FATHER JOLLY
THIRD SUPERIOR GENERAL OF THE CONGREGATION OF THE MISSION
1673-1697

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THE YEAR 1908

In the next issue of the Annals, we shall quote from the Circular of January 1, 1908, of the Superior General, the principal items of interest to the Congregation.

Rev. A. Veneziani, who has been succeeded by Rev. J. D'Isengard as Procurator General of the Congregation near the Holy See, replaced Rev. J. Damé, elected Assistant at the last Sexennial Assembly.

TRIDUUMS IN HONOR
OF VENERABLE CATHERINE LABOURÉ
DAUGHTER OF CHARITY

Through a decree of the Sacred Congregation of Rites, approved by the Sovereign Pontiff, December 11, 1907, the Cause of Beatification of Sister Catherine Labouré was introduced. Since that date the Servant of God has been privileged with the title of “Venerable,” as previously stated. On November 27, 28, 29, 1908, in thanksgiving for this favor, a triduum was celebrated in Paris at the Church of St. Eligius in which parish on rue Reuilly lived Sister Catherine. The sermons preached by Rev. Fernand Gobaud, Rev. Edmond Crapez, Priests of the Congregation of the Mission, and Abbé Valadier of the secular clergy, were highly appreciated by their large audiences. On the last day the Mass was sung by Rev. P. Meugniot, Assistant to the Superior General, and the Archbishop of Paris presided at the closing ceremonies.

A similar celebration was held the following week on the fifth, sixth, and seventh of December, at the Mother House of the Daughters of Charity, 140 rue du Bac.

Biographical Notes.—With the supplement to this Number of the Annals terminates the fourth volume of the first
series of our Biographical Notes, which extends from the time of St. Vincent to the Revolution and ends in 1800. The second series comprises the period beginning at the nineteenth century down to the present time. To be methodical we have followed the plan of the first volume containing biographical sketches of the co-laborers of St. Vincent, and each generalship includes the following topics: 1. The biographies of the Missionaries; 2. The names of the most prominent benefactors; 3. A short notice of the establishments founded during each generalship. We have, however, omitted the concluding chapter of the first volume—The list of the Missionaries received into the Congregation during each generalship—not that we mean to criticize the method previously followed, but we have thought it preferable to reserve the entire list until the completion of the series. This list, evidently is not superfluous as at this epoch there is a decided tendency to historical study, which necessitates constant researches among biographies of the Missionaries who lived before the Revolution.

THE DAUGHTERS OF CHARITY

AND THE

WORKS FOR THE PROTECTION OF YOUNG GIRLS

NOTES BY RIGHT REV. P. MULLER SIMONIS

MEMBER OF THE INTERNATIONAL COMMITTEE OF THE ASSOCIATION.

Letter from the Most Honored Mother Marie Kieffer, Superioress of the Daughters of Charity to Madame de Reynold, President of the Catholic International Association of the Work for the Protection of Young Girls, at Fribourg, Switzerland.

Paris, June 20, 1908.

Madame,

My answer to your letter has been purposely delayed as I had been waiting an opportunity to have an interview with Mgr. Muller Simonis regard-
ing the excellent Christian and moral training of young working girls, to
which you are devoting your energies. I learned with pleasure that the
Daughters of Charity in the East and in America, have already endeavored
as far as possible to second the efforts of your Association to remove young
girls from the evil influences of their environments. It is my earnest de­sire to see our Community actively coöperate with you in a work so con­genial with its spirit. Therefore, my dear Madame, you may henceforth
consider the Daughters of Charity as auxiliaries to your Association in
its praiseworthy undertaking.

Believe me, etc.,
Sister Marie Kieffer,
Superioress of the Daughters of Charity.

We take this opportunity to express to the Most Hon­ored Mother Kieffer the sincere thanks of the Association
for the cordial response to our appeal while we shall presume
to explain to the Daughters of Charity the workings of
this International Association and what it expects of them.

THE ASSOCIATION

According as the years advance, the conditions of hu­man existence change and the battle of life becomes more
onerous; this is especially so in the case of the poor who
must earn their bread in the sweat of their brow. For this
reason young girls seek their livelihood in foreign lands and
while this is often obligatory yet, unfortunately, the spirit
of adventure too frequently inspires them to follow this
course. And so it happens that to the inexperienced coun­try girl, the neighboring city is a constant attraction for the
realization of her hopes. Countless are the dangers at­
tending her departure thence, during her journey and af­
terwards those which will most probably await her arrivai.
Before her departure, the young girl usually makes her de­
cision hastily and without obtaining any information what­
ever concerning the position she has accepted. Her parents,
because of their ignorance, are in these matters often less
prudent than the child. Then during her journey the un-
wary young traveler will be exposed to unforeseen dangers and on her arrival at the city depot, bewildered at the sight of novelties, she knows not what to do. Just here is where she needs a trustworthy guide; and later on, the increasing difficulties attending the place of her employment emphasize the necessity of a vigilant and prudent protection.

The end of the International Association, therefore, is to provide a discreet course to follow in guiding young girls in these exigencies. Commenced at Fribourg, Switzerland, in 1897, the Catholic International Association of the Work for the Protection of Young Girls, procures employment for them in various countries, and the mutual relations between the different centers, create a common interest and exchange of services. Being an international organization, it is gradually acquiring notoriety in the principal cities; for this purpose a Bureau of Information, diocesan or local, is necessary as a center of communication.

An Annual devoted solely to the affiliated works of the Association and the protectresses, contains all necessary addresses and information. News interesting to the Association is published in a Monthly Bulletin.

The Plan of Action is as follows:

First, the Association must convince the public of the dangers threatening the working girl and for this purpose posters, white and gold, are placed in churches, schools, public halls, etc. They contain an appeal of warning to parents, and counsel working girls to forbear accepting a situation until reference be obtained from the Bureau of Information. In several localities similar posters have been placed in the depots and in the trains.

The Association seeks furthermore to organize at all important depots, a branch office by which young girls are guided and protected by one or two paid agents or by several generous ladies who, wearing a white and gold badge, manage to be at the station on the arrival of the train to
receive the traveler and furnish all necessary aid and information. A home is likewise provided and on her departure she receives a schedule with precise indications for facilitating a safe journey and, moreover, the addresses of the different stopping places on the way. The time of arrival of the traveler is communicated either to the railroad agent or to the directresses of the homes; nowhere, therefore, will she be left unprotected. She is also given as a sign of recognition a guide or booklet, the cover of which is white and gold, of the Association. Hence, owing to these measures, to this common interest extending over the world, instead of being a neglected stranger the working girl finds in her travels friendly aid, timely information, and generous protection.

Our Association is twenty years younger than the Protestant organization of the Friends of Young Girls; we shall consequently, be obliged to redouble our zeal to keep pace with its progress and utilize the incomparable resources of devotion and generosity furnished by religious in all countries.

WHAT THE ASSOCIATION REQUESTS OF THE DAUGHTERS OF CHARITY

In the first place the Association asks of the Daughters of Charity that they furnish for the annual the addresses of their houses where these young girls may be given hospitality and direction. The first point is secured in part, thanks to the condescension of the Most Honored Mother who has given us a large number of these addresses.

To be practical we ask, therefore, of the Daughters of Charity:

a). To accept when notified the duty of protectress;

b). To give a prompt and exact answer to the information requested by our Committee.

N. B. — Ill-disposed persons consider religious too opti-
mistic in the information given. Charity must under all circumstances be discreet as well as just.

When a young girl is expected to arrive at some city where our work has been organized as in Rio de Janeiro and Constantinople, we beg the sisters of the house to which her name has been forwarded to send to the boat or train some trustworthy person, or if possible a sister to receive the traveler who may be easily recognized by her guide book. Should it happen that she intends to travel further, the sisters will notify the protectress at her appointed destination of the exact time of her arrival, etc.

In order to fulfil these requirements the means suggested by the Association are the following: 1. Each establishment of the Daughters of Charity should be furnished with the Annual of the Association. It is published by the International Secretariate, 28 rue de Romont, Fribourg, Switzerland. Price 1 fr. 20. Postage stamps are accepted. 2. To subscribe to the Monthly Bulletin published in French and German and which may be procured at the above address. The yearly subscription for countries in the Postal Union, is 2 fr. 10.

In seconding this good work the Daughters of Charity may also give material aid by circulating subscriptions to our Annual and Bulletin, for it is quite plain that money is a necessity in an undertaking of this kind, besides it might be well to know that the Protestant organization of Friends of Young Girls has a sinking fund of 10000 francs while we are yet very far in arrear of this amount. We hope, however, of awakening the sympathy and generosity of some wealthy person whose gift of a few thousand francs would certainly promote the progress of a work which appeals to humanity and whose ultimate end is the glory of God.

P. Muller Simonis,

Member of the International Committee of the Association
THE BLESSED JOHN-GABRIEL PERBOYRE
PRIEST OF THE CONGREGATION OF THE MISSION (VINCENTIANS)
1802-1840, Martyred in China
EUROPE

FRANCE

PANEGYRIC ON BLESSED JOHN GABRIEL PERBOYRE

PRIEST OF THE MISSION, MARTYR

Delivered by Rev. Alfred Milori, Priest of the same Congregation in the Chapel of the Mother House of the Daughters of Charity, Paris, on the Feast of Blessed John Gabriel Perboyre, November, 1908.

Præoibis ante Dominum parare vias ejus.—Thou shalt go before the face of the Lord to prepare his ways. —Luke, 1. 75.

When the people of God celebrated the greatest of their religious solemnities they expressed their appreciation of the wonderful favors bestowed on them in the words: Transitus Domini est, It is the Passage of the Lord; and today we too, may use the same text: “It is the Passage of the Lord.”—The Passage of the Lord has been experienced in the time of the patriarchs who invited Him by their ardent sighs; and more especially was this Passage of the Lord sensibly felt by His chosen people when the Man-God traversed the roads of Judea going about doing good, and greeted by the children of Israel with loud acclamations, Hosanna filio David. The Passage of His Spirit has since influenced the generations that have succeeded one another, bringing salvation to souls who have been prepared for His word, and this Passage of the Spirit of the Lord will continue until time shall be no more, when He shall come to judge the living and the dead. Transitus
This is of pious belief. And because it is such, is it not to lead a supernatural life here on earth when one devotes himself in preparing souls for the Passage of the Lord, that is to cooperate with the grace of God? This is why, when I proposed to relate the life of one of the most valiant of our Christian apostles of these latter days, I chose for my text the words which compose the whole program of an apostolic life: Prepare ye the way for the Passage of the Lord. *Parare vias ejus.*

These words familiar to you, were spoken for the first time by the father of the Precursor, when full of joy at the birth of his son, he divined the mission of the child and exclaimed: "And thou, child, shall be called the prophet of the Most High, for thou shalt go before the face of the Lord to prepare His ways. *Et tu, puer, prophetæ Altissimi vocaberis: praebis enim ante faciem Domini parare vias ejus.*" This was the mission of the Precursor; it is also that of the precursors, of the apostles of the Saviour in all times.

To prepare the way in our own soul is our first duty "for what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?"—then in the souls of those who surround us, that entering therein He may sanctify and save them; finally, if there be within us that spirit of divine zeal for the salvation of the infidel, let us go to the farthest extremities of the earth where Jesus Christ wills that His name be known, and there prepare the way for Him in souls. What a noble project! It is on this triple field that apostolic men have ever exercised that zeal burning within them for the salvation of the world. My plan, therefore, is to set before you in brief, the wonderful career of such an apostle, the hero of this religious solemnity, *Blessed John Gabriel Perboyre, Priest of the Congregation of the Mission of St. Vincent de Paul, Martyr in China.*
May the Virgin ever blessed, the Queen of Confessors and Martyrs, help us in the consideration of this beautiful life.

I

A temple where the Image of the Father is not, where no lamp burns to tell of His Divine Presence, is an empty temple and for us, believers of the Faith, the picture of a soul which has not been enlightened by the grace of God. Thus when a child is born into this world, his soul is like an empty temple until regenerated by the waters of baptism. The parents of John Gabriel Perboyre, full of faith, hastened, therefore, on the day of his birth—January 6, 1802, to present him at the baptismal font. This ceremony took place at Puech, parish of Montgesty, diocese of Cahors, in the southern part of France, formerly the province of Guienne. It comprises one of the richest regions of the country and extends from Bordeaux to the Pyrenees, being watered by the rivers Lot and Garonne, the latter flowing into the Atlantic.

The patriarchal Perboyre family inhabited one of its most fertile valleys where is to be seen their modest home surrounded by forests of oaks, by fields and vineyards diligently cultivated by them and which abundantly repaid their labors and supplied all the needs of their family. This enviable comfort, the result of honest labor which so visibly contrasts with the “uprooted” of the present day, powerfully contributes to the formation of that hardy French peasantry as firmly attached to their fatherland as sturdy oaks to their native soil; generally faithful to their religious belief and besides possessing physical strength with practical views of life, they are one of the greatest forces of the country. It is to this race that the Perboyre family belongs.

By a truly Christian training the way of the Lord was hereby carefully prepared in the heart of John Gabriel.
The child was gifted with a happy, mild disposition which, added to the natural charms of his countenance, made him a favorite among his kinsfolk and friends. As he grew up, he was by degrees associated to the agricultural pursuits of the family. This period of his life recalls most strikingly the Bible narrations of the young Joseph, son of Jacob the patriarch, leading his flocks into the pasture lands of Sichem, or binding the sheaves during the harvest time with his father and brothers; so we may draw a mental picture of John Gabriel like another Joseph, engaged in the labor of the field under the watchful care of his father.—Christian parents of Puech, and pastor of Montgesty, prepare the way of the Lord in this child of predilection confided to your care.

To acquire a thorough Christian education John Gabriel was sent to his uncle, a priest and member of the Family of St. Vincent de Paul, who during the Revolution had been forced to separate from the Community, but who remained a faithful member. The fury of the tempest was now abated and the good pastor opened an ecclesiastical college at Montauban in which school John Gabriel received his early training. Soon the divine light flooded his soul and opened before him the vast horizon of an apostolic career. Who can measure the height of aim in the noble aspirations of a young intelligence?—The sculptor gives evidence of his genius when a child in the models of clay or wood which he fashions at home or in school. In later years, he astonishes the world with the productions of a mighty genius in those carefully chiselled figures of marble, the expression of his ideal of the beautiful; so with the artist, and so too with the apostle of Jesus Christ. The biographers of John Gabriel Perboyre have all reproduced one especially of his literary essays when still at college. The theme proposed was: *The Cross is the most beautiful of monuments.* "Oh! how beautiful," he wrote, "is this
BIRTHPLACE OF THE BLESSED JOHN-GABRIEL PERBOYRE
PRIEST OF THE CONGREGATION OF THE MISSION (JANUARY 6, 1802)

Published by Via Sapientiae, 1909
Cross planted in infidel countries and often watered by the blood of the apostles of Jesus Christ!"—These lines written in his youth reveal the apostolic zeal already enkindled in his pure soul, and if closely analyzed, they tell at once the ideal of his heroic aspirations. In a mysterious vision, he beheld those foreign shores; there he saw on the uplifted cross an apostle bathed in blood, his countenance radiating with the glory of martyrdom: this was his dream of happiness which was so surely realized in himself as the apostle, the martyr.

In this chapel in which we are now assembled, in this very sanctuary, John Gabriel, priest and apostle elect, was consecrated to the service of God. Having obtained admission into the Congregation of the Mission toward the close of his collegiate studies, he passed his novitiate at Montauban and then came to Paris to terminate his course in theology. The day at last dawned when it was said of him, "You are a priest of the Most High"—September 25, 1825. This chapel was, with a few alterations, such as it is today; the side aisles have since been added but the sanctuary of that day is precisely the one before us. Near the altar was seated the bishop and standing before him John Gabriel, our future martyr. In the name of the faithful present, one of the priests advancing, addressed the prelate in these words: "Holy Church asks you to raise this young man to the dignity of the priesthood."—"Is he worthy?" asks the bishop. The answer to this question was most probably given by one of our ancient Missionaries who had weathered the storm of the Revolution and whose judgment in ecclesiastical matters was certainly most reliable: "As much as human weakness permits, this young man is worthy."—"May God be blessed," responds the prelate, and the candidate, John Gabriel Perboyre, prostrates himself; the bishop extends his hand over the elect of God—we may say on the victim—His Lordship repeats the words of ordina-
tion and anoints him priest of God. Henceforth he will be prophet and precursor, the time has come to fulfil his apostolate, to prepare the way of the Lord in the souls of his native land or in those of distant shores. *Et tu, puer, propheta Altissimi vocaberis: praebis enim ante faciem Domini parare vias ejus.* —We will now consider in the second part the priestly life of our dear Martyr, the fulfilment of his mission of salvation to souls.

II

To prepare the way of the Lord that He may enter with His light and grace into souls, is the purpose of an apostolic life, the divine mission of the priest who by the power of God within him enkindles the first sparks of that ardent zeal in young minds making of them other priests, other apostles, and who by his ministry coöperates with Jesus Christ in the redemption. Hence the two particular phases of the zeal of the new apostle, John Gabriel as teacher and as missionary. After the storm of the great Revolution had abated, the educational system was the foremost among the many reforms to be effected. Each religious order contributed its share to the arduous work, the members often taxing themselves beyond their strength. The Congregation of the Mission had scarcely been reorganized when it willingly lent its support to the movement by accepting about the year 1818, the direction of a college at Montdidier, diocese of Amiens, and later on, 1820, that of another in the episcopal city of the diocese of St. Flour. Father Perboyre was successively employed in both establishments. Admirably qualified for teaching, he was in the college of Montdidier equally successful in the elementary department as he was in the professor’s chair. At St. Flour where he was the Superior, he showed himself an able manager as well as a holy priest and it was here that one of the junior professors,
Father Juillard,¹ took note of the instructions of his Superior which are recorded by Blessed Perboyre's first biographer. It was my privilege to meet Father Juillard when he was far advanced in years, but he still preserved a most vivid recollection of the Superior of St. Flour whose cherished memory never lost its halo of edification. Under the wise direction of Father Perboyre, the work developed and soon the first site—an ancient convent adjoining the present parish church—was abandoned for the new college in which today is an altar erected in honor of our Martyr. But previous to this period in this same city, Father Perboyre had given proof of his worth and devotedness in the large ecclesiastical seminary built during the preceding century by the Lazarists. Here he had charge of the young clerics, teaching them Holy Scripture and theology. Like the military schools wherein are trained the future officers of the army, so in the seminaries are formed the clergy, Christ's warriors to whom the defense of the rights as well as the extension of His kingdom, is entrusted. To the professor belongs the office of this training so essentially important for the Church and for souls.

During the first century of Christianity, it was necessary that the defenders of the Church be prepared for the bloody persecution; this is also much the same today in infidel countries—we have an instance of it in the life of Blessed Perboyre—but in our own country at the present time the nature of the persecution is altogether different—to the bloody strifes have succeeded controversial conflicts and it is on this battle ground that the defenders of the Church must take their stand. Doubtless, as says Tertullian, “there is no fear of the throne of the Most High being overturned,” *Periculum status sui Deo nullum est (De Carne Christi, i.)*; but it is not the less true that there are desertions to be

¹. Rev. Father Juillard, pastor of St. Christine, St. Flour. He died canon of the cathedral.
PræÆlum magnum factum est in cœlo, St. John tells us in his Apocalypse (xii. 4), and in these heavenly combats there was terrible slaughter. The Church Militant has indeed sustained furious assaults, the results of which have been most disastrous. Let us mention two only: in the East, the schism of Photius with its lamentable consequences; in the West, the heresy of Luther by which nations have been drawn into error. We are at present engaged in a fierce warfare dating from the time of Voltaire, known as Rationalism.—When Father Perboyre in the beginning of the nineteenth century, taught theology, the struggle was at its maximum. The editions of the Works of Voltaire found in the libraries bear the dates of that epoch. In the Catholic field, the main attacks were directed against the very foundations of Christian belief and the necessity was realized of organizing a plan of defense by inaugurating special treatises on Religion and the Church, discussions unknown to the schools of the Middle Ages. The mode of instruction followed by Father Perboyre is not the same in use at the present time but as a professor of theology, he was an indefatigable laborer joining to knowledge that piety which was its aliment; and so after the lapse of many years his pupils recall the unction that accompanied his words in the development of the doctrinal explanation of the Mystery of the Incarnation.

May it be permitted me to note in passing—because it is for me a sweet memory—that I have lived and taught in the same Seminary where Blessed Perboyre lived and taught, and I have occupied the same room formerly occupied by him. How true are the words of the Imitation: “It is not the place which sanctifies;” or as St. Jerome remarks, “Not the living in Bethlehem but living holily there, makes the saint.”—Greater perhaps than the responsibility of a seminary is that of a novitiate. Father Perboyre was recalled to Paris and given the direction of the Intern Sem-
CHURCH OF MONTGESTY, IN THE DIOCESE OF CAHORS
WHERE THE B. JOHN-GABRIEL WAS BAPTISED AND MADE HIS FIRST COMMUNION
inary. Superiors could not show greater confidence or have made a better choice and here again was God the only witness of the interior holiness of this vessel of election. It pleased Him, however, to manifest his sanctity to human eyes. One morning when celebrating Holy Mass, the server, one of the seminarians, saw Blessed Perboyre in an ecstasy raised above in space at the moment of Consecration. This young man, Mr. Pierre Aubert, known to several among you, was still living when the Blessed Martyr was placed on our altars. In the Church of St. Ann, Amiens, erected by Mr. Aubert, a commemorative stained glass window recalls the incident of which he was the happy witness. But these visible glimpses of heavenly communication were not exactly the indication of his great virtue; this was rather revealed in the exercise of his functions as Director where a rare discretion was his distinctive characteristic. We may remark here how little is recorded of this period of his life, and this is not at all surprising. Those on whom God has special designs and who place an obstacle to the workings of grace, their mission is often hidden to a great extent from creatures. Behold St. Joseph in the home of Nazareth, presiding over the household confided to him by Heaven; silent obscurity overshadows his ministry. Bossuet in one of his immortal panegyrics on the Foster Father of Jesus, has taken for his text these words of Holy Writ: Justus autem quid fecit? But what has the just man done? — as though he had done nothing, and this is to show us that in a hidden life, St. Joseph accomplished God's mysterious designs. Discretion was indeed a natural gift to Father Perboyre but which he supernaturalized. How much is to be admired Father Faber, that master of spiritual truths, when he explains the prudence to be exercised in the direction of souls. Speaking of a director, he says: "His business is not that of a
pioneer. It is rather to go behind and watch God going before... His office is very supernatural, but it is very natural also, and he does not direct as well if he overshadows the natural by the supernatural..... There is after all little to be said where growth is so slow as it is in the spiritual life..... For an oak does not make an inch a month, either of trunk or twig, and it could hardly expect to have its bark brushed and varnished, and pricked out with gold. So the soul is not revolutionized every day.” (Growth in Holiness — Office of the Spiritual Director.)

To prepare the way of the Lord in souls is a mighty work and in his duty as Director, Father Perboyre joined to discretion the requisite zeal and persevering devotion to duty. Another mission, however, was in reserve for him, a new field of labor was awaiting him, whereon at the price of countless hardships and of bloody strifes, he was to make preparation for the way of the Lord.

III.

What a vast field for the zeal of an apostle is the land of China! In circumference it is greater than Europe, extending on the north from the plains of Mongolia and on the west from the mountains of Tibet; and there more than 350 millions of souls (Schrader) “sit in the darkness and the shadow of death” — Oriens ex alto, illuminare his qui in tenebris sedent. (Luke 1.) O God, Light of the Orient, when shall Thy shining spread over that extensive country buried in the depths of paganism! This is the cry of all apostolic hearts. A few rays of this light had however, penetrated into this far off land; a Francis Xavier had come to its shores with the bright flambeau of Faith; other missionaries followed in his footsteps, but their generous efforts fell short of their desires and the darkness of idolatry still enveloped this unhappy people. One of these generous laborers was Blessed Francis Regis Clet of the
Congregation of the Mission, who died a martyr in China in 1820. Some years after, Father Perboyre, then Director of the Seminary in Paris, showing the garments stained with the blood of the Martyr to the young novices, said to them: "Oh, shall it be given us to follow the glorious example of this apostle and like him carry off the palm of martyrdom!"—His aspirations were realized and by his preaching and incredible sufferings he was indeed the prophet of the Most High in preparing the way of the Lord: Et tu, prophetu Altissimi vocaberis.

And yet, could not laudable human considerations have been presented to this apostle to change his purpose? "The labor of your choice is oppressive, your health is weak and the physician himself is doubtful of your strength for the journey." "I am aware of all this" Father Perboyre could have replied, "but for these very reasons the power of God will be made more manifest in me: Cum infirmor tune potens sum. Heaven itself intervenes for the physician has judged otherwise."—"Three thousand leagues separate you from the land of the pagans and there are frightful storms to be encountered at sea."—"This is not unknown to me; but merchants have done as much to acquire earthly riches, and shall it be said they attempt more for these baubles than would those charged to carry the light of truth?"—"But do you forget that one of your own brothers destined for China, died at sea on his journey thither?"—"I have not forgotten this. Because the soldiers in the front ranks have been slain, would it be loyal for the others to retreat?"—"Have you no love for your native land?"—"Yes, my heart is not insensible to the love of home and friends but had the first apostles not broken these ties, the most sacred of human affections, when would the Gentiles have found the light of the Gospel? Again, if to defend the cause of my country duty called me to the battlefield, should not my father and my mother be proud to see me go to far distant
shores for the glory of France? Then the same liberty should be mine as a priest of God.”

In March 1835, Father Perboyre animated with these lofty sentiments left his native country. In the courtyard of St. Lazare the farewells were exchanged in presence of Very Rev. D. Salhorgne, the Superior General. It was a touching scene worthy of the primitive ages of the Church, when brother encouraged brother and recommended himself to his prayers as he set out on his way to martyrdom.—

A few days after, Father Perboyre took ship at Havre and on August the twenty-ninth, arrived at Macao, China.—

When St. Paul wrote to the Corinthians he thus described an apostolic career: “In all things” he said, “in patientia, in laboribus, in auqustiis, in carceribus. Quasi morientes et ecce vivimus (i. Cor. vi., 4). “In all things let us exhibit ourselves as the ministers of God in much patience, in tribulations, in necessities, in distresses. In stripes, in prisons.... as dying and behold we live.” This is the program traced out by the great apostle and followed to the letter by Blessed Perboyre, the subject of my discourse. *In patientia.* The first step and not the least meritorious was his preparation for the work. In the houses of our French and Portuguese confrères, he became gradually habituated to the customs and manners of the country. Laying aside his European dress he assumed the Chinese costume, saying: “This is the beginning, for we must make ourselves all to all to gain all to Jesus Christ.” His most difficult task was to acquire the knowledge of the Chinese language. St. Paul writing to the Corinthians tells them: “I thank God I speak with all your tongues. But in the church I rather speak five words with my understanding that I may instruct others also; than ten thousand words in a tongue:” *Se in ecclesia volo quinque verba sensu meo loqui ut alios instruam, quam decem millia verborum in lingua.* (1. Cor. xiv., 18.) “The Chinese tongue,” wrote Father Per-
THE BLESSED JOHN-GABRIEL PERBOYRE
MISSIONARY IN CHINA (1835)
boyre, "is very beautiful and when well spoken it has a sweet sound, but it is very hard to learn." During his sojourn at Macao this was his principal occupation. In one of his letters, he writes: "We have begun to study Chinese and I think it will be very difficult for me to master it." So persevering were his efforts that in three months he was able to express himself fairly well and he still continued to devote all his spare time to this necessary study. Shortly after his arrival at Ho-Nan he was able to direct the Chinese Missionaries, to preach and catechise the Christians with so great a facility that his confrères were surprised and in the long interrogatories to which he was subjected during his captivity, the mandarins were not less astonished at the knowledge he possessed of their language than of his heroic firmness under torture. It was in patience that Father Perboyre overcame the difficulties in his new field of labor and now he was ready to begin the apostolic work in laboribus. Like St. Paul he was happy to rival his co-laborers in zeal and devotedness and could say: "They are of the seed of Abraham; so am I: Semen Abraham sunt, et ego — They are the ministers of Christ (I speak as one less wise): I am more; in many more labors: Ministri Christi sunt, plus ego' (II. Cor. xi., 22-23). What a beautiful recital is the story of Blessed Perboyre's daily labors among this heathen people. When he left Macao, like a soldier he folded his tent and advanced toward the battleground and well might he exclaim as did Caesar: Alea jacta est: The die is cast! —"He started in the evening so as to cross the frontier under the cover of darkness; one of the Missionaries who came from France with him, wished to accompany him upon the bark which would take him two or three leagues out at sea, where the Chinese junk awaited to conduct him to the shores of Fo-Kien. The holy Missionary, at the very moment he was running into dangers of all sorts, seemed radiant with joy. "This," said he to 2*
one of his companions, "is a solemn occasion which occurs but once in a lifetime". They bade farewell; in tears did they embrace each other for the last time, and the future martyr went to the conquest of his crown."

During the trip the greatest precautions were used to hide his presence in the boat and on landing the Christians hurried him through the villages to avoid suspicion. He himself describes the trip. "We went on deck every evening to say our beads, following the example of the ship's officers who seemed to refresh themselves after their fatigues, by closing the labors of the day with the recitation of the rosary. The sailors imitated them, and I have sometimes heard the guard sing his beads. Thus, while the pagan barks that surround us let down into the sea a blazing trail of superstitious papers, ours sent up to the Lord of heaven the pure incense of the true Faith." On March 15, 1836, Father Perboyre began his journey in the direction of Kiang-Si which province he was obliged to traverse in order to reach his mission forbidden to Europeans under the penalty of death. This journey on foot, occupied fifteen days traveling seven or eight leagues a day and he performed it safely and crossed the Yangtse-Kiang. Next he traversed Hou-Pe, one of the seven provinces confided to the Lazarists—a superhuman task—and passed by Ou-tchang-fou where he was to be brought later on in chains. Perils surrounded him on all sides, in itineribus sæpe, periculis fluminum, periculis ex gentibus, periculis in civitate, periculis ex falsis tribus. (II. Cor. xi., 26.) And although nearly exhausted after repeated efforts he arrived at the foot of the last mountain which he climbed with untold difficulties making his way by hand and foot. He wrote: "I would if necessary have climbed it with my teeth to follow the way Providence had marked out for me." At last he reached his destination Ho-Nan, toward August 1836, and was received with open arms by Fathers Rameaux and Baldus. We quote Father
Perboyre’s words in a letter of 1837: “It has been fourteen months since I came to Ho-Nan. This time I have passed partly at our residence and partly in the missions. I shall not speak of a three months’ sickness I had shortly after my arrival here. As soon as I recovered my strength, I began with a young Chinese confrère, a mission to our Christians in Ho-Nan. To visit about fifteen hundred people scattered through twenty Christian sections, we must travel more than three hundred leagues and traverse the whole length and breadth of the province. This occurs every half year.” He gives the details of their mode of traveling: “We travel sometimes on foot, but generally in carts without springs, upon roads repaired neither by the government nor by private persons. Generally, we start at night from the house of a Christian, and get home at night, with the beard whitened by the frosts of winter; the face tanned, the ears, neck and forehead skinned by the heat of the summer’s sun. I shall not give you a description of the condition of the inns of China, for it could not be complete without being disgusting. I shall only say if any one is greedy for privations and mortifications, he would find enough here to make a holy fortune.” From these details we may imagine the situation of the apostle now preparing the way of the Lord by his zealous labors; but as it is often at the risk of his life that the soldier climbs to the fort to place thereon the ensign of victory, so to carry aloft the banner of Truth in infidel countries there must needs be heroes ready to suffer martyrdom for so noble a cause. Let us again recall the words of Father Perboyre in a letter to his family: “If we are called to suffer martyrdom this would be a great grace granted us; it is something to be desired, not feared.” It was a “grace” he fully appreciated and which was to be his for the asking. As we pause to look back over the life of our confrère we see how he realized the apostolic ideal drawn by St. Paul and carried out by the great apostle. Now he
will imitate a more perfect model, our Lord Himself who “began to show His disciples, that He must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests and be put to death.” (Matthew xvi., 21.) He further says: “Where I am there also shall My minister be. *Ubi sum ego illic minister meus erit.*” (John xii., 26.) For Jesus it was the agony of Gethsemane, the flagellation of the praetorium, the way of the cross the crucifixion on Calvary. O Blessed John Gabriel, you wish to be the disciple of Jesus. You will then experience overwhelming agony, cruel torments, a bitter death. Prepare, therefore, to welcome the “grace” offered you.

The “Disciple of Jesus” did not shrink from affliction. The anguish of a horrible agony caused him so much suffering that his health was considerably affected by it. Each day he grew more pale, and wasted like a plant burned up by the sun; he would surely have succumbed, if God had not set bounds to this trial. Jesus Christ, whom he copied so faithfully, before making him suffer the torments of Calvary, wished him to share in His agony and dereliction in the Garden of Olives. The Divine Saviour appeared to him attached to the cross; casting upon him a look of ineffable goodness, He said to him affectionately: “What dost thou fear? Have I not died for thee? Put thy finger into My side and cease to fear damnation.” Then the vision having disappeared, John Gabriel felt all his terrors dissipated, giving place to the most delightful peace. The next day there remained no trace of the extreme thinness which this trial had occasioned. He no longer had any but consoling thoughts for he had received an assurance of his salvation and a presentiment of his martyrdom.

On September 15, 1839, the persecution broke out. The last Mass was just finished when word came that the soldiers were on their way to the church. The Missionaries immediately separated each fleeing in a different direction.
THE BLESSED JOHN-GABRIEL PERBOYRE
IN THE PRISON OF I-CHANG-FU
Father Perboyre with a Chinese guide took the road to the woods. On the way they met the soldiers who not recognizing the Missionary inquired of the Christian: "Do you know the priest and could you point him out to us? Like a second Judas, the guide at first hesitates, then bargains for the price of his treason and for thirty taels gives the information. The Missionary is seized, put in chains and brought to the first tribunal. "Are you a priest of the Christian religion?" He answers: "I am." They try to induce him to reveal the retreat of his confrères but remembering the conduct of the Saviour Jesus autem tacebat, he keeps silence. Overcome by the ill-treatment he is made to undergo on leaving the tribunal he falls, but at this moment another Cyrenian, a pagan—for whom he will obtain the gift of Faith—touched with compassion hires a litter to carry him to the next tribunal. He is sent like his Divine Master from tribunal to tribunal—from Kou-chin to Syan-hiang-fu and finally, to Ou-techang-fu, the capital. At each station he is interrogated and overwhelmed with blows. He is clothed with his priestly vestments in derision, afterwards fastened to a pillar and flogged. Suspended to a post by the thumbs and hair, he is kept in this painful position, for several hours; later on he is made to kneel for a considerable time with bare knees on iron chains and he is buffeted with leather straps. One day forty stripes are given him and his face is bruised and swollen; on another occasion having refused to profane the crucifix, he receives one hundred ten blows with a bamboo stick and his skin is torn in shreds. I shall not be able to give further details of the incredible torments endured by the Servant of God, which so well displayed his heroic patience.

Sacerdos alter Christus, the priest is another Christ—O Blessed John Gabriel, you are truly a priest for you resemble Christ even to the tortures that He endured. And you
shall follow Him to the death on the Cross, for like Him you will climb Calvary’s height—The death sentence signed at Pekin by the emperor, arrived September 11, 1840. The prisoner is bound and taken away with other criminals. Surrounded by the guards they are made to run at a rapid speed, according to the Chinese custom, to the place of execution accompanied by the clang of cymbals and in view of a multitude of people. The cross is erected, our saintly apostle is attached thereto and the executioner placing the cord around his neck having given the fatal twist, Blessed John Gabriel gently expires. In the skies above, as testified by witnesses, a mysterious light was seen while the soul of the Blessed ascended to heaven to take his place among the elect who have received the palm of martyrdom.

My task is ended. *Cum exaltatus fuero omnia traham ad meipsum.* “And if I be lifted up from earth I will draw all things to myself.” This may also be said of the martyrs of Jesus Christ. Behold, what a wonderful transformation has taken place in China since Blessed John Gabriel Perboyre and other heroic apostles have watered that land with their blood! Our confrère in one of his letters wrote that there were only eighty native priests and forty European missionaries. Today there are over two thousand priests. “The Christians,” he said, “are as rare as good grain in uncultivated fields, and they are scattered over vast regions.” At the present date there are over a million of Christians in the Celestial Empire. Of the family of St. Vincent de Paul, our confrères in China were only a group of ten Missionaries. Now, European and Chinese Lazarists number more than two hundred. At that time the Sisters of Charity had not yet penetrated into China but later they followed the Missionaries and among the first band was the sister of Blessed John Gabriel Perboyre. Today hospitals in different cities are directed by the sisters and many do not fear to embark on Chinese junks to rescue and baptize the little
MARTYRDOM OF THE BLESSED JOHN-GABRIEL PERBOYRE
SEPTEMBER 11, 1840

Published by Via Sapientiae, 1909
ones, to care for the sick and thus to propagate the truths of the Gospel. There are now nearly two hundred Daughters of Charity in China — *Sanguis martyrum, semen Christianorum* and since the blood of martyrs is indeed the seed of Christianity, it is consoling to think that our martyred confrère has contributed his glorious share to the beautiful blossoming of the Faith in China.

O Blessed John Gabriel, continue to protect us. You have given us the example of all virtues; we desire to imitate you. From your throne in heaven intercede for us and obtain that the new apostles of the Faith may exercise the sacred zeal which consumed your very soul, so that the reign of Jesus Christ for whom you so holily lived and so heroically died, be extended even to the extremities of the world. Amen.

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**LILLE**

**HOUSE-KEEPING SCHOOL**

From the Central House of the Daughters of Charity, 16 Barre Street, Lille, the following account has been forwarded to those interested in the House-keeping School directed by the Sisters. We give extracts of the chief items of interest.

Lille, 16 Barre Street.

The speculative beginnings of our instructions in housekeeping have gradually disappeared and today we present the plan of a well organized work. The evening courses are deserving of our first consideration. The attendance has increased to sixty-six young girls who follow our direction with interest and assiduity, happy to be able to put in practice in their homes, workshops, and factories, what they learned in our school of domestic economy. One point especially, is emphasized and that is, to teach the pupils...
how to utilize their time properly in the wise management of household duties, etc. They seem to understand this necessity and notwithstanding the ten hours of hard, steady factory work, they come willingly, at half past six to the evening classes, the program of which is simple but at the same time varied. Monday is the day reserved for cooking, the knowledge of which is a very necessary part of a young girl’s education as it is one of those duties belonging to woman’s sphere; but there are other subjects equally important with which she should be acquainted and to this end while sewing we talk about these topics in a familiar way. The ordinary subjects treated are: The care of old people, the sick, and children; The care of clothes, linen, and rooms; Points in hygienic principles; Little industries to give additional revenue of support; Various means of brightening home life; etc.

Owing to the great lack of education among these young girls, we have formed classes from among those who have made their first Holy Communion. There is no pretention here to a finished education, we simply wish to make them realize that their minds should not remain inactive and that the duties of a woman do not degrade but rather elevate; thus, from this point of view they feel that a woman of the working class may not be cut off from the pleasures of refined society. Every Friday evening we take the complete course in four separate classes: preparatory, elementary, junior, senior. The smallest class on our record, numbers eight pupils. Some young girls of reduced families give their time in practising on the type-writer as experienced hands in our city receive high salaries. During the day the machine is used by the stenography class. Two of our students have recently obtained excellent situations and have given entire satisfaction to their employers. Saturday’s special class has given great encouragement to the sister in charge. So great is the interest of her pupils that some of these young girls do not hesitate to come before the class.
begins in order to accompany sister to market. Continuing the same order followed during the last five years the vacation sewing class has attracted a large number of little girls. This year one hundred fifty were enrolled. Recently we have allowed those anxious to learn, to join the Thursday class limited to pupils of twelve or thirteen years of age, and these additional pupils number twenty-eight. This vacation class is held only three times a week, when we instruct in cooking, washing, ironing, sewing, hygiene, etc. We hope to get them interested in the work for, though they are young now, in a few years they will form a nucleus for our night course.

The older pupils sang the six o'clock Mass celebrated in our house at the commencement of the course. They were all present thus proving that they join to the love of labor - the love of prayer.

GERMANY

ORIGIN AND PROGRESS

OF THE

PROVINCE OF COLOGNE OF THE DAUGHTERS OF CHARITY


In the following article besides interesting historical facts are found useful suggestions on the various ways foundations are made in different countries. We have already related the history of the more recent establishments. This account will complete the notes on the houses of the sisters in the German Province of Cologne.

Schoenecken, 1897. — The year 1897, marks the entrance of the Daughters of St. Vincent de Paul in the diocese of Treves.—A priest of this diocese having been most favorably impressed by the simple but excellent and devoted care he received from our sisters when a patient at St. Vin-
cent Hospital, Cologne, resolved to have them in his parish. Accordingly, he purchased through his own private income a house which he gave the Community on condition the sisters establish there an orphanage, an extern ouvroir with an Association of the Children of Mary, and visit the poor and sick in their homes. The first sisters arrived at Schoenecken, May the twenty-sixth, having been previously introduced to Right Rev. Bishop Korum of Treves. The works progressed successfully; to those already established have been added an hospital and a home for imbecile children.

Düsseldorf, Oberbilk, 1899. — After several months of preliminary arrangements, the year 1897 was destined to see the establishment of a second house at Düsseldorf. Having known the Daughters of Charity in the first house at Düsseldorf, a physician wished to open an hospital in a manufacturing quarter of the city. A regulation exists in the diocese of Cologne forbidding the sisters to undertake works under the direction of any physician for fear he might monopolize their services in the interest of his own patients; therefore, consent from the ordinary was withheld. An ingenious means, however, was suggested by a priest, and found practicable, by which a permit could be obtained without violating the regulation. The physician agreed to be employed by the sisters as head doctor of the house, leaving the superintendence of the hospital in their hands. To begin the foundation, he generously gave the necessary means and provided for the payment of the rent for three years. This was only a test, but within a period of four years an up-to-date building was erected, which was soon patronized and several physicians form the staff, with the founder as president. Besides the regular income from public funds, several benefactors pay the interest on the amount borrowed for the erection of the new building. The opening took place January 1, 1898, and though the sisters conduct only an hospital, the other works of the Company...
will be added as soon as the limits of the parish are definitely decided upon. Two houses were opened in 1898, in the suburbs of Mülheim, at Brück and Dünnwald; the former on July the twenty-fourth, the latter, October the ninth.

_Brück, 1898._ — The city of Mülheim, situated almost opposite Cologne, on the right bank of the Rhine, is surrounded by a semi-circle of villages whose inhabitants are principally employed in factories. In 1895, our sisters opened a house at Thurn one of these villages, now they are called for in the three adjoining ones. The little foundation at Brück was made July the twenty-fourth and belongs to the Community. The sisters here visit the poor and have an asylum, a grammar school, and a sewing school. The grounds are very spacious and the old buildings are being renovated and enlarged.

_Dünnwald, 1598._ — Thurn is an hour's ride from Brück and following the trend of the semi-circle, in another hour Dünnwald is reached. Here a charitable organization purchased a house for the same works as at Brück. The sisters began their labors October 9, 1898; for several years, however, they were under the superintendence of the aforesaid society but the property has since been purchased by the Community.

_Aachen or Aix-la-Chapelle, 1899._ — During the month of November, 1898, arrangements were commenced for the establishment of the first house in Aix-la-Chapelle, a private hospital belonging to several doctors and under the direction of the Sisters of St. Charles of Trêves. Slight differences had arisen between the sisters and the doctors; at the decision of Bishop Fischer, coadjutor to the Archbishop of Cologne, the Sisters of Charity were requested to take up the promising work. Accordingly, on April 1, 1899, they opened the hospital bearing the name of St. Charles Borromeo and later on they removed to Forst, a neighboring town where a new hospital was built, which
belongs in part to the sisters. The medical staff, the government of Forst, and the sisters formed a corporation under the title "Forst Hospital." Through this arrangement the sisters not only receive their ordinary salary but one-third of the three equal shares of all benefits. The hospital is in a flourishing condition owing to the efficiency of the doctors, the devotedness of the sisters, and its complete equipment answering all modern requirements. The officials of Aix-la-Chapelle are very desirous to purchase it for a city hospital and it is very probable that they will not be disappointed; should this take place a Catholic hospital will then be erected and the sisters relieved, in a great measure, from temporal anxieties.

In 1900, three new houses were opened — two at Aix-la-Chapelle, and one at Schoenenberg, a village adjoining Siegburg on the right bank of the Rhine. The following is an abridged account of these foundations: Aix-la-Chapelle, La Crèche, 1900. — A society of charitable ladies, not satisfied with the existing conditions of the asylum and crèche at this place, offered the works to the Daughters of Charity of St. Vincent de Paul, who accepted them. At the present writing, the establishments are flourishing and the committee in charge contemplates the foundation of a second crèche. — The Work for the Apprentices, 1900. — The community formerly in charge of this rich foundation comprising the care of young apprentices, and a free asylum school, not being able to comply with the wishes of the administrators, our sisters were called upon to take up the work. The zeal of St. Vincent triumphed over all difficulties, and everything is progressing satisfactorily.

Schoenenberg, August 4, 1900. — In the picturesque valley of Broel, is situated on a slight elevation, the village of Schoenenberg. At the request of its zealous pastor, the Daughters of St. Vincent de Paul came to take charge of the little country works, namely: visiting the poor in their
homes, a cooking and sewing class, and a school. Owing to the distance which separates the residences of the different families, the sisters were obliged to discontinue the school; they have, however, received several orphans and old people, and during the winter, convalescents who resort to Schoenenberg for their health. The founder died very suddenly and his successor reëstablished the works on a different plan. A magnificent building surrounded by gardens, etc., has been erected and it will eventually become the property of the sisters.

Alf, April 28, 1901. — The following year records the arrival of the Daughters of St. Vincent at Alfl on the banks of the "Green Moselle," about midway between Coblenