigned in the ukase was that this Congregation, being especially destined for the instruction of ecclesiastical youth was no longer necessary, since that, according to the will of the monarch, all clerics must be trained in diocesan seminaries. The diocesan authorities executed these orders the year following (1843); as there were parish churches attached to all the houses of the Congregation, the bishops appointed the Superiors pastors, and entrusted the administration of these parishes to them, allowing to each one of them several of his confrères to assist him as curates; the other Missionaries were appointed to various posts as pastors or curates. (Mémoires, p. 695.)

The extinction of the Missionaries was now not far to see.

At Wilna, which was the center of the Province of Lithuania for the Missionaries, the bishop, Mgr. John Cywinski, appointed the Superior of the house pastor of the parish of Mount Saviour; this Superior, Father Joseph Bohdanowicz, was also Visitor of the Province. For the service of the parish he left with him five invalid Missionaries, and six others who were far advanced in years. Fifteen other priests were placed in different parishes of the diocese. The students who were prepared to receive holy orders were ordained priests and sent to parishes; the thirteen who remained were transferred to the diocesan seminary of St. Andrew.

There still remained to the house two rented buildings which brought in a revenue of fifteen hundred dollars, a farm at Burbiszki, some gardens, and the diocesan printery. There was still enough to provide for the support of a small number of persons. However, these remnants of community were not allowed to subsist for long, even in their forlorn condition. The following year, 1844, even this last refuge was wrested from the Missionaries, as well as their means of sustenance for living there.

On April 5, 1844, a fresh ukase ordered the buildings
of the former Community of Missionaries at Wilna in all their entirety, and their dependencies, to be made over to the city for public benefit; the parishioners, if any still attended that church, were to be divided amongst the other churches of the city; all the pictures and furnishings of the church were to be conveyed to the diocesan authorities.

This ukase was executed in the full rigor of its terms. On the eighteenth of April, the ecclesiastics designated for the purpose appeared in order to receive the furniture and take over the ownership of the house in the name of the city. The library was transferred to the seminary of the diocese; the invalid or aged priests were placed with the Augustinians; three among them later received a pension of forty-five dollars a year, the others never received a pension. (Mémoires, p. 703.) — It was the end of the Missionary Province of Wilna. The other Province, that of Warsaw, was soon to see its destruction. This took place on the occasion of the next insurrection in 1862.

Insurrection of 1862.— At the close of 1862, a new insurrection broke out and a secret government was organized. (See Emile OLLIVIER, l'Empire libéral, vol. vi., p. 38.) The Poles had wrongly counted on the support of European powers; they were again reduced and beheld their lot aggravated after the disaster of 1863.

On September 19, 1863, an attempt was made at Warsaw against the governor of the city. It occurred not far from the House of the Holy Cross where the Priests of the Mission still resided. A terrible repression was decided upon against the clergy and the religious communities remaining. A ukase dated November 8, 1864, suppressed these communities in Poland, and on the nights of November twenty-seventh and twenty-eighth, it was put into execution. Among others the Superior of the House of the Holy Cross was seized and carried off.

The works of the Missionaries of the House of the Holy

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Cross at Warsaw were then transferred to the diocesan authorities. The Priests of the Mission were expelled from their dwelling, their goods were confiscated, and their house converted into a gymnasium or college by the Russian government.—*Annales de la Mission*, vol. xxxi., pp. 243, 261. See also *Repertoire historique de la Mission*, p. 195.

The Missionaries, who were not allowed to depart from Russia were scattered about. Their names are retained in the *List of the Members of the Congregation* with the additional, still to be seen: "These Missionaries labor at the works of their vocation in the former Province of Warsaw." Each year, however, death does its work: the list of their names diminishes yearly. If God’s help be not forthcoming, they are doomed to disappear.

During the season of trial the Company of the Daughters of Charity was treated almost similarly, banished and persecuted almost in the same way.

Our end in view, however, is to evince that one can survive the storm, by journeying on the barque in which we are carried.

The reader may now question what was the fate of Poland, whose history has just been repeated?—Our reply is as follows:

Regarding Prussian Poland, we confess that we see no hope of new life ahead; as for Russian Poland, a ray of liberty is beginning to beam on the horizon. In Austrian Poland, religious works are now flourishing.

The promises to which we allude made in favor of Russian Poland are those contained in the "Manifesto of October 1905," published by the Czar Nicholas II., when, under pressure of foreign events, and threatening domestic disturbances, the liberal movement destined to satisfy all reasonable demands began to assume shape during the ministry of Mr. Witte. "Our will," wrote the Czar, "is to bestow on the people the unshakable ground-work of public liberty,
based on a veritable recognition of the inviolability of self-personality, freedom of conscience, of speech, of meeting, and of organization into society.” (October 17, [Russian Calendar] 1905.)

In Austria the Polish Province of Missionaries was established at Cracow. Its works consist in preaching the word of God to the people of Polish tongue in Galicia and in Bucovina, where in twelve different establishments it administers parishes, or labors on missions. The Missionaries follow this people when they emigrate, and in order to preserve it in our holy religion, Priests of the Mission and Daughters of Charity go, according to requirement, and generously accompany the emigrants: the Missionaries have four establishments among the Polish people in the United States, and four others among the emigrants of the Parana, district of Brazil. Polish Sisters are established at Abranches (Brazil). The Province of the Missionaries at Cracow has its novitiate and a flourishing scholasticate. The future appears bright.

III.—France in the xviii. Century.

An ever memorable whirlwind burst upon France at the close of the eighteenth century: this was the Revolution of 1789. For ten years, it kept the old administration in a state of convulsion, to issue forth in a new order of things. The Congregation of the Mission was a common sufferer in the persecutions to which the religious orders and even the entire Church of France were subjected.

It was on the occasion of the assembly of the States General of the kingdom that the Revolution exploded. The States General had not been convened for one hundred seventy-five years previous. In this way the king was enabled to govern without obstacle, but such policy
boded ill for the future: the Revolution might have been forestalled by the enforcement of seasonable reforms.

Urged on by the discontent of the nation manifesting itself in various parts, and also by the financial embarrassment which he could not evade, Louis XVI decided (August 24, 1788) to convene the States General; the members assembled at Versailles May 4, 1789. The States were transformed on the seventeenth of the following June into the National Assembly, assuming later on the ninth of July the title of Constitutive Assembly. The latter endured until September 30, 1791.

During this period of scarcely more than two years, the States General and the Constitutive Assembly accomplished the political Revolution; June 23, 1789, saw the opening session of the States at Versailles. Louis XVI had a charter read there, which is known in history under the title of the Declaration of the twenty-third of June. The charter maintained the distinctness of the three different orders; it granted the right of periodical meeting to the States General, bestowing on them the right of participation in the acts of legislative authority, the equality of French citizens before the law, the suppression of privileges in regard to taxes, unrestraint of trade and industries, freedom of the individual citizen, and a guarantee of payment of the public debt. These concessions were substantially the same as the electorate had demanded in the manifestoes prescribing the policy for the deputies' guidance. They came too late.

Some procedure and a few imprudent remarks had already irritated the Third State; and the king, of a good but indecisive character did not seem to realize that a long restrained dissatisfaction when once released, poured forth a torrent which could not be directly barred in its progress, but must be regulated by the projection of piers into a proper channel. Such was not the course followed.
After the publication of the Declaration, the king commanded the deputies to separate, and to return on the following day to the respective halls designated for the separate deliberations of the different orders. The nobility and the clergy made no obstacle to submission, but the Third State remained in the hall. The Marquis of Brézé, grand master of ceremonies, repeated his request: "You have heard the orders of the king," he said. Bailly answered: "I take the orders of the assembly." At this juncture arose Mirabeau, who reminded his colleagues of their oath taken in the tennis-court; with a disdainful turn toward the Marquis he exclaimed: "Go, tell your master that we are here by virtue of the will of the people, and that we shall not leave until we are expelled at the bayonet’s point." The Revolution had started. The work once under way was to be achieved amid anger and violence.

Even before the legislative work had been undertaken, this anger had commenced to appear. It burst out at Paris during the events of the twelfth, thirteenth, and fourteenth of July 1789: on the twelfth, rioting occurred at the king’s palace; on the thirteenth, came the sack of Saint Lazare; on the fourteenth, the storming of the Bastille. Such is the imagery surrounding the scene of the disaster to the Mother House of the Congregation of the Mission, which was made the object of attack by the multitude on account of its religious reputation; the Bastille similarly, as the emblem of despotic royal power was stormed. We give in abbreviated form the relation of these three acts of the opening drama of the Revolution.

The Royal Palace, whose doors were thrown open by the Duke of Orleans to the factioners, was the stage of disorderly scenes which disturbed respectable people, and opened way to further excesses of men of ill-will. On the twelfth of July, a young man named Desmoulins pushed into the garden of the palace, snatched a green leaf of a
tree, making it into a cockade, and exclaiming: “To arms!” The multitude, angered at the dismissal of Necker, took up the cry; the excitement spread from the palace garden throughout all quarters of Paris; crowds of men on the boulevards carried the busts of Necker and of the Duke of Orleans in triumph; clashes ensued between the paraders and the troops; there were killed and wounded; the French guards joined with the people and lawful government was defeated in almost every conflict. Then the revolutionists proceeded to choose for their banner and their cockade the three colors, red, white, and blue, symbol of the fusion of the three orders and of the freedom of the people. At Versailles, the assembly, instead of lending strong hand to the support of authority, declared that Necker, and the ministers sacrificed along with him bore away its esteem and its regrets, this was a sanction given to the uprising. The Revolution party grasped its full significance.—Chantrel, Histoire contemporaine, p. 39.

On the following day occurred the sack of Saint Lazare. During the night of July 12, 1789, armed throngs rushed to the attack of Saint Lazare. It was half-past two in the morning. The doors were broken in, to the accompaniment of volleys of musketry. The first exploit of the marauders was to liberate twenty insane and four young men of high family who were never heard of after. Their next objective was the dining-hall where they demanded wine and money. An immense crowd, which had been rioting in the interval arrived at dawn, led by chiefs and party organizers of the Royal Palace, who were distinguished by a black braided tress of hair. Then began a general destruction. The extensive dining-hall, capable of holding two hundred persons, was pillaged of its beautiful paintings. The rooms of Community exercises met the same fate, noteworthy among these being one containing one hundred sixty portraits of popes, cardinals, bishops,
and other famous personages whose memory was precious in the eyes of the Missionaries. The general library, containing fifty thousand volumes, and the private libraries of two boarding establishments were ravaged or destroyed. All the specimens in a choice physical collection as well as the stores of the apothecary and domestic handiwork department were shattered in pieces. The certificates of stock in the general treasurer’s office were destroyed; the money of the house-treasury, only six thousand livres—twelve hundred dollars—in amount, was stolen, as well as all the deposits in trust, or for charitable uses. The room in which St. Vincent himself dwelt was not saved from calamity. The church was the only spot spared, and the crucifixes the only objects of furnishment left intact.—Maynard, St. Vincent de Paul.

At last, on the third day the third act—so to speak—of the tragical opening drama of the Revolution, was produced. The following were its important incidents: “On the fourteenth of July, the populace at the clang of the tocsin flew to arms. The chiefs of the movement spread the report about that the court had in reserve at the Bastille a large number of cannon in readiness for measures of force. The cries of the throng arose on every side: “Forward to the Bastille! On to the Bastille! The gunshops were forced, the stores and arsenals rifled, the government palace was invaded. The crowd divided among its members the twenty-eight thousand guns obtained, and dragging along eleven artillery pieces marched on the outlying suburb of Saint Antoine. The number in the procession may have been about sixty thousand. The Bastille was held by its governor, de Launay. His followers abandoned him, and after a weak defense, he agreed to evacuate his fortress on condition of being allowed to depart, himself and his companions with the honors of war. The agreement was accepted, but hardly were the gates of the tower unbarred when he and his
accompanying garrison were slain.” — Chantrel, ibid.

The Bastille was the ordinary confinement for those who were imprisoned by other than the ordinary channels of justice, being apprehended merely by virtue of the “Seal-Letters” of the King. Doubtless, most of those incarcerated generally well deserved their fate; their condemnation, however, took place without sight of their accusers, without defense or appeal, and for this reason the Bastille seemed in the eyes of the multitude a symbol of excessive power, from which they manifested their desire to be freed.

On the day before mentioned, the Revolution became an accomplished fact. The fourteenth of July, for this reason, has remained in France the date of the new order of government.

The doctrine of the Revolution was afterward formally expressed, and incorporated into articles of law when, on August 20, 1789, there was voted to be placed at the head of the Constitution the well-known Declaration of the Rights of Man, and when, on September 3, 1791, the work of compiling the new Constitution was effected, which Constitution on the fourteenth of September, the King swore to observe.

The Constitution-framing Assembly was succeeded on October 1, 1791, by the Law-making Assembly which lasted until September 21, 1792; this was succeeded in turn by the Convention (1792–1795), under which the Reign of Terror occurred.

The revolution-makers began to fear the destruction of their works. In order to secure themselves they halted at no measure, nor at any crime. They entertained fears of the king, the nobility and the clergy. The king made an attempt at flight; he was captured and confined in prison, and very soon, like Charles I. of England, on the scaffold, Louis XVI. fell a victim to the guillotine.

Against the nobles who had nevertheless expressed a renunciation of their privileges (August 14, 1789), and
who had partially left the country, the law abolishing feudal rights was passed (February 12, 1790); later on, the property of those departed was confiscated, and however little suspicion might cling to remaining members of their class, they were seized and put to death.

By means of specially devised oaths, the clergy were also attacked by the revolution partisans. Various formulae were essayed: the most formidable of these was the oath acknowledging the acceptance of the Civil Organization of the Clergy, promulgated by the Assembly on July 12, 1790, which was later declared schismatical by the Sovereign Pontiff. Some months previous a decree had been issued abolishing monastic vows and religious orders.

As concerning the Congregation of the Mission particularly, the consequence of these latter measures, may be readily understood to have meant ruin. All the Missionaries' establishments had, in turn, to be abandoned.

We may here complete what we have partially narrated concerning the disaster to Saint Lazare on July 13, 1789, and chronicle the sequence of events regarding the Missionaries until the close of the Revolution.

"On July 14, 1789, at four o'clock in the morning, a band of thirty young Lazarists, some priests and brothers accompanying them, returned to Saint Lazare, and began to gather up the wreckage left after the pillage, and particularly the remnants of the furniture of St. Vincent. Contributions were thereafter offered to the Superior General. The king, the archbishop, the chapter, the religious communities, private individuals, all sought to aid him in some degree to repair the immense damage done, and in eight days more than one hundred thousand pounds were collected. Some years later, however, a judicial pillage was to occur and complete the ruin occasioned by the disorderly pillage of 1789, and the destruction of Saint Lazare.

"In the meantime, causes combined to enkindle pop-
ular fury against Saint Lazare. Father Cayla de la Garde, Superior General since 1787, had been nominated first alternate of the six deputies of the clergy of Paris in the States General; since the conversion of the latter into the National Assembly he had been called to replace in its midst a deputy who had resigned. Fearless of danger, resolved on fulfilling his duty toward the Church and the king, he accepted the charge, and remained to the end at his post, and despite contrary advice, attended on the day when the oath to sustain the schismatical constitution was to be exacted of the clergy. In company with the majority of his colleagues, he refused to take the oath, and with them, he met on his departure from the hall the surging waves of the frenzied crowd, showering an especial storm of insults upon him because of his reputation for courage and eloquence.

"Meanwhile, a decree of the National Assembly of November 13, 1789, renewed on June 23, 1790, calling for a detailed account of all the movable and immovable property of the Congregations was notified to Father Cayla on December 10, 1791, by the administrative commission of the national property. Father Cayla had an inventory prepared setting forth the revenues and the charges of Saint Lazare.—Regarding the furnishings of Saint Lazare, he could scarcely do more than witness to the destruction in 1789.

"During the latter days of August of 1792, officers removed from Saint Lazare, after an official inventory, all the stock—certificates, records and papers belonging to its archives which had escaped seizure three years previous. These effects were transferred on a number of vehicles to the depository of the National Archives of the municipal government of Paris, in the Holy Ghost quarter, near the municipal palace, Place de la Grève. Simultaneously, orders were issued to the Superior and to all the Missionaries to
quit their dwellings. Crime entered in to hasten the execution of this order. On the following day the awful September massacres began. Saint Lazare, thanks to the glorious renown of Father Cayla, was a target for the cut-throats. As has been said elsewhere, Saint Firmin alone had its martyrs. Warned in time, Father Cayla escaped from his house and wandered long both in France and in foreign lands until he finally secured a refuge in Rome.”—Maynard, *ibid*.

Quite a considerable number of Missionaries also went into exile. Among those who remained in France, many died martyrs.—*Circulars of the Superiors General*, Vol. II. p. 601* et seq.*

It might have been surmised that the Congregation in France had perished in this tempest, the most violent that could be imagined.

Such was not the case.

Through various other trials peace at length reappeared. Under Napoleon I., the Congregation of the Mission was recognized anew by the government (May 27, 1804).

The dispersed Missionaries gathered little by little into groups. If the money to purchase a house had not been wanting, and they had not been forced for this reason to wait the pleasure of the government in providing a dwelling for their use, the Missionaries would have been reestablished, in truth, ten years sooner than they actually were, and the internal difficulties which occurred during this period would have been avoided. On November 9, 1817, the Priests of the Mission took up their abode in the house they still occupy, where they have been able to pray, to study, and to prepare themselves for their apostolic labors both in France and abroad.

The nineteenth century was one of real blossoming and fruitfulness for the Congregation of the Mission in France. In 1903, broke forth the storm which we shall describe

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before terminating this chronicle; the following was the general state of the Congregation. (March thirteenth):

In France and in Algeria: five hundred thirty-one Missionaries; two hundred eight students and seminarians.

In the missions of Europe administered by the French Lazarists: in Belgium, Spain, Holland, Italy, Portugal: eighty-six Missionaries; twenty-one students or seminarians.

In the foreign missions served by the French Lazarists: Turkey in Europe, Syria, Greece, Persia, China, Abyssinia, Egypt, Madagascar, Colombia, Salvador, Guatemala, Ecuador, Brazil, Chile, Peru, Paraguay, Uruguay, Argentine Republic, five hundred sixty-three Missionaries; forty-two students and seminarians. In other words, besides the immediate membership in France and in Algeria, there were six hundred forty-nine Missionaries in the other countries dependent on France. There were in all one thousand one hundred eighty Missionaries who had for the most part been educated at the Mother House in Paris and its succursal houses in France.¹

Thus we have reviewed the storm that enveloped the Congregation in France in the eighteenth century, and the prosperity it regained in the century following; England and Poland traversed the same vicissitudes, following which there came for each, partially at least, the same renovation of life.

It remains for us to study similar sequences of events in other quarters besides. The storm began in 1834, in Portugal; in 1834, and in 1868 it occurred in Spain; in

¹ In order to give a comprehensive notion of the membership of the Congregation at the same period, 1903, we may state that foreign countries contained one thousand four hundred fifty-seven Missionaries and five hundred four students or seminarians. The total membership of the Congregation thus amounted to two thousand six hundred thirty-seven Missionaries, and seven hundred seventy-five students or seminarians.
1868 and in 1870 in Mexico; in Germany at the time of the Kulturkampf; in Italy at the time of the *incameration*, or confiscation of church property, in 1866 and in 1873. Today it is renewed in France. The history of these latter persecutions will be made the subject of an article in the near future.

In all quarters we have encountered the blast. As at the beginning of our Article we quoted the words of the Commander of the boat on which, a short time ago, we had embarked, so shall we in our own case see verified his prediction: “Provided we pray to the Blessed Virgin, and our craft be prudently handled, we can have confidence for the future.”

A. Milon.
CAUSE OF BEATIFICATION
OR OF DECLARATION OF MARTYRDOM OF
REV. PIERRE RENÉ ROGUE
PRIEST OF THE MISSION

Rev. Pierre René Rogue, Priest of the Congregation of the Mission, was put to death for the Faith, at Vannes, in Brittany, at the epoch of the great Revolution.

It was at Vannes, where he died, that he was born, June 11, 1758. He had been formed to the ecclesiastical life in the seminary of the same city, which was then directed by the Priests of the Mission of Saint Vincent de Paul. Already clothed with the sacred priesthood, he sought admission into their ranks, and was received into the Congregation, October, 1786, at Saint Lazare, Paris. The year following he was sent to Vannes, as professor of theology in the seminary in which he had been a student a few years previously.

There he was beset with trials and was faithful even to martyrdom refusing to take part in anything against his faith or contrary to the obedience which he owed to the Church. Condemned to death by the Revolutionary tribunal, he mounted the scaffold erected on the marketplace, at Vannes, March 3, 1796, and died, leaving the reputation of a holy priest and a martyr.

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The life of Father Rogue has been written by Father Bretaudeau, Priest of the Mission. (One Vol. in 12. Descée, Paris, 30, rue Saint Sulpice, 1908.) See letter addressed to

* * *

CAUSE OF BEATIFICATION OR OF DECLARATION OF MARTYRDOM OF REV. PIERRE RENÉ ROGUE.

His Lordship, Mgr. Gouraud, Bishop of Vannes, "in the hope that we may one day see the Church proclaim the martyrdom of Pierre Rogue",(1) has established an ecclesiastical court, deputed to collect information on the renown of the martyrdom, and the cause of the martyrdom of this Priest of the Mission, put to death in hatred of the Faith, at Vannes, March 3, 1796. The court is thus constituted: President, Canon Le Guénédal, Vicar General; Judges, Canon Audran and Canon Dubot, Superior of the Institute Sainte Anne, at Vannes; Promoter, Canon Gorel; Notary, Abbé Mahuas.

The Postulator of Vannes is the Abbé Moisan, episcopal secretary. The first session of the informative process or of the Ordinary, presided over by the Bishop was held at Vannes, Saturday, February 22, 1908. In his announcement of this circumstance to the Community at Saint Lazare, on the afternoon of the feast of Blessed Clet, the Superior General asked prayers for the happy success of this Cause.

THE DAUGHTERS OF CHARITY

THEIR WORKS

Among the Works which inspire faith and religious sentiments in populous centers, two kinds may be distinguished. There are Works devoted to the destitute and to the weak, from the helpless infant to the aged on the

brink of the grave; these are the crèche for foundlings, hospitals for the sick, Christian hospices for the old, and other similar establishments: obviously they are stamped with a distinctive character. There are also other Works, founded not for invalids, but for those who must face new duties, or who, in the prime of life amid the toil and struggle of their daily labor to secure a livelihood, have need of being strengthened against the loneliness of their position: the Work which will aid these last must, as a matter of course, be of a professional kind. Happy indeed shall we be, if, as we desire, to the crèche and hospital wherein a religious influence is tolerated, we are permitted to add professional syndicates conducted in a true Christian spirit.

Concerning these two classes of Works, we have received interesting and most encouraging information. We shall first reproduce the few items on professional syndicates for women, furnished by the Mother House of the Daughters of Charity. Later on, we shall mention letters which refer to other Works.

PROFESSIONAL SYNDICATES FOR WOMEN

Social Center: No. 5 rue de l' Abbaye, Paris.

*Syndicate of Private Teachers;*

*Syndicate of Lady-Employees in Commerce and Industry;*

*Syndicate of Dressmakers;*

*Syndicate of Servants and Housekeepers “Le Ménage;”*

*Syndicate of Family Nurses who have received a diploma.*

It only remains for us to show how women and young girls can be formed into syndicates without making them bold or independent.

To dispel the doubts which might arise in some minds, it suffices to evoke a venerated authority, that of His Eminence, Cardinal Richard, who evinced the liveliest interest in the professional syndicates for women and who, at
the last reception held for the members at the archiepiscopal residence, which he was shortly to leave, addressed to them these encouraging words: "Society is to be remodeled from its very foundation, and your associations of Christian working women, can powerfully aid in its reconstruction." After such words, may we not confidently push onward, and urge souls of good will to follow in the path marked out by other intrepid workers? The syndicates of the rue de l'Abbaye, are the outcome of hearts devoted to the relief of all suffering—hearts that understand and sympathize with the needs of the working classes—the Daughters of Charity. The sisters still continue to discharge the office of good angels.

But these syndicates are neither patronages, nor confraternities. They have their own proper organism whose operation is autonomic, and they are directed by their special councils composed of members of the professional syndicate.

Truly is it the part of good angels that the sisters fulfill in preparing the foundation of syndicates, or of the sections, and taking the necessary steps for securing influence, but for which the engrossing duties of the workers do not allow leisure; it is with the hope that we may aid and encourage them that we place before our readers the manner in which these professional syndicates of the rue de l'Abbaye, Paris, have been founded and organized.

The first three, started September 14, 1902, are: the syndicates of private teachers, of dressmakers, of employees of commerce and industry. Twelve or fifteen teachers, about the same number of employees and of working girls, to whom, individually, the syndicate had been proposed, with a few interested persons, held a meeting. Mr. Dognin, a retired merchant, presided; Mr. Guillebert, general agent of the workmen's syndicate, gave a lecture in which he set forth in clear, simple terms the object of the organization
of a syndicate: statutes were drawn up, and put to the vote; councillors appointed; offices organized. These syndicates have a legal existence; the certificate was registered at the prefecture, October 2, 1902. At present there are nine hundred teachers, one thousand two hundred employees, four hundred working women, syndicated.

The syndicate "Le Ménage," founded three years ago, numbers (1908) three hundred eighty members.

Each of the syndicates follows along its own line of action. Each has a council, a president, its special days of reunion, its course of study, its hours of application for positions at the office. The same spirit, however, is maintained in all. The members strive to form professional families wherein fraternal love is exercised; they unite for the study and defense of professional interests, and the financial conditions of the working women are improved by the influence of the association. No political idea is connected with the syndicates, in them the word has merely a professional significance.

But whilst embracing this common law of work, women and young girls are animated with Christian sentiments. To aid one another, to develop love of labor, of one’s trade, to procure help and means of alleviating the work of those bending under the pressure of the daily struggle for subsistence, bettering their condition without exempting them from toil: such are the eminently Christian sentiments of mutual love and encouragement which they profess. To recognize and avail themselves of these opportunities,—is this not to seek to establish the kingdom of God over labor?

When numerous professional families, animated by like principles will have been thus formed; when all honest and Christian working women will be united in a bond of fraternal charity: in the workshops, in the stores, in the offices, and in other places of labor, will they not then become a social power? Doubtless, it is a slow activity, but if con-
tinuous it will assuredly operate in just proportion to the work of regenerating and reconstructing society.

Let us now see how the syndicates for women practically exercise this professional, economic, and social power.

**Professional Activity.** The committee of studies, lectures, professional courses, offices for positions, appeal to the judicial council, the inter-syndical committee,—are its principal means and divers manifestations.

**THE COMMITTEE OF STUDIES**

This, though with no nominal title, has long existed in the councils of the syndicates. No institution has been established by them without having been previously explained in the council. The committee of studies for the teachers operates regularly. The questions to be submitted to the congress of the syndicates for free instruction, are duly considered. The syndicate of teachers has inscribed on the program of the congresses: the labor contract, the Sunday rest, the relations of the family-school associations and the syndicates of instruction, list of salaries, etc., etc.

The dressmakers served a whole year of apprenticeship; then no work at all. They have established workrooms, and the syndicate has launched out into more extended enterprise by founding a school of apprenticeship for the junior members.

Especially here the employees weighed the question of the Sunday rest; their syndicate has been consulted by the Labor Office, relative to the infractions caused by the application of the new law on the subject.

**LECTURES**

Several lectures on the syndicates and the corporation have been given by Messrs. Perrin, Zeruheld, Cusset, and Mrs. Goyau Felix Faure. Mr. Moquet, honorary member of the University, has given a lecture on "Woman's Influ-
ence"; Mr. Perrin, honorary member of History, on the Oriental Question and the Geography of Macedonia; Mrs. Goyau, on Dante, etc.

The professional courses are the most brilliant portion of the syndicates which have the legal privilege of opening any course judged necessary to the professional formation or perfection of their members. From the outset, the syndicates have made use of this privilege, fully convinced that to become a power capable of exerting an influence, it is essential that the members acquire a recognized professional standard.

The dressmakers have courses in cutting and fitting, in fashions, evening primary courses of study, of languages, etc. The employees, courses of steno-dactylography, English, and book-keeping.

"LeMénage" has courses in house-keeping, cooking, and ironing. Moreover, the house-keeping course is obligatory for all members of the syndicate. The teachers who follow the daily course to secure the highest diploma, are obliged on every Tuesday to attend the Normal Course.

The teachers are well provided for. On Thursday from eight A. M., to six thirty P. M., a series of courses succeed one another in order to prepare the teachers for the highest grade diploma and certificate of pedagogic aptitude; courses of theoretical and practical pedagogy, psychology, history, geography, literature, mathematics, physics and natural sciences, English, German, drawing, music...

In 1907, sixteen certificates of pedagogic aptitude were granted, twenty-two, the preceding year, with eight superior grade diplomas.

From the standpoint of professional perfection, apart from the taking of diplomas, the courses are still more to be appreciated.

A course in Latin has been opened to prepare for the
baccalaureate degree, which will secure the right of second
course teacher to several members of the syndicate.

A branch of religious study, crowns the aid given by the
course of instruction.

We have now only to mention the important service ren­
dered by the office for positions which in 1906, were pro­
cured for three hundred sixty teachers, two hundred forty
employees, one hundred eighty servants.

(To be continued.)

11.—ASSOCIATION OF CHRISTIAN MOTHERS

The Association of Christian Mothers, so well known
and, God be praised, so wide-spread, is among the most in­
teresting as well as the most useful of these Works. The
following letters present it from divers standpoints.

1. ITALY—ROME.

Letter from Sister Rochow, to Sister N..., Paris

Rome, St. Joachim's, November 8, 1907

...Last Sunday we had the happiness to kneel at the feet
of the Vicar of Christ with our group of Christian Mothers.
Their director had previously prepared them for this great
favor, and on the occasion addressed them a most appro­
priate discourse, whilst we waited for our Holy Father.
Our Christian Mothers are truly the poorest of the poor;
they live in wretched quarters; several of them were
obliged to wash and iron during the night of Saturday, the
dress they were to wear, that they might present a neat ap­
pearance. The lady-patronesses of the Work were also
with us. They had donated a new banner which was blessed
by His Holiness.

Over a hundred members were accompanied by six sis­
ters. I had long desired this audience for these poor wom­
en, for the most part, although ignorant, well disposed.
Alas! Christ's Vicar is known to them, rather through the evil newspapers and the horrible caricatures posted on all the street corners in Rome, than by his own personality. The director of the Association is making strenuous efforts to instruct these women; at the two monthly meetings, he speaks to them in their own Roman dialect, adapting his instruction to their capacity. The many hours he spends in the confessional, the four days' retreat he preaches to them, are most efficacious in raising them to a higher Christian level, but for my part, I had ardently looked forward to this audience with the Sovereign Pontiff.

Our good God permitted that all should pass off well; strict silence was observed, and nearly all were moved to tears whilst they eagerly listened to the touching words of the Holy Father who, noticing the picture of St. Monica represented on the banner in a kneeling posture, began by recommending prayer to them, then timely advice to husbands and children... Finally, he said: "But above all, above prayer or exhortation, you should teach by your example...", and here our Holy Father became eloquent, persuasive, impressive. When at the close, he gave his blessing to the Christian Mothers, the lady-patronesses, the directors, and the "good sisters who help you" had said His Holiness, " and do all that they can for your spiritual and temporal welfare," no one could refrain from tears. By the Pope's gracious kindness, each one was permitted to kiss his hand, and when my turn came, I whispered to my good angel, as I pressed my lips to the pastoral ring to carry to our Most Honored Mother, the grace of this act of devotion and love.

Believe me, etc.

Sister ROCHOW.
2. FRANCE

We deem it well to acquaint our readers with the circumstance that revealed to us the existence of the Association of Christian Mothers mentioned in the letter we are about to present.

It was at the time when the Congregation of the Mission had charge of several parishes in France. We were staying for a few days, at Loos, a manufacturing town near Lille (North), where the Priests of the Mission had the direction of the parish. The pastor, Rev. Eugene Bodin, had asked us to visit some new buildings he was constructing; on our way back to the presbytery, in the course of the conversation, he remarked: “I am delighted with my morning’s work.” We naturally replied: “That is good; what have you done?” Smiling, he answered: “Well, I have just annihilated our Association of Christian Mothers!” Meeting our undisguised amazement at what appeared a paradox, with a merry twinkle in his eye, he explained: “Yes, I have broken it all to pieces—to build it up again, to place it on another foundation. Up to the present, the ladies who compose the Association were those who enjoy a social standing and whose means allow them to give their family a Christian education; my intention is that the members of the Association be women of the working class; for them it is an urgent necessity, in order that husbands and children may feel the religious influence of the Christian mother. If it happen that a child of the laboring class is absent from Catechetical instruction, or from school, I shall have the right—when the mother is a member of the Association—to inquire the cause of the child’s absence, etc. Besides, we still keep a hold on the members of the former association whose existence was rather languishing and stood in need of a new impulse: they will become honorary members of the new society.
They will aid materially in its construction, and will derive as much benefit from the reunions now as they did in the past."

Ten years later, recalling the aforementioned conversation, we inquired from the former pastor of Loos, what had become of the Association of Christian Mothers? He answered: "It operates admirably; it has continued to spread since its reorganization; this is due chiefly to a small financial provision, a kind of benevolent branch, which we have attached to it." Today, 1908, at our request the following items were forwarded:

"In the parish of Notre-Dame de Grâce, Loos, diocese of Cambrai, served by the Priests of the Mission, an association of Christian Mothers was founded twenty years ago; it has never ceased to prosper and at present registers about two hundred members.

"This association meets at the house of the Daughters of Charity, on the Sunday preceding each principal festival of the year; the Christian Mothers are thus prepared for the reception of the Sacraments on the coming feast day.

"The Association is an extension of the Congregation of the Children of Mary, who after marriage desire to become members.

"The associates engage themselves to comply with their religious obligations by assisting every Sunday at Holy Mass, and fulfilling their Easter duty. They are also obliged to raise their children in a Christian manner. Finally, any scandalous misconduct of a member, or of her son or daughter, excludes from the privilege of membership.

"A weekly fee of three cents is collected at the homes of the members by a lady specially appointed.

"The members are entitled: 1. To fifteen cents per day in case of sickness, after the physician's report has been submitted to the secretary.
2. To the gratuitous visit from a physician selected by the patient—who simply submits the name to the secretary—the physician receives thirty cents a year for each member whom he may have attended in the course of the year."

It is well to note the clauses which have been introduced with regard to the physician. It is possible that one member may prefer one physician to another, for instance when the husband belongs to some benevolent society, it is but natural that the physician of the society be chosen. These physicians are glad to be called upon by the mother, this being likely to secure them a more extended practice among the other members of the family. It is also established that mothers of family are entitled:

3. To a claim of three dollars at the birth of each child;
4. After death, five dollars to defray funeral expenses: a number of Christian Mothers accompany the banner of the Association at the obsequies of a member.

"In case of sickness when the malady is prolonged beyond three months, the sick member receives only half dues.

"There is a fine of one cent for absence at the reunion, at which a lottery is drawn, the prizes consisting either of some household utensil or article of clothing.

"Honorary members are received into the Association. They have the privilege of assisting at the reunions. Their fees are annually capitalized and the interest divided among the infirm, disabled, or aged members.

Another example is furnished by Belgium.
3. BELGIUM—LEIGE

Letter from Sister LEBEL, to REV. A. MILON, Secretary General, Paris.

Liege, House of Providence
87 Basse-Wez Street
January 30, 1908.

It is with pleasure that I send you the short report drawn up by Canon Smets, professor and procurator at the ecclesiastical seminary of Liege, and the zealous director of our Association of Christian Mothers.

I must add that at the outset the association was rather circumscribed. The director presided only at the reunion of the first Tuesday of the month. The other ordinary reunions were conducted by a sister who did all in her power to make them interesting, and I must say that the larger number of the members were most faithful in attending. As the association, however, began to extend, the director, after three years, consented to preside at the weekly reunions. In consequence the membership has continued to increase. We have at present from four, to five hundred members.

At the weekly reunion, each member on entering is presented with a card bearing her name; she returns this card by which arrangement the attendance is registered. At the close of the year a bazaar is organized to which all are invited and according to the number present, permitted to choose some fancy article; although our collection consists chiefly of trifling objects, these are much coveted by the guests.

These few details, Rev. Father, I hoped might interest you.

Sister LEBEL.

The following interesting report has been furnished by Canon Smets, to whom we return sincere thanks.
LIEGE, CONFRATERNITY OF CHRISTIAN MOTHERS

"In 1894, the Daughters of Charity and the Director of their Works established a confraternity of St. Ann, affiliated to the Archconfraternity of Our Lady of Sion, Paris.

"It was our wish to win over the mothers belonging to the humbler class, to enlighten them on the important duties they are called upon to fulfil towards their husbands and children; and by uniting them in prayer, attendance at Holy Mass, frequent and fervent reception of Holy Communion, to encourage them to draw from these sources the necessary strength to acquit themselves faithfully of their obligations and responsibilities.

"We assemble them each week on Tuesday at three P.M.; they recite some prayers, assist at an instruction and Benediction. They engage themselves to be present at the funeral service of the deceased members, to receive Holy Communion on certain festivals, and especially to attend the retreat given them each year.

"The influence exerted by these good mothers has hitherto been considerable; not only has piety increased among them, but they have known how to discriminate often most effectively for the welfare of their respective families.

"They wear a special medal. To cover minor expenses a collection is taken up at each reunion.

"Along with the reunions, we have established several economic works of which the members are at liberty to avail themselves.

"Before and after the weekly reunion, three secretaries go behind a little counter placed ad hoc, and receive the different contributions; there is a savings’ bank account, each one deposits or withdraws according to her desire; a contribution box for the retreat, to which a great number having realized its benefit devote all their spare money; there is also a relief fund to meet the dues in case of sick-
ness; for this each member is taxed twenty cents per month; this fund is further increased by donations from honorary members.

"Applicants over forty are not received as active members. When a member has reached the age of sixty-five, she is no longer entitled to the ordinary dues. If she continues to pay a fee of five cents per month, she may receive, in case of illness, a subsidy the amount of which is determined by the council.

"Up to the age of sixty-five, each active member when sick receives from the fourth day of her malady, forty cents per day.

"This last fund was organized ten years back; we have usually two hundred dollars in bank. Many Christian Mothers have blessed Divine Providence for the benefits derived therefrom."

"Canon Smets"

To the foregoing details about the Syndicates for young girls and the Associations of Christian Mothers, we will now add a few relative to the Housekeeping Schools, of which mention has already been made in the Annals.

III. HOUSEKEEPING SCHOOLS

Letter from Sister Barthelat, to Most Honored Mother Kieffer.

Orphanage of Tourcoing (North), December 24, 1907.

In accordance with your wishes, let me give you, Most Honored Mother, a few details of our housekeeping school. It was opened in 1898; our first attempt at teaching domestic economy was a total failure. The work was not understood, and we were obliged to content ourselves with establishing a housekeeping school and ouvroir combined. We assembled about twenty young girls and taught them
how to mend and make their own clothing, as well as that of the other members of the family. Subsequently, to the day school we added an evening course for young girls employed in the foundries. From the outset, fifty young girls came regularly three days in the week, from seven to half-past eight. They brought with them all kinds of articles of clothing to be made up or mended.

Besides the teacher at the cutting-out table, some of our employees and larger orphans, took charge respectively of the different tables, and thus solid instruction in sewing was organized; from fifty they rose to one hundred fifty, although similar courses have been opened in several other quarters; still it was useless to broach the subject of cooking or washing.

Well, in June last, after an exhibition of the work of our young pupils, which had elicited some appreciative attention, a congress on the labor question was held. In one of the meetings devoted to the teaching of domestic economy, it was decided to make a second trial; this time we succeeded beyond our expectation. At present the work is thoroughly appreciated, and not only do young girls willingly receive lessons in cooking, washing, ironing, etc., but the turn of each, according to her desires, occurs too seldom. Every week six are named for the different branches. Whilst two cook, the others wash, iron, remove stains or spots from clothes brought to the school, and scour the house utensils.

When the meal is ready—it has been prepared according to a receipt written on the blackboard with the cost which never exceeds six cents, per head—one pupil sets the table; it is while partaking of the various dishes that each in turn tells how the menu has been carried out, in what manner such or such an article has been cleaned. It is a charming sight to behold the joy with which renovated garments are carried home, furs and gloves now clean, and the
white well-ironed linen. These young girls quickly realize how much they have saved.

The number of extern pupils has more than doubled since October, hence we have added to the day classes as to those of the evening, lessons in housekeeping. We place two of our orphans with four externs who thus become initiated in household duties. As they have more time than the foundry girls, who have only two hours—from six forty-five to eight forty-five—they can be taught theory and a more extended application of the practical instructions. They prepare side-dishes and a few cheap desserts, the receipts of which they take much pleasure in copying in order to give their parents some pleasant surprises.

It is indeed most consoling for us to realize the development of the work within the last few months. The pastors and lady-patronesses are justly proud of it, consequently they are lavish both with encouraging words and generous offerings. On our part, Most Honored Mother, whilst we strive to incite our young charges to the love of order and economy, we earnestly endeavor to inculcate with a Christian spirit, true devotion to the Blessed Virgin, so that they may secure not only material happiness, but, at the same time, gather strength to avoid the dangers to which they are exposed.

Sister Barthelat.

To the interesting items contained in the above letter, and to respond to the inquiries relative to housekeeping schools, we give the title of two works, reference to which may be found profitable.

The first contains general information; it is entitled l'Enseignement ménager, by Mr. Beaufreton. This work is very useful, showing the advantages of the housekeeping schools and encouraging a thorough study. It may be procured from the Catholic publisher, Lecoffre, 90 Bonaparte Street, Paris.—Price $0.70 cents.
The other work is a bi-monthly periodical, containing only four pages; its perusal, therefore, requires but a few moments. After some general items written by a distinguished and experienced ecclesiastic, technical details of immediate utility follow: hints on hygiene, and simple remedies for ordinary ailments by a physician; receipts for cleaning clothes, for cooking, etc.—The title of this small review is *l'Institut populaire*. It may be obtained: 71 Descartes Street, Roubaix (North). Annual subscription: 20 cents.

A. Milon

GERMANY

To the number of establishments dating from 1907, and upon which we have given some geographical details in the preceding number of the *Annals*, must be added that of Bocholtz in Holland, depending on the German Province, whose Visitor resides at Theux in Belgium. The following details have been communicated to us.

Bocholtz by Linpelfeld.—At the close of the year 1907, a house was opened by the Missionaries of the German Province of Bocholtz.

The locality of Bocholtz is situated in Dutch Limburg (there exists a Province of the same name in Belgium also); it is in the district of Maëstricht and the canton of Gulpen.

Bocholtz is a village of two thousand inhabitants. It is a station on the railway line from Aix-la-Chapelle to Maëstricht, twenty-five minutes' distant from the German frontier. Aix-la-Chapelle is the nearest city; in ten minutes time one can go by rail from Bocholtz to this city.

The law of the German Empire in 1872, suppressing the establishments of the Jesuit Fathers and of other con-

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gregations regarded as affiliated with the Jesuits, does not as yet permit the Priests of the Mission to return to their country. The Province of Germany sought to obtain a house of passage on the Dutch frontier in order to be near the field of its former labors, and provide as far as possible for the future of the Province.

The purpose and the works of this house are missions and spiritual retreats in the surrounding parts, and ecclesiastics’ retreats in the house at Bocholtz. At present the Missionaries reside in a rented dwelling, awaiting the time when Divine Providence shall provide them with means for a house of their own to answer their needs and their labors.

PORTUGAL

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

Hospicio Donna Maria Amelia
Funchal (Island of Madeira); December 3, 1907.

I have just given you today an account of our attempts at missions. Your great desire would be to behold at last the missions thoroughly established in Portugal and in the Madeiras. I cannot give you any account of the efforts of our worthy confrères of the continent; they will surely do this themselves. Herewith I send you a narrative of some of the details of our labors on the island of Madeira.

Toward the end of September 1907, from the twenty-fifth to the twenty-ninth, Father Mendes and I together gave in the vicinity of Trapiche, an hour and a half distant from Funchal, a little four days’ retreat, in testimony of gratitude for the charitable and sympathetic reception accorded the confrères during the period of vacation. The worthy mistress of this ancient and magnificent country
dwelling, situated in the mountains, is very much devoted to the good people about her. We intended merely to give a simple retreat for the people of the neighborhood with a few instructions only. Instead of this, however, on the first evening, five or six hundred persons assembled; we were obliged to preach outside, as the chapel could scarcely accommodate a hundred occupants. I was requested to give the instructions thereafter at seven o’clock in the evening instead of five o’clock, being assured that the former hour would be better for working people. I yielded with difficulty, raising an objection on account of the night-time the great difficulty the people would encounter returning home at half-past eight, or nine o’clock over the mountain roads. Divine Providence seemed to clearly indicate to us, however, on the following day that we should comply with the request. In the morning everything passed off admirably. Many persons attended the services, and the weather was most favorable... About two o’clock in the afternoon, a constant torrent of rain commenced, making us often repeat: “We must think no more of the service this evening,” when suddenly, towards five o’clock, the rainfall completely stopped, the sky became very clear, and about seven o’clock there were more than six hundred persons present.....An illumination was prepared in greatest haste on the vast terrace of the house; the sermon ended about half-past eight o’clock. It was truly a most charming event. On the day following, our congregation included from fifteen hundred to two thousand people; on the third day almost twenty-five hundred persons were in attendance. It was a difficult question how to accommodate so large a number in regard to confessions, as all wished to approach the sacred Tribunal.

I invited some confessors in the city; our good confrères of the seminary, Fathers Pereira and Silveira were glad to join us; we had seven confessors occupied on the
last day, two priests of the parish also contributed greatly to the help. How hungry these good people were for the word of God! Even we felt ourselves, as it were, moved to enthusiasm. I shall never forget, I am sure, the emotion that overcame this multitude of two thousand people during the sermon on the Prodigal Son. The court where they were assembled was resplendent with lights hanging from the trees; the pulpit was erected at the church door, not a breath was stirring; a clear night shone overhead, and so tranquil! The canticles were repeated by the whole congregation. What silence prevailed, what admirable recollection! After the sermon, which made many shed tears, how straight from the heart appeared the Portuguese canticle: "Pardon, O my God!..."

Every evening notwithstanding the lateness of the hour, I had to return to the city. What a surprise and what an emotion for me, when descending these hasty inclines to hear the whole length of the way the pious faithful as they returned in bands of ten or twelve, chanting without the least human respect canticles to the Immaculate Virgin. The effect was powerful; each band had its own lanterns; without them it would have been impossible to guide one's steps in these rugged and perilous windings. I had one also; very soon the hills all seemed to flow with furrows of light; the echoes repeated the songs from every crag and glen. How happily they all returned to their homes, invoking blessings on the name of God! I more than any, how charmed was I at this magnificent exhibition, and this lively faith of the people.

The general Communion was also an impressive event. A first Mass was celebrated for the men only, about half past five o'clock; toward half-past seven or eight o'clock a Mass was said for the women. On that day there were more than six hundred Communions, although many received in their own parishes. In the evening, about four
o'clock, we closed these pious exercises with the sermon on the Miraculous Medal; we then imposed it on those who had followed the exercises and approached the Sacraments. More than fifteen hundred were thus bestowed!... We had not enough for all!

How abundantly has the Immaculate Virgin vouchsafed to bless our efforts. She transformed into a mission what we had intended merely for the spiritual welfare of a hundred people. Many good laboring men, working at Funchal, climbed the heights at the close of their daily toil to listen to the sermon; the ascent requires an hour and a half. The way is cut like steps of stairs, more than two thousand of which have to be climbed.

Our humble beginnings had already pointed out the will of Divine Providence, that missions were a necessity in this island of Madeira, so full of faith and good will!...

Our whole month of October was engaged in preaching retreats to the Children of Mary to whom every year, I have given two retreats at the hospice Donna Maria Amelia, and nearly five hundred children, divided into two bands have followed the pious exercises. This year, however, epidemics of smallpox prevented our holding these assemblages, although there has been no case of illness at the hospice. It was doubtless owing to a special dispensation of Divine Providence, that we were inspired to give these retreats in each of the respective parishes, where our generous Children of Mary are established. Thus we entered, as quasi-Missionaries into these parishes, and indeed, the good people as well, asked for "their mission." We left on Tuesday to return on Saturday. What sweet consolations in this holy service! Never had the retreats been so well attended by all the Children of Mary; it seems to me that their generosity, most of them poor, but rich in faith and devotion, and accustomed to countless sacrifices, has obtained for us from Heaven the privilege of re-establishing our missions.
The mission of *Estreito de Camara de Lobos*, as a matter of fact, occupied the period from the seventeenth to the twenty-sixth of November, and received God's blessing beyond all our hope.

On the seventeenth, Father Mendes and I started off mounted for this parish of about five thousand souls, located in the mountains, six miles distant from Funchal. The people had intended to receive us in solemn procession, but a slight rainfall prevented this first external demonstration; they contented themselves with waiting for us at the church door, the mission banner floating at their head, representing on one side our Lord among the children, and on the other the Heart of the Immaculate Virgin. We did not notice among them the painting of Our Virgin of the Miraculous Medal. Little girls dressed in white, like our dear Children of Mary surrounded the statue of their heavenly Mother. Our entry furthermore coincided with the festival of Our Lady of the Rosary in the parish, and Father Mendes was entrusted with the preaching of the sermon for the occasion of the festival. In simple, practical, and very eloquent language, he demonstrated how the mysteries of the Rosary are indeed our life here on earth; thus he immediately gained all hearts.

The mission was not to open until the return of the procession of Our Lady of the Rosary after the Mass. In reality, I feared greatly to see all this crowd resume the way to their homes once the festival was closed with a procession, for these pious ceremonies had commenced at half past ten o'clock and it was now half-past two. However, the church quickly filled, and so numerous was the congregation that we had difficulty on the return of the procession to make our way through it.

I opened the mission as arranged about quarter to three o'clock; more than four thousand persons were present. And what sustained and sympathetic attention they exhibi-
ited, notwithstanding my foreign accent! I already seemed to hold the hearts of the audience in the hollow of my hand. And by God’s dispensation this was really so, for during the days succeeding, both in the morning and in the evening not one excepted, the church was always crowded; its capacity is about three thousand five hundred people. During the first four days, I gave the morning instruction at the seven o’clock Mass. Father Mendes gave it the four last days. At eleven o’clock, my good confrère assembled the children from twelve to fifteen years of age, to prepare them for a fervent Communion during the mission. Toward half-past three o’clock the beads were recited, followed by a homily until four o’clock, given by Father Mendes; at this latter hour the sermon on the great truths was preached, which I delivered each day. It would have been impossible to have evening instructions in this parish at that time; the mountain ways are very dangerous, very trying, almost everywhere running along the edge of precipices. Many of the faithful had thus an hour or an hour and a half of a journey; this shows what a work of zeal it was on their part. A large number arrived as early as five o’clock in the morning, profiting by the beautiful moonlight. Every other day, we had an extraordinary ceremony; on Tuesday evening, indeed, we organized a procession to the cemetery, and there at the foot of the cross I preached the sermon on death; more than four thousand people listened, all conquered by the strongest and gentlest emotions. Never, I believe, have I beheld a similar spectacle spread before me. Every one left weeping and in the deepest silence. We, Missionaries and priests, did not dare, it might be said, to speak for fear of disturbing the general state of recollection. Each one went to his confessional where many men were already waiting for us. We had already begun hearing the confessions on Monday; they will thus continue to the last day of the retreat, not stopping a single moment.
The majority were general confessions. The parish had not enjoyed a mission for twenty-six years previous, and according to the very apposite remark of a pious person. "The beautiful church fabric which was threatened with destruction, had been in need of extensive repairs, and active work was begun on it; however, the parish and the hearts of the people were in still greater need of the divine repairing of the mission."

On Thursday morning we held the Communion ceremony for the children from twelve to fifteen years old: four hundred children took part in this beautiful and touching function. This time also, the church was too incapacious for the parents who wished to assist at their children's festivity. Our Children of Mary formed admirable choirs, and the little children took up the refrain of the canticles. They all consecrated themselves to the Virgin Immaculate, and departed carrying away a picture for a precious memento of the splendid festival, but above all bearing in their hearts their well-beloved Saviour. The parents could not express their happiness and gratitude.

On Saturday, we were to have the touching ceremony of the forgiveness of injuries, but the great number of the confessions obliged us to postpone it to the following Sunday evening.

The Sunday was assuredly the great day of the mission; we desired to make the experiment of a general Communion in spite of the many assertions before our departure that it would be an impossibility. Our hope was not deceived; the general Communion was a grand event: fifteen hundred shared in it. Two thousand would have done so had the number of confessors been sufficient for the task of hearing them.

The sight from the sanctuary was impressive; five hundred men approached the Holy Table in the most perfect order. I enjoyed the privilege of distributing the Bread of the Holy Eucharist to them; the pastor and his assist-
ant did a like service for more than a thousand women. Father Mendes occupied the pulpit; he interspersed the canticles with pious ejaculations in order to sustain the attention and fervor of the congregation. The day following, we had six hundred more Communions, and on the very date of our departure two hundred. We can reckon the number of Communions during the mission at more than five thousand; some approached the Sacred Banquet a number of times.

On Sunday evening we had the thrilling ceremony of the pardon of injuries. After the sermon, from the pulpit, with Crucifix in hand, I began the ceremony, asking pardon; next Father Mendes, the Reverend pastor and his assistant asked it of all present. Nothing then could be heard but the sobbing of the multitude; they truly had cause to ask pardon of their worthy pastor who had been so ill-viewed a year previous at the time of his entry in the parish, and for more than six months after. They now experienced a sincere sentiment of repentance pervading all hearts, and causing honest tears to flow. This was one of the most emotional and solemn moments of this splendid mission. Everything passed off calmly, and the solemn Benediction of the Holy Sacrament seemed like a seal of divine pardon and union impressed upon all these hearts.

The day was most beautiful, but one of burdensome toil also for us. As on the vigil, we listened to confessions during nearly twelve hours, besides delivering our sermons.

The following day, which was Monday, six of us were again at work in the confessional from six o'clock in the morning until after the Te Deum, toward half-past five o'clock in the evening.

This Monday morning, we sang the Mass of Requiem for the deceased members of the parish; a sermon was preached on the subject of the souls in Purgatory by Father Mendez. In the evening, acts of consecration were
recited to the Holy Virgin and to the Sacred Heart followed by the *Te Deum* and the Papal Benediction. Never perhaps, excepting on Sundays, had we been blessed with so large a congregation. But now it was time to think of our leave-taking, for we were to start on the following day at about seven o’clock; accordingly I ascended the pulpit and voiced our farewell. I intended only to celebrate Mass quietly on the day of our departure, the Tuesday following at about half-past six o’clock. On entering the church we perceived, to our great admiration, that it was crowded as usual. A number had arrived before four o’clock. I was obliged again to renew our farewells to these good people, who seemed never to weary of hearkening to us. Our Children of Mary, tireless workers that they are, directed the singing with more spirit than ever. Finally, it was nearing half-past seven o’clock when we departed. The people resolved to conduct us away in procession to the limits of the parish, three quarters of an hour’s distance off, with singing of canticles by more than two thousand persons animated with an enthusiasm and expression that cannot be described. Along the route, those unable to follow us stood at their doorways soliciting our blessing, while casting blossoms upon us from their terraces. We were at last, however, forced to separate. Every one seemed so happy, and yet soft tears flowed from the eyes of all. The Missionaries too, with great emotion, embraced the worthy pastor and his assistant, then climbing their mounts resumed the way to their dwelling, followed by the acclamation of the crowd. They carried in their hearts very pleasant recollections, joy and above all, gratitude in return for all the gifts of God.

During the mission there were numerous and edifying returns to the way of rectitude. There was also great generosity shown among the people in enduring the severest
privations. A young girl said to me on Sunday evening: "Father, please hear my confession; yesterday I waited fasting from five o'clock in the morning until the sermon in the evening, and still could not get a turn. Today I have been here since five o'clock, and succeed no better; but I shall not go back until I have made my confession." Thus it was each day: forty, fifty persons were still waiting about the confessional when the time came for the sermon. From five o'clock in the evening until nine or ten o'clock, only the men were heard. About three thousand five hundred adults made their confession, and, as I before mentioned, there were more than five thousand confessions, all included. No one would have dared expect so happy a result, especially in view of the prevalent and lasting political animosity of twenty-five years' duration, together with the opposition shown the present pastor at the time of his appointment, a year ago. The Children of Mary for their part, gave us so much consolation that we consider this the best retreat of the year; they were like harbingers to introduce us into the parish, and their devotion furnished an admirable spectacle. When a mission for Estreito was first suggested, many priests praised the zeal of the pastor and our good will, but seemed satisfied that we were undertaking a useless task. Today on every side, there is but one exclamation of admiration and gratitude to God.

The Right Reverend Bishop most of all is highly pleased. On a late occasion he said to me: "Would that I could but see my seminary completed!...and the missions founded, that would be my great desire; I would depart from this world with a happy heart." The bishop is seventy-two years old, and for thirty years past has devoted his energies to Madeira. "But," added His Lordship, "I have nothing left wherewith to begin a seminary! I have absolutely nothing for the missions...what is to be done?"
Our people are extremely good, but they are also extremely poor. Providence must provide a generous soul for us...I trust in Him.

Kindly accept, etc.

Fernand Allot,

SANTA-QUITERIA

MISSION IN THE PARISH OF ST. VERISSIMA DE LAGARES

The following edifying details have been sent us by Father Leitao, Priest of the Mission, Superior at Santa-Quiteria:

We began this mission on the first of September 1907. The parish of St. Verissima of Lagares is situated at three miles' distance from our house of Santa-Quiteria. We were advised against going there because of the uselessness of our ministry to that parish, one of the most demoralized in the district of Felgueiras; we were told of the indifference of the people and of the improbability of their profiting by a mission, etc.

Though our confidence reposed on the grace of our Lord, we were not free from apprehension when we started to walk to St. Verissima; we were three in number: Father Henry Machado, Father Manuel Monteiro, and myself. Before starting, we made a visit to the Blessed Sacrament and begged the graces necessary for ourselves and for this dear people. The pastor was waiting for us at the church as he was about to begin the parish Mass. We begged his blessing before the Mass; he gave it to us and addressed a short discourse to the members of his flock, exhorting them to attend the exercises of the mission. The Mass ended, the opening sermon was preached and the ordinary advices were communicated. Parents were asked to send their children at nine o'clock in the morning, to learn their catechism: and now the mission was under way.
At nine o’clock the children came, and along with them some women, mothers or elder sisters of the little ones. We spoke to them some words of encouragement of which they seemed much in need, appearing rather timid. They were placed at their ease, taught canticles, and attracted onward. Our singing-master, Father Monteiro, applied himself to his task with all his customary good will; his success was complete. The mission movement was impressed on the minds of the children; thenceforth they were to come in ever increasing numbers until the end.

In the afternoon, at three o’clock, the church was filled with a concourse of people for the first evening exercise. They sang, they recited the beads, intermingling hymns between each decade. Every one present engaged in the service with eagerness, without human respect, the men equally with the women. The sermon on the great truths was delivered after the recitation of the beads, and Benediction of the Blessed Sacrament crowned the exercises for the evening.

In the morning, at three o’clock, the great bell awoke the whole community. Mass was said at four o’clock, while morning prayers were recited and a meditation was made. These poor people we can clearly see are hungry and thirsty for the word of God. Mindless of the heavy burden of their daily labor, they arose in the early morning to attend church and listen to the word of life preached by the poor Missionaries. How many times, on entering the church before four o’clock in the morning and viewing the crowd of worshippers, I have said to myself: “These people will be my judges before the good God.”

The labor of the confessional was toilsome, immense. Almost every penitent desired to make a general confession. Our dear confrères of Santa-Quiteria, hastened to render us assistance. They came in the morning and went back in the evening. Father Dumolard remained with us after the fifth day; he took charge of the children and helped
us also with the confessions. Father Ferro remained also for two or three days. There was a large number of general confessions, besides restitutions made, scandals abolished, peace restored in several family circles, confessions heard of eight, ten, and twenty years' interval, enemies reconciled,—this is the compendium of the visible fruit of the mission.

Some very touching ceremonies occurred. The procession and benediction for the children were truly charming; the procession to the cemetery was of a kind to stir one's emotion. During the sermon, and while the procession was entering the cemetery, all the participants shed tears. The consecration to the Sacred Heart and the one to the Blessed Virgin were pious and emotional spectacles also.

During the whole time of the mission, the attendance was large. The church was too small to hold so many, large numbers from neighboring parishes swelling the concourse. We were amazed at the enthusiasm of the men for the exercises. They came in the morning and in the afternoon, unfailingly. An edifying sound reached our ears in the morning as we heard them on their way to the church, intoning, with strong and manly voices the mission canticles, while the echo, spreading through the air, was lost afar in the dells of the mountains. On the fifteenth of September the conclusion occurred; in the morning the general Communion was held, and in the afternoon the papal benediction was given, followed by the farewell. About five hundred fifty communicants received our Lord. This number does not appear large but it must be recalled that the parish does not contain over six hundred souls, children included. Pending the whole duration of the mission, a large number received Holy Communion.

I had been forewarned that the whole parish had determined to accompany us back to Santa-Quiteria. In order to avoid any demonstration we ordered a carriage for
our journey The driver was to wait for us two hundred yards from the church, and when the farewell sermon was ended, while the people were singing a canticle in the church, the Missionaries, each by his own way, were to slip off towards the carriage without saying a word to any one. This was our device. If carried out when the congregation had ended their hymn and sought to meet the Missionaries, the latter would be far off on their way home. You will now see how the whole plan failed.

The church could not hold the throng that presented itself. Within the church, the people were crowded for breath, and those outside who were exerting every effort to enter, shoved rudely at the doorways against those who had preceded them inside. Finally, the evening exercises commenced: the beads, the Te Deum, the Benediction of the Blessed Sacrament, the sermon on perseverance, and the papal blessing followed one another in turn. The Missionary started a farewell sermon; his speech was very short and very simple. The crowd began to weep. Tears flowed silently in the beginning; a sobbing burst forth, the people cried out, then shouted so loud that the voice of the Missionary was drowned in the disturbance. The cries of the men were louder than those of the women. The preacher discontinued, he did not complete his discourse. Descending from the pulpit, he hastened towards the door to reach the carriage. The men blocked his departure; they seized him, they embraced him, they covered him with their tears, clamoring constantly. Struggling amid their enthusiasm, he beheld his confrères like himself, assailed, encircled, overpowered by the avalanche of men.

At length, by means of strenuous efforts, we made our way from the church; straightway the crowd surrounded us, accompanying and following us with groans of emotion, amid a cloud of dust.

When we reached our carriage we found it surrounded;
men, women, children, every class and condition was represented. They all wished to greet us once more. They shed glowing tears and embraced us. We gained our seat in the carriage at last; it moved off, but very gradually, so as to avoid injuring the people about and in front of the wheels. We separated, finally, while the people shouted after us, repeated “good-bye” bidding us pray for them and promising to pray for us.

P. P. Leitao.

Having given this consoling relation from Portugal, we must not omit mention of a frightful calamity to the royal family of that country, on the first of last February at Lisbon. King Carlos I. and his eldest son, the crown prince, were mortally injured; the second son, Manuel II., has been proclaimed king since the unfortunate event.

IRELAND

STORY OF CHURCH DEVELOPMENT AT PHIBSBORO.

In a preceding number of the Annals, we mentioned the flourishing condition of the Works attached to St. Peter’s Church served by the Priests of the Mission in Phibsboro quarter, Dublin. The following items furnish the development, from a material standpoint, of both the Church and the establishment.

From the Phibsboro Bazaar, 1907, p. 8.

What the ancient denomination was of the actual site and its immediate surroundings, on which Saint Peter’s Church, Phibsboro, now stands, it is very difficult to ascertain. Sir F. Falkiner, in his History of the Royal Hospital, says the name “Phibsboro,” was given to the district from the people who lived at the confines of the wood Salcuit, which extended from Oxlmantown near to the locality now known as Phibsboro. They were called Phipoes or Fairpoe. They were Anglo-Normans, and
“vast grabbers of Ostimanlands.” It might have formed portion at one time, of the estate of the “Priory of the Holy Trinity,” or of “St. Mary’s Abbey.” Old leases and title-deeds might reveal it, if it had any precise name in a later age, to distinguish it from the other named localities that lie close around it. The Rev. C. J. M’Cready, in his *Dublin Street Names* (Hodges and Figgis, 1872), dates the present name — spelled Phippsborough — from 1792, and so called from Edward Phipps, fourth son of Richard Phipps (of Kilmainham), who died in 1629. Edward Phipps probably acquired this property about 1790, and gave it his family name. It is a strange coincidence that this name resembles the ancient name of the freebooters, who, according to Sir Frederick Falkiner dwelt there at an earlier date. The adjacent names are Glasmanogue, now Constitution Hill, which probably extended along much of the main road leading to Glasnevin. On the western side, in 1720, we had Grange Gorman Lane. Prussia Street, began in 1765 — it was called Cabragh Lane in 1756. Aughrim Street was called Blackhorse Lane up to 1791. Cabra Road is, of course, of very recent date. The Circular Road was opened only in 1800, though, previously there existed some kind of thoroughfare, marked in the historical map of 1790.

In the beginning of the nineteenth century, the whole district of which Phibsboro was the centre, was counted as belonging to the parish of St. Paul’s, Arran Quay; though the population of the place was really made up of the inhabitants of four different parishes, who being so remote from their parochial churches, were very much as sheep without a pastor. When Dr. Russell was parish priest of Arran Quay, the people of the Phibsboro district had by disorders of every kind, acquired an unenviable notoriety. Their homes were not model Catholic homes. There was no Catholic school in the neighborhood. But, unfortunately,
near Blaquiere Bridge, some years before 1822, was established a Protestant free school for boys and girls, which was subsidized for proselytizing purposes by the Kildare Place Society, by means of the large parliamentary grants which that body had received. We are told that there were actually a hundred Catholic children on the rolls of this school. Great damage was done to the faith of those poor children. The Rev. J. Lawlor, a zealous curate of St. Paul's, visited, times out of number, the parents of these children, to try to induce them to withdraw their children from a school so harmful to their faith, but to no effect. It was evident that unless there were a counter attraction in the shape of a Catholic school, nothing could be done to avert the mischief.

At last some Catholic laymen took the matter up, and formed a committee to consider what could be done. The result of their deliberations was the decision, on October 22, 1822, to build a Catholic free school for boys and girls. A month later, it was resolved to erect also a Catholic chapel, with the consent of Dr. Russell, P. P., of St. Paul's, which was readily given. The schools were opened in September, 1826, for Sunday Catechism classes. In February of the following year, a schoolmaster was engaged, and a day school was begun for the children of both sexes. A member of the lay committee, accompanied by the schoolmaster, visited parents who were sending their children to the proselytizing schools, with the result that there were soon two hundred thirty boys and one hundred sixty girls in attendance at the Catholic schools. The children thus were saved.

Efforts were now made by the committee to get a priest to take charge of the work; but this proved a matter of some difficulty. The Rev. W. Young and the Rev. W. Carroll were induced to take up the work, and were the first two priests there. They converted the upper story of the school building into a chapel, twenty-five feet high, with
two galleries, one over the other. The whole building was eighty feet by thirty-two feet, of which twenty feet gave accommodation to the two priests, with a sacristy, a lending library, a room for the schoolmaster, and a kitchen. The lower floor—only ten feet high—was reserved for the schools. In the chapel, for the first time, on Trinity Sunday, 1827, the Holy Sacrifice of the Mass was celebrated. At this time the parish priest of St. Paul’s was Dr. Coleman, the successor of Dr. Russell, who died December 18, 1825. When Dr. Coleman was transferred to St. Michan’s in 1828, he was succeeded by Dr. Yore.

In 1838, with the full approval of the Archbishop, Dr. Murray, and Dr. Yore, the church and schools were handed over to the Vincentian Fathers. Father Fox was in charge at the time of the transfer. Fathers McNamara and Hand were the first priests appointed by the Vincentian authorities to look after the new work. Now, when these Fathers were well established in Phibsboro and the services of the church much improved, the little edifice proved inadequate for the accommodation of the increasing congregation. Therefore, in 1841, a beginning was made to secure more space. A public meeting was held, that was very remarkable at the time. It was the first public meeting in two hundred years, presided over by a Catholic Lord Mayor of Dublin. The Lord Mayor, it is scarcely necessary to say, was the great Daniel O’Connell. The meeting—for the period was a great success financially: forty three feet were, as a result, added to the length of the church. In 1843, new schools were built, and the upper floor removed, leaving the church thirty-five feet high, instead of twenty-five feet.

During the years between 1844 and 1847, the presbytery was built. In the year 1850, the front and aisles were contracted for, and completed a few years afterwards. Subsequently, the present chancel and transepts were erected, on the site of the old school. A splendid example of de-
Votion to the cause of religion and God's honor was given, by the men, women, and young people, who willingly and cheerfully gave their time and energy to the work of the penny collections, Sunday after Sunday, organized at different periods for the building of this church. With the faith, characteristic of Irish Catholics, they realized that they were building a house, "not for man, but for God." The fine pulpit, erected in recent years, was put up in memory of Father Roche, whose generous sacrifices for the "Sacred Heart Association" are a precious memory for the old folk of Phibsboro.

As the years now advanced, and Fathers M. Burke, Dixon, McBride, and the other old priests of St. Peter's had done so much for the spiritual advancement of the neighborhood, it was at length felt that Father McNamara's noble designs for a stately church should be completed. Accordingly, in 1902, Father Hickey, Superior of St. Peter's at the time, resolved, following the best advice, to make a great effort to complete the work. A public meeting was organized, which turned out to be one of the most representative meetings for charitable purposes held in Dublin for many years. His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, presided. In the course of a speech, very eulogistic of the work of the Vincentian Fathers in Ireland, His Grace said: "Is it creditable to us that, in the midst of the general advancement and improvement to be seen all around us, there should be upon a site, which is, in many respects, the most prominent in all this district, a building such as this; a building containing as it does, in painful incongruity, comparatively old work and comparatively new work, some of it representing a variety of styles of architecture, and some of it representing no style at all?" Other speakers, also, strongly put the case, and expressed a hope that it would now be a work to a finish. The response to the appeal of the Vincentians was most generous.
DUBLIN. — ST. PETERS CHURCH, PHIBSBOROUGH.
A subscription list was opened. His Grace gave £100; and then, with more than his usual generosity, he promised £400 more, if, the new spire should be built. There were other generous subscriptions of £1000, £500, £200, £100, and several of £50 each. At the same time, the penny collections were revived; so the Fathers were encouraged to go on and complete the work.

When the project of the Bazaar was started, the work of carrying it out was entrusted to an energetic and influential committee, one and all of whom have worked unselfishly to bring it to the triumphal success that is anticipated. The many friends of the Vincentians throughout the kingdom will sincerely wish for this success, and, no doubt, will seize this one grand opportunity of accomplishing it.

The church is now complete in essentials. It still wants much in the way of decoration and embellishment. The Fathers trust that the same kind Providence, who has helped in the past, will enable them in the future, by moving more generous hearts, to make their church in every sense worthy of the glory of God, a splendid ornament in our metropolis, and a lasting memorial of the faith and devotion of Catholic Ireland.

DESCRIPTION OF ST. PETER'S CHURCH, PHIBSBORO

The efforts of many years have resulted in St. Peter's Church as we have it to-day. This magnificent edifice—the most striking and one of the most notable churches in the city—has just been completed. It stands on a most prominent site, the junction of the North Circular Road and Cabra Road; and has the great advantage of being free from all interruption, so that the building can be seen and approached from all sides. The Vincentian Fathers are to be congratulated on the possession of such a site, which, with the advantages mentioned, is also the most elevated in
the city, and worthy of the noble church, with its lofty
and impressive tower, which will stand for all time as a
splendid example of ecclesiastical art.

The style of architecture is in the early fourteenth cen­
tury French Gothic, to harmonize with the design of the
chancel and transepts, which were from the plans of the
late Mr. Goldie. The work of completing the remainder
of the Church was undertaken in the year 1902, including
the nave, aisles, tower, and porches, from the designs and
under the supervision of the Architects, Messrs. Ashlin
and Coleman, of Dawson Street.

The extent of the recent works will be at once apparent
by reference to the ground plan, which indicates the old
work in black, and the new in a lighter outline.

Looking at the general aspect of the church externally,
it presents a most striking and remarkably complete archi­
tectural work, not only from its graceful and stately pro­
portions, but from the picturesque grouping of the build­
ings devoted to the Vincentian Order, which stand adjoin­
ing the church, on the Cabra Road side. These buildings
are of a much later period of Gothic in the English style,
but the variety in the style invests the general view with
a special charm. The battlemented turrets and parapets
of the perpendicular period giving an historic interest in
the whole. The view of the chancel end of the church,
in connection with these buildings, is seen to great advan­
tage from the North Circular Road, where the outline of
the stately pile, as seen from a long distance towards the
Phoenix Park standing out against the sky, is almost per­
fecf. The great tower rising above the well-balanced mass,
the high-pitched roofs and lofty gables of the transepts,
with their elaborate rose windows and traceried arcades un­
derneath, flanking the handsome chancel. Beyond this,
the new nave, with its long line of clerestory windows,
which, for general harmony of design, form a whole de-
lightful to the eye at first view, and which, the more closely it is studied, proves more worthy of admiration.

The new nave and aisles are built with grey Calp limestone punched. The windows, parapets, buttresses, and other architectural members being in white chiseled limestone. The contrast of the grey stone with the white limestone is very pleasing, and accentuates in an effective manner the various features of the work throughout.

The nave clerestory is divided into seven bays, with weathered buttresses, crowned with a moulded and pierced parapet; each bay being lighted with a painted window of three lights with tracery heads.

The aisles, extending the length of the nave, are similarly treated with buttresses, the lower portion of the wall being weathered out to receive them, affording sufficient thickness for the confessionals, which are set into arched recesses on the inside, and here we may observe the great attention that has been bestowed on this most necessary detail which, in most of our city churches is ignored, the result being that the accommodation is considerably curtailed, and the appearance from an architectural point of view disfigured. Two windows in each bay light the aisles; the space between them is so arranged as to allow for Stations on the inside, which do not, therefore, interfere with the stone piers carrying the groining. The walls are finished with parapets in chiseled limestone, to correspond with the other portions of the structure.

The principal façade, which faces east, is admirably conceived and effective in design. The tower, rising in all its impressiveness, occupies the centre. Right and left are the aisle gables, with handsome open tracery parapets abutting against the angle octagonal turrets, which flank the tower on either side. These turrets, which give an appropriate finish to the nave walls, rise to a height of sixty-eight feet, and are terminated on the top with spires and parapets. Circular
stairs are provided in them for access to the organ chamber, the nave roof, and belfry stage of the tower.

The principal entrance to the nave is through the tower, the vestibule of which is provided with an elegant porch, panelled and moulded with inner framing to prevent cross draughts. The doorway is deeply recessed with polished Newry granite columns and divided with centre columns; each door being four feet wide, mounted with ornamental hinges. The arch is moulded and carved, while the tympanum is prepared for carving and sculpture, the centre being occupied with a statue of St. Peter, supported on the centre column of doorway; the whole is surmounted with a crocketted moulded gable and cusped panelling. Immediately over this, and separated by a moulded string course, is a very beautiful window, enriched with geometrical tracery and cusping, moulded jambs with columns divide the window into six lights. A very fine view is obtained of this window from the nave, as the tower is opened up to the church by means of a deeply-recessed arch, in three orders, the full height of the nave giving great length to the interior, and an uninterrupted view.

The upper portion of the tower is exceedingly happy in the grouping of the pinnacles at the base of the spire; there are two at each angle, the lower ones being connected with an open parapet, the centre of which contains a clock on each face, crowned with crocketted gables and flanking pinnacles. Underneath this the ornate panelling of the belfry stage unites the spire with the tower in a pleasing manner. The belfry windows have deeply-recessed jambs and mullions, with pointed heads, filled with open tracery, and topped with gables and finials. Between the gables, and supported on carved corbels, figures of angels are introduced, giving great importance to this stage of the tower. The spire is most gracefully tapered, and adorned with ornamental bands of tracery, and finishing with a copper
cross, twelve feet in height. The total height from the
ground to the top of the cross is two hundred feet.

The aisles are entered through charming gabled porches,
flanked with octagonal pinnacles and spires; the doorways
being moulded and enriched with columns. The internal
doors leading to the aisles are treated in a similar manner.

It is, however, when we reach the interior, through the
tower, that the full extent of the impressiveness of the
church is seen. Standing under the tribune, we have a magni-
ificent view of the new nave, extending seven bays to the
crossing of the transepts. The chancel with its ambulatory
and eight chapels which, with the high arches of the crossing,
and the subdued light in this portion of the interior,
conveys an air of mystery, reminding one of the noble con-
tinental churches. The total length of the interior, from the
front entrance to the back wall of the chancel, is two
hundred two feet.

The nave is thirty feet in the clear, and with the aisles,
sixty-seven feet broad. The height from floor to groin-
ing, being fifty-six feet six inches. The width across the
transepts is one hundred eight feet, and the height fifty feet.

The organ tribune is carried on three moulded arches,
with polished granite columns, the caps of which are to be
carved. The balustrade is in stone, with open geometrical
tracery, divided with columns to take the brass standards.

The nave arcade and piers are in stone, moulded to
match the old work; the piers being seventeen feet six
inches high, with caps boasted for carving. The nave and
aisles are groined in fibrous plaster, colored to match the
stone, and in keeping with the old work of the transepts
and chancel.

The floors throughout are laid in oak block flooring,
with the passages in ceramic mosaic.

New benches in oak have been provided for the nave,
and division railings between the nave and aisles, all of
which have been executed by Messrs. Beakey and Co., Stafford Street.

The contract for the nave, aisles, and tower was carried out by Mr. James Kiernan, Builder, Talbot Street, Dublin, and it will be of interest to mention that Irish materials and workmanship have been employed throughout the work.

**CONGREGATION OF THE SISTERS OF THE HOLY FAITH.**

*Founded by the late Margaret Aylward (Sister Mary Agatha) and Rev. John Gowan, Vincentian Father, in the year 1860.*

In an account of the development of Catholic energy in Phibsboro, the part played by Father Gowan, in the establishment of a new congregation of women, naturally finds a place. The existence of this congregation seems to be the work of Divine Providence.

A lady named Margaret Aylward, daughter of a wealthy merchant in Waterford, came to Dublin in the year 1851. Being a person of uncommon energy and great natural talents, mingled with solid piety, she was anxious to devote her time to some charitable and useful work. The Jesuit Fathers with whom she was acquainted, advised her, for this purpose, to call on Archbishop Murray, so, with His Grace’s approbation she established in the metropolitan parish an association of “Ladies of Charity of St. Vincent de Paul” for the visitation and relief of the sick poor. This association still exists and prospers.

While making the visitation, these ladies discovered that, owing to poverty and the death of parents, hundreds of the children of the poor were being handed over to proselytizing institutions or sent to their day schools, where they were robbed of their faith. Margaret Aylward represented this state of things to her confessor, Rev. John Gowan,
a holy and prudent member of the Vincentian Congregation; he advised her to place the matter before Archbishop Cullen (afterwards Cardinal Cullen), the then Archbishop of Dublin. She, in the year 1856, obtained His Grace's consent and approbation to establish an orphanage for the rescue of these poor children. The new orphanage was placed under the invocation of the Immaculate Mother of God and Saint Bridget, the great Patroness of Ireland. To cope with the evil of the time, the said orphanage should receive children of both sexes, and admit them even from infancy. The clergy of the rural districts were communicated with, and gladly co-operating with the Founders, supplied the names of several small farmers, who undertook to rear the orphans as members of their own families for a moderate annual stipend, it being impossible to erect an indoor institution, large enough to accommodate such a number and variety of cases as presented themselves for admission.

When the project became known, ample funds to support the Orphanage were contributed by the charitable public. The orphans were visited in their homes in the country by Father Gowan and Margaret Aylward. The system was found to work well; but to carry on an institute of such magnitude efficiently and with stability, was impossible without the aid of a religious community. Several religious bodies having been applied to in vain, His Eminence the late Cardinal Cullen authorized Margaret Aylward to establish a Sisterhood for the purpose. Accordingly, at his special request, she undertook the good work. She had competent private means to commence such an undertaking, and, in the year 1860, Providence sent her one companion, Ada Allingham, then, in her eighteenth year, with large means, solidly educated, highly gifted, and truly virtuous, who devoted herself heart and soul to the new institute.

Everything, however, did not work smoothly. A war
was raised by the proselytizers, and, in the midst of her great and holy work, Margaret Aylward was arrested and cast into prison for six months, because she refused to give over to be made a Protestant the child of a Catholic father, whose dying request she was endeavoring to carry out. During her imprisonment, His Holiness, the late illustrious Pius IX., of holy memory, having been informed by the late Primate of Armagh, Dr. Dixon, of her sufferings for the faith, sent her by His Grace, as a token of his appreciation of her work, a rare and beautiful present, together with his blessing, and His Holiness was pleased to call her a "Confessor of the Faith."

After her release from prison, May 5, 1861, although in broken health (for she never recovered from the effects of her incarceration), Margaret Aylward devoted herself with renewed zeal and energy to the salvation of poor Catholic orphans. At this time, Providence disposed the minds of some young persons to associate themselves with her in the management of the Orphanage. The Superior-General of the Vincentian Fathers, Father Etienne, at the solicitation of Cardinal Cullen and Most Rev. Dr. Dixon, formally appointed Rev. John Gowan, C. M., Director of the new institute.

The Founders soon saw that the Orphanage was not sufficient to counteract the corrupt system of proselytism in Ireland, because of the number who attended proselytizing day schools for the sake of the food and clothing given therein. Therefore, with the warm approbation of Cardinal Cullen, and the zealous co-operation of Father Gowan, Margaret Aylward began to found Catholic day schools for the poor. The first school was opened in October, 1861. Others were soon established, always in the poorest localities; food and clothing were given to the very destitute. In a short time these schools were filled and others, more commodious, had to be erected. The sisters,
themselves, taught all the children, and this they continue to the present day. God blessed their work and sent means to carry it on up to this. The Sisters of the Holy Faith accept no subsidy from the Government for any of their schools, in order to have liberty to impart a fully Catholic education to the children.

Cardinal Cullen requested the Founders to establish a boarding school at the Mother House at Glasnevin, and middle-class day schools in the city and country, where the children are well grounded in the truths of religion, besides receiving a good, sound, secular education, together with the accomplishments suitable to their position in society. The Sisters receive children of both sexes in all their day schools, having separate schools for each.

The new institute was called the “Congregation of the Holy Faith;” its end and object being the defense of the Faith. At the request of Cardinal Cullen and Cardinal MacCabe, Margaret Aylward undertook a journey to Rome, and received the verbal approbation of His Holiness Pius IX. for the new institute. In answer to an application for approval, the sisters received from the late illustrious Pontiff, Leo XIII., a Decretum Laudis, dated August 10, 1897, and again a formal approbation, August 1902, through His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin. Teaching is, substantially, the vocation of the Sisterhood, primarily the teaching of the poor, and most particularly those who are exposed to the danger of losing the faith.

The sisters have fifteen convents, all in the diocese of Dublin, except one in Ossory.

Margaret Aylward went to her reward in the year 1889, Ada Allingham in 1890, and Reverend Father Gowan in 1897. God blessed and protected their work, and it still continues to prosper under the guidance of the Reverend Father John Maher, a devoted Vincentian Father who...
was appointed to take Father Gowan’s place in directing the institute.

There are fifteen convents of the Sisters of the Holy Faith, viz:—1. Glasnevin Mother House; founded 1865. Boarding-school for young ladies, 115; two private day schools, pupils, 200; three primary schools, boys, girls, infants, 300.


3. Clarendon Street. Founded 1872. (Transferred from Crow Street, which was founded 1861.) Four large primary schools, girls, boys, and infants, 800 children; private day school and junior school for boys, 150.

4. Strand Street (Little), “Queen of Charity.” Transferred from Jervis Street, 1891. Five primary schools: two for girls, two for little boys, and one for infants, 1000 children.

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SPAIN

FOUNDAION OF THE COLLEGE OF LIMPIAS

(Annals of the Mission, Spanish edition, 1908, p. 63. Translated.)

LIMPIAS, town of Santander Province (Old Castille; Northern Spain); district, and four or five miles south of Laredo, on the right bank of the river Ason.—Population one thousand twenty.

Ten or twelve years ago some men of courage, determining to increase the importance of the little city of Limpias, resolved to establish there a college for boys, employing for this purpose the revenues of past foundations left years ago by inhabitants of that locality.

Already a royal decree of November 30, 1883, had declared the cessation of charitable views of these bequests, and determined that the revenues from them should be ap-
plied to the foundation of a college. Resting on this assurance yet seeing that nothing was in motion to further the project, some gentlemen of the city petitioned the governor, Don Gaspar Zunzanegui, to bring the affair to completion; the mayor and town council granted him full power to act in the matter. The governor conferred at Madrid with Father Arnaiz, Visitor of the Congregation of the Mission in Spain; the decision was reached that the Sons of St. Vincent de Paul should go to the little city, where a college would be built for them, with no other expense than that inherent to their duties; they were to receive an annual salary.

On September 19, 1893, there arrived at Limpias to begin the work the two priests, Fathers Santos Crespo, and Angel Moreda, in company with two brothers assistant, under the direction of Father Angel Martinez. The college was in a sad condition, and during the latter days of September, they had to provide for all the material equipment necessary for teaching. Their zeal was rewarded with success and on the first of October, they were able to open the college which was aggregated to the provincial University of Santander. On that date twelve students came to the college, who by their fidelity to the constant solicitude of their professors became the basis of the honorable position which the college now holds. They won the praise of the government examiners from Santander, who gave to each of the students a mark higher than Approved, thus manifesting how favorably they judged of the college of Limpias.

During the course of the years 1893-1894, the absolute necessity appeared of modifying the arrangement of the building from a hygienic and practical teaching standpoint. The interior of the college was re-arranged and a small public chapel was fitted up on the first floor. The faculty determined to include all the matter for the Bachelor’s degree in their curriculum. With this aim in view, a small set of physical apparatus was purchased, a zoological col-
lection was started, and the number of professors was increased as a consequence.

Fathers of families, seeing that a complete center of education was to be found at the college of Limpias, gave full favor to the enterprise of the professors. In the year following 1894-1895, the number of students was tripled, and we can say that since that date the college has been always full.

Whilst the number of pupils increased as well as the requirements of teaching, every one became convinced that our accommodations were insufficient. Measures were employed to remedy the defects by means of internal improvements, but the result was not satisfactory. Another building was necessary, but difficulties stood in the way of its acquirement.

The college was already three and a half years in existence, when the problem was resolved in a providential manner. Don José María de Alvarado offered a convenient site for a college with advantageous conditions accompanying. On February 23, 1897, the act of purchase was effected between the said proprietary and Father Hellade Arnaiz, Visitor of the Congregation of the Mission in Spain.

If the constant maxim of the Children of St. Vincent is not to forestall Providence, they have the obligation of following it when it is manifestly declared. With this purpose, Father Arnaiz, willing to put his hand to the work, signed on April 20, 1897, a circular inviting the inhabitants of Limpias to contribute to a subscription which would permit proceeding to the construction of a college that was so much to be desired.

It was then quite manifest that the protestations of affection and of interest in our regard were not mere compliments. The answer to a second circular of August 15, 1899, gave another proof of the same kind.

The sum collected, thanks to the generosity of the don-
ors, amounted to $9,750.00. The remainder, amounting to 29,000.00 was a charge to the Congregation of St. Vincent de Paul.

On February 15, 1898, the work of construction was commenced. The work continued uninterruptedly, while in the dwelling-college each one applied himself as far as possible, to the work of education and culture of the students.

When the building was covered over and the inside work was far advanced, it was decided to hold the examinations in the new college, and thus avoid the toil and difficulties of each year connected with this occasion. God blessed the year's labors, for the professors of the University declared they were highly satisfied, and left us feeling very happy also.

At the opening of the courses of the latter year, we established our quarters definitively in our new abode, and re-united our endeavors to correspond with the confidence of those families that entrusted their sons to us.

May it please God, that in the re-awakening of our land in religious, scientific and industrial endeavor, the college of St. Vincent de Paul of Limpias may prove a beacon-light for the populace in the midst of which we live.

L. S., C. M.

POLAND

STORY OF A VOYAGE TO AMERICA

BY REV. G. SLOMINSKI, PRIEST OF THE MISSION, VISITOR.

(Polish Annals Roczniki, etc., 1907, p. 1 et seq.; translation.)

I left Cracow on Saturday September 13, 1906, and the evening of the next day I reached Bremen. Monday was passed in purchasing tickets, and registering our baggage; on Tuesday the eighteenth at seven o'clock in the morning, I took the train for Bremerhaven. In an hour and a half...
I was aboard the boat. This was the second train arriving with passengers for America who were all to start on the same boat. After our train came a third, like its predecessors filled with travelers. I went straight from the train to the titanic steamer, the *Kronprinz Wilhelm*. It is an enormous construction mounting four chimneys which were already puffing clouds of smoke. On the deck the steamer band was discoursing an alluring march as if to conjure the tourist from the train to a joyful trip on the sea, the same which has swallowed many thousands of victims. In spite of the attractiveness of the scene, all those that embarked seemed grave and serious. The crowds continued to stream from the trains to the boat, such a multitude as it seemed no boat could contain; but this one can easily accommodate its complement of two thousand passengers.

It is indeed a gigantic construction, this steamer of ours. It sinks twenty-one feet into the sea below the water line, and above it there are two stories containing the cabins. It is six hundred sixty feet in length, and carries fifteen thousand tons. The leviathan devours the contents of seventy cars of coal on its journey to America, and to serve its wants a crew of more than four hundred men are employed.

At half-past eleven o'clock in the morning, the powerful engines commence pushing the monster hulk from the mouth of the Weser toward the high sea, and we quietly recede from the shores of Europe.

A voyage by boat is not so inconveniencing as it is ordinarily represented. There are even marked improvements over land regarding service, food, and lodging. The air of the sea is very healthful, very clear, and produces a happy effect on one's health.

The vast field of sea stretching off to the four horizons pictures the power of the Creator. When the sky is emblazoned with stars at night, or a queenly moonlight illumines it, one's thoughts are lifted up to God. Sea sickness,
which is the bogy of the sea-farer is certainly an unpleasant and untimely malady, but it is not fatal. It does not last many days, and may often be prevented by proper precaution.

Squalls at sea, of which we had two during our passage, have this excellence,—they incline one to pray with more fervor, for there is never more exposure to danger than on a boat in the open sea. Our Kronprinz Wilhelm reached the broad Atlantic on the night of the nineteenth of September.

In the morning, we had stopped at Southampton, an English port; I greatly admired the picturesque cliffs of England and the Isle of Wight. Towards evening we stopped at the French military port, Cherbourg, commanded by a magnificent fortress. At night we were again on the open sea, which we have now traveled for the last six days, covering in all about three thousand one hundred miles, with an average of five hundred fifty miles a day.

A great commotion stirred the passengers in the early morning of September twenty-fifth, when the distant tops of the sky-scrappers, as the lofty New York structures are nicknamed, stole into view. Joy seized the hearts of the passengers at the prospect. I observed the poor immigrants, as if about to celebrate a grand carnival, with glowing happy faces, send forth a cheer as they neared the coasts of America. They seemed to hold in their hands even then that delicious bread for which they had resigned their fatherland. This gave me food for thought, for I said to myself that many among them, would perhaps find misery in place of the plenty they were in search of; that many would return to their own country, and that others would perhaps find their material bread in America, but would fall into moral misery.

We landed; I scanned the midst of the crowd waiting on the dock for the arrival of the steamer to discover if any of our confrères were not among them. I was just becoming
alarmed when I beheld Fathers Glogowski, Waszke, and Konieczny, who all together were making efforts to distinguish me among the passengers. We greeted one another affectionately rejoicing to meet again. I thus at length beheld America, and in particular Polish America and the work of our confrères among our countrymen.

There are about three million Polish inhabitants of America. When our land was reduced to servitude, the immigration of Polish citizens commenced. They all streamed to this land of freedom. In the beginning, however, their numbers were not large, but toward 1840, the period when Prussian and Muscovite oppression waxed fiercely, and misery was prevalent in Galacia,—then it was, above all, that the Polish people left their homes in a mass, and were borne by the sweeping current of the throng on the tide to America, there to get bread, but more than all else liberty.

They settled at first in the southern part, in Texas; later the current flowed toward the shores of the Great Lakes, to the North, where there is still the largest body of them. According to statistics of 1900, the number of Polish inhabitants in the states of the Great Lake region was as follows: in the state of Wisconsin one hundred fifty-eight thousand nine hundred forty-five; in Illinois, three hundred thirty-nine thousand seven hundred forty-five, in Michigan one hundred forty-one thousand eight hundred thirty; in Pennsylvania three hundred fifty thousand; and in New York three hundred forty thousand.

Many besides, on reaching America, found bread and work in the Eastern states, and hence there is a large number of Polish people in this locality also. Their total number in the Eastern states was in 1900, one million two hundred sixty thousand five hundred forty.

Many among our countrymen have found in plentiful quantity the bread of this life, for almost all of them have a good "bread-winner," but they suffer from spiritual hun-
ger. When they first came to this country they rarely had a priest among them. They had asked for Polish priests to assist them in their spiritual needs. The priests they sought came, and with hearts full of zeal, they began by building a church for their people. The religious spirit constantly increased, and finally reached such a point that, as we learn from the statistics of 1906, the Polish inhabitants of North America established in that year sixty-seven new churches or Polish parishes and almost as many schools; in thirty-seven parishes, the old churches have been replaced by new ones. Similarly in regard to institutions of beneficence, they have expended more than three millions of dollars in favor of them.

We learn also that during that same year there were more than one hundred Polish priests in America.

The administration of the church, in regard to the material aspect, is as follows: each member of the parish pays a tax to the parish. Each one contributes, according to his means, half a dollar or more a month. They pay ten cents for a seat in church on Sundays and holydays. Besides the contribution, it is customary to take up a collection in the church for the extraordinary needs of the parish. On each occasion considerable sums are contributed which are ordinarily employed for the maintenance of the priest and of the church. The Polish people generally gladly pay this contribution because money is not wanting to them.

Thus in the material standpoint, the Church has taken on a prosperous development among them; but it is not the same as regards the interior part, the needs of souls.

There are, it is true, many among our people, who are full of zeal, and gladly frequent the church and receive the Sacraments; it was a great consolation to me to see the faithful flock to the churches. But in those localities where the wheatfield is left untended, the enemy sows cockle, and
casts a more abundant seed when he finds the husbandmen asleep or tending to other affairs. The whirlwind of life, the factories, the thirst for the dollar which directs everything in America causing heads to whirl, and evil examples are sufficient to deflect many of the Polish faithful from the Church. It is easy to understand the reasons for which they desire a priest of their own nationality, with whom they can always converse with an ardent heart, in Polish, concerning the sad state of their common fatherland, Poland. They even seek to have, among people of another race, their own parish where they can assemble; and they are so strongly bound to their habits that many difficulties have ensued.

There have been unreasonable characters among them, saying that they did not desire a bishop or priest of any other nationality; that they wished to designate for themselves their bishops and pastors, and that they would pay them themselves out of their own funds.

A Polish priest, it appears, instigated by pride and covetousness supported their contentions for some time. Thus unfortunately originated the "Independent Church", the Polish schism in America, which established churches independently of the Catholic bishop, and dependent upon the impostor. Some parishes have, alas! been established under these conditions,—an evil for us Catholics and a shame for the Polish people.

We would have had to repeat warnings continually to the people during missions, but until our advent there had been no missions among the Polish people in America. We were summoned in order to labor among our compatriots for the support of the true Church and the cause of the Polish nation.

We hesitated long before extending the work of the Polish Province beyond the ocean; being convinced, however, that it was God's will and that St. Vincent himself would
not have turned a deaf ear to this appeal, three Missionaries left for America; they were Fathers Glogowski, Waszke, and Trawniczek. They embarked on November 19, 1903, and straightway after their landing they began by giving a mission with great success in a Polish parish of the city of Brooklyn, adjacent to New York.

Hardly had they terminated this mission when Mgr. Firney, Bishop of Hartford, Connecticut, invited them to establish their abode in his diocese and undertake the mission work there. He offered them a Polish parish in New Haven as a base for their labors. This city has a population of one hundred twenty thousand, and is located about eighty-four miles northeast of New York. The Missionaries started immediately for this destination, and were received there by the Right Reverend Bishop who had come in person from Hartford expressly for the purpose.

Our confrères took possession of this parish on the first of the new year, 1904. The membership at that time was all told about eight hundred forty souls. The building used as a church had formerly been a grocery-store.

The rectory was old and very small for three priests. And besides, there were unfortunate differences among the faithful, a common occurrence in this country. At the outset, furthermore, matters were not cheering for the Missionaries. The Right Reverend Bishop has conferred this parish upon them with the additional appurtenances of two missions, one at Derby, about ten miles, and another at Perryville fifty miles distant.

The confrères visit the latter places to give missions among the congregations, and for the rest, they labor at New Haven, in this little house which I have now visited. I had known how well they devoted themselves to their labors in this city. They had soon to think of building a church, and for this purpose it was necessary to arouse the minds of their parishioners.
Their intentions were marvelously supported by Divine Providence in the midst of the most difficult circumstances. From the first, our confrères had gained the hearts of the people, and on this account they were willing to contribute generously to the building of the church. A happy occasion presented itself of late to obtain by purchase a church that had been already constructed for the Swedish Protestants; the church had a rectory attached and the whole property was advantageously located on one of the principal streets of the city. The purchase of the church and rectory was made in favor of the Polish parish for the amount of twenty-four thousand dollars; (seven thousand dollars in cash, and the remainder on a mortgage).

The church was solemnly blessed on November 23, 1904, and from that date the Polish faithful of New Haven have been in a church of their own. It is built in the Roman style of architecture and is elaborately decorated. A fine organ graces its gallery, and space for a thousand worshippers is contained within its walls. The number of our parishioners continues to increase, for they number at present more than two thousand souls. They work in the gun and arms factories. Some live in the country and till the soil in the land adjacent to the city, and all live very well.

Outside the labor of the parish and two missions before spoken of, our confrères are constantly engaged in giving missions or helping in other parishes.

Their small number precludes their compliance with all the calls upon them, and for this reason, two additional confrères were added to their number as early as August 1905, and three more were added in the beginning of 1906, as their houses were already about to be multiplied.

(To be continued.)
NEW HAVEN is a city situated in the State of Connecticut, (in the north eastern part of the United States of North America; it is a country seat, and lies about thirty-six miles south by south-west of Hartford. It has a large commercial port on the bay of the same name at the mouth of three small rivers, the West River, the Quinebaug, and the Mill. It is the home terminal of three railways. Population, sixty-two thousand eight hundred eighty, 1880.

Until 1873, New Haven with Hartford was the joint capital of the State of Connecticut. At that period, the constitution was amended, and Hartford alone remained the seat of the state government. New Haven has become, however, through its commerce and industries, as well as its population, the chief city of the state. It is a beautiful and extensive city, built on a level, and lying between the sea and a ridge of hills; two heights of bare rock overlook it, the one on the east, the other on the west; one three hundred thirty, the other three hundred sixty feet in altitude. The area of the city is about fifteen acres. Its broad streets, its avenues, its walks, are abundantly shaded with trees.

The harbor is well protected against blasts, but is lacking in profundity; two piers had to be constructed, one fifteen hundred and the other three thousand feet in length in order to free the channel of deposits. There is a daily steamer service to New York; a large coast trade is maintained mostly with the West Indies.—VIVIEN DE SAINT-MARTIN.
In the Vicariates Apostolic confided to the Congregation of the Mission or Lazarists:

Mgr. Auguste Coqset, formerly Vicar Apostolic of South Kiang-Si has been appointed Vicar Apostolic of South-West Tchê-ly, as successor of Mgr. Bruguière, deceased;

Rev. Nicholas Ciceri, Priest of the Congregation of the Mission has been made bishop in partibus with the title of Dansava—Dansavensis sub archiepiscopo Edessen— and Vicar Apostolic of South Kiang-Si, by a brief of Pius X., of July 3, 1907.

The seven vicariates apostolic of China confided to the Congregation of the Mission have together an area of about 405,383 square kilometres: this is a little less than the entire surface of France. “Over this vast extent, may be reckoned 71,000,000 pagans; 26,000 heretics or schismatics; 216,806 Catholics, 21,269 more than last year. This is truly a notable result for one year. At present of the 32,655 Catechumens, 20,175 are men, 14,480 women; 61,440 children of pagans have been baptized during the year.” These were the figures given by the Very Rev. Superior General in his circular of January 1, 1908.

On their side, the Annals of the Propagation of the Faith (March 1908, p. 135) publish the following:
WORKS OF THE LAZARIST MISSIONARIES IN CHINA

We are in receipt of the general report of the seven large Chinese Missions evangelized by the Lazarists in their labors 1906-1907.

Here are the principal returns:

- Total number of Catholics: 216,800
- Bishops: 6
- European Missionaries: 156
- Native Priests: 113
- Sisters of Charity: 187
- Schoolmasters: 1,739
- Schoolmistresses: 1,242
- Churches and Chapels: 1,227
- Seminaries: 14
- Students: 440
- Baptisms: 90,000

The same number of the Annals of the Propagation of the Faith publishes the following:

PROGRESS OF CATHOLICISM IN CHINA

From Zi-Ka-Wei, November 19, 1907:

“A note published last week holds out the hope that the number of the Catholics in China will soon exceed a million.

“Thank God, this forecast is more than realized. Although the returns of several vicariates apostolic for the present year have not yet reached us, were we to supply the missing figures by those of last year we should have a total of 1,010,000 Christians, to which the Catholic population of Macao of at least 21,000 must be added, besides the increase of the vicariates for which the reports have not yet been handed in. Judging by the preceding exercises the increase ought to be from 7,000 to 8,000. The Catholic population of the Chinese Empire at the close of this year 1907, could not be less than 1,040,000.
"There is not a single vicariate apostolic but has reason to thank God for an increase; the smallest number is seventeen, the largest, 14,533 (Pekin). The global increase, more than 67,000, is most encouraging. In China there are 1,800 priests, of whom 1,200 are European missionaries."

According to the usual estimate, there are in China about 350,000,000 inhabitants; among these may be reckoned 1,000,000 Catholics (not including Manchuria, Mongolia and Thibet).

**THE RAILWAY SYSTEM IN CHINA**

Whatever tends to the progress of evangelization, even though it be material means, interests the missionaries. This explains why we present the following items of information, published in 1907 by the *Mémorial diplomatique*. Official program of the lines of Chinese railroads:

"Drawn by the minister of communications the thirteenth day of the seventh moon of the thirty-third of Kouang-Si (August 21, 1907).

"Pekin the capital is the centre of the net-work of Chinese railroads. This net-work comprises four chief lines starting from Pekin in the direction of the cardinal points and completed by a series of secondary lines.

"The four principal lines:

"I.—The line from the South, already constructed from Pekin to Hankeou, and in course of construction from Hankeou to Canton.

"II.—The line from the North, already constructed, from Pekin to Kalgan (Tchang-Kia-Keou), which will be extended to Ourga (Kou-Loun), afterwards to reach (Tcha-Ko-Tou), on the Siberian frontier.

"III.—That from the East, or line from Kouan-Neu-Ouai (so named because it crosses the channel of Chan-Hai-Kouan), which runs to Moukden through Nion-Chouang in the direction of Sing-Min-Tin; this line will be extend-
ed to Tsi-Tsi-Hay, chief town of the Mantchurian province of Haï-Luong-Kian, thence to Aïgoun.

"IV.—The Western line which runs from Pekin to Taï-Yuen, in Chansi; a portion of this line is still in course of construction. It will extend towards Si-Ngan-Fou, crossing Toung-Kouan, will reach Lan-Tchou-Fou at the bend of Yellow river, thence to Ili."

The four principal railways set forth in the program of the minister of communications with their extensions, sometimes more considerable than the principal lines constitute, on the whole, a plan, the importance of which for China and the entire world, cannot be overlooked. The net-work decided upon, covers not only the eighteen provinces of China proper, but, moreover, Mantchuria, Mongolia, Turkestan, Thibet; its rails touch Siberia in two points; they connect at the French Indo-China, and at British India. The great route which, in passing through Lan-Tcheou-Fou, extends to Ili, to meet the Russian railways of Western Siberia, is called into the principal intermediary service between Europe and the Far East; this is the Calais-Changhai predicted by Eliseus Reclus.

SOUTH KIANG-SI

In a preceding number of the Annals, we published the bloody drama that occurred in South Kiang-Si and in which the Missionary, Rev. A. Canduglia, with a number of native Christians perished. We complete this narration by the following touching details.


Ki-An (Ki-Ngan), South Kiang-Si, December 3, 1907

Sixty of our native Christians gave up their lives with their worthy, amiable, and holy pastor, our dear confrère,
Rev. A. Canduglia. I gather a few flowers to offer you from this beautiful collection of martyrs.

First of all, a venerable physician, a Christian of the olden time, the good, simple Simon Tcheng, aged eighty-three years. His greatest delight had been to listen to the narration of the lives of the Saints. He was burned alive. Only a few charred bones could afterwards be found.

Alexander Tcheng, father of one of the Daughters of St. Ann. Her sister was massacred in 1900. Having returned to see the ruins of his native place a few days after the pillage, Tcheng was arrested and interrogated by the Boxers about his religious belief. With resolute fortitude he confessed his faith. He was immediately bound and conducted some distance to be executed. Along the way, he recited his prayers aloud. Arrived at the place of execution the martyr invoked the holy Names of Jesus, Mary, and Joseph; then his head was struck off. A young man, son of a Christian boatman, who had come the preceding day to Kan-Tcheou to carry a letter from Father Canduglia, returned home despite the solicitations of the confrères at Kan-Tcheou. "There is some danger," he said, "I must be by the side of the Father." When Father Canduglia fell from his horse, this young man tried to stop the assassins and was killed even before our dear confrère.

A lovely group of seven or eight children from one to three years of age, were struck by the Boxers with pikes, caught up with long poles and thus suspended in the air; they were afterwards thrown on the ground where they were again struck with pikes.

Let me mention also ten valiant Christian women who, before being killed, had their noses, ears, and breasts cut off. Like St. Andrew, a Christian virgin was crucified with members distended and her body pierced through and through with a bamboo knife; and like the holy Apostle she endured this horrible torment for two entire days.
Pardon these details, Holy Mother Church though so sensitive, so tender a Mother, never withholds any narration of cruelty, however atrocious, when there is question of one of her dear Martyrs.

I have just received the shoes that Father Canduglia wore when celebrating Holy Mass, and the trousers he wore on the day of his martyrdom. What pitiful looking objects! all covered with mud and blood; but what precious relics!

Each confrère has now gone back to his post, or rather to his ruins. Brave laborers! I had recourse to all possible pretexts to moderate their eager desires to return to their missions.

J. M. Pérès

NING-TOU

The Catholic Missions of January 17, 1908, furnishes the following account:

NING-TOU. This is the chief town of the southern district of the province of Kiang-Si, situated 250 kilometres south of Nan-Tchang. It is watered by the river Mei-Kiang which flows into a tributary of the great Poyang. This city is one of the most important centers of the Kiang-Si on the confines of Fokien; a Catholic mission house here was an urgent necessity. Today that project is an accomplished fact, but amidst what difficulties and at what cost, Father Bonanate will presently tell us.

Letter from Rev. F. Bonanate Lazarist Missionary in South Kiang-Si.

Ki-Ngan, November 2, 1907.

On the point of returning to our dear mission of Ning-Tou which the last persecution obliged me to leave so hurriedly, I cannot resist the impulse that urges me to tell you how worthy of interest, how promising for the future is this mission. It is a soil scarcely broken, but much labor and endurance have already been expended there, and we
have reason to hope that the time of the harvest may not be far distant: here, therefore, shall soon arise a Christian settlement, solidly established and numerous, with as bright an outlook for future good as the other more ancient Christian settlements of South Kiang-Si.

The outset was not very inviting. The first Missionary who ventured to penetrate into the country was Father Schottey. In 1898, after ten days' travel by boat he anchored under the very walls of Ning-Tou. Scarcely, however, had he set foot in the city when the people's suspicions were aroused and they would not suffer him to remain.

The great persecution of 1900, which accumulated ruin upon ruin, left no trace of the former prosperous condition of the Vicariate of South Kiang-Si. The all-engrossing task of clearing away the wreckage must, it would seem, preclude all thought of the mission at Ning-Tou; but the decisive hour had struck and two Missionaries do not hesitate to make a further attempt. Fearlessly they set out for this unknown country.

After several days of painful journey, when near arriving at their destination, they are attacked by the pagans. Hundreds of fierce looking people surround them, barring their passage, while they utter wild cries and fall upon them with a shower of stones and sticks. The Missionaries are overcome; they are covered with wounds and blood; but quickly arising, they give each other absolution and take to flight to escape the death which seems inevitable.

For a whole day they run through the fields. Night falls, but they dare not delay even a moment to dress their wounds, for the baffled ruffians are still in pursuit. The Missionaries continue to flee until at break of day they knock at the door of the Tribunal; this was December 17, 1901. Ning-Tou is now ready to receive the glad tidings of the Gospel.

So hostile a post could not be otherwise than beset with
perils. A piece of land must be purchased and this required months to accomplish. The labor of gaining souls was then begun, but the first neophytes, timid and suspicious, lacked that enthusiasm which would urge them to share with the less favored their new-found blessings. It was only gradually that the mission in the center of the district could be definitely established.

Where six years ago there was not even a shadow of a Christian, where the light of the Gospel had never penetrated, we count today one hundred baptized Christians and nearly one thousand catechumens.

Ning-Tou was in fact the only district of the province of Kiang-Si which had never beheld a Missionary: thank God, this district is now being filled with our Works which are everywhere established: there are Christian residences at Ning-Tou, Shoei-King, Sa-Tcheng: we have houses in the three cities of the district and four mission-houses are shortly to be founded in the suburbs.

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Notwithstanding all these results, we are not quite satisfied. Can we stop midway on so beautiful a road? Our projects indeed assume vast proportions; permit us to hope that your aid may insure the durability of these works so painfully begun. It would be necessary during this very year to open two schools, to build a church—the present is insufficient—to enlarge our orphanage for girls, and to establish an industrial school which would furnish our orphans with the means of earning a livelihood when they leave us.

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At the beginning of this new year, permit me to offer you the good wishes of the little family of Tauris together with an account of our labors and of our hopes for the future.

You are aware that Persia is at present passing through one of those crises which perhaps will be for her the dawning of the bright aurora of civilization. The number of our students has considerably increased chiefly among the Mussulman population. These unfortunate people are tired of the degrading subjection in which they have hitherto been held. Therefore, we have imposed upon ourselves sacrifices which have enabled us to receive the young people, so eager for instruction. The ancient regimen is vigorously opposing the popular movement towards liberalism, but there is no doubt that eventually all obstacles must be overcome.

In face of this situation can we remain passive? For the time being the want of room compels us to limit the number of our students; it is absolutely necessary to separate the Christians from the Mussulmans, and this calls for more extended accommodations.

If we wish our work among the young Persians to prosper we should open beside our Armenian school another for Mussulmans; in a word we need a college! We have unlimited confidence in the future, for apparently our mission has a marvelous development ahead. This is evidently seen from the situation of Tauris now connected by railway with Russia. We shall shortly also be in close re-
lations with the Moscovite people. The Russian consul has brought over about fifty Cossacks to protect the Russian subjects here: this is the first step towards a systematic occupation of the country.

Just at present, however, Persia is like a vessel without a pilot; anarchy reigns supreme. Amid this chaos we are in perfect peace, and labor with courage for the extension of the works so dear to us and which through the grace of God, we hope to see produce abundant fruit.— Catholic Missions, February 7, 1908.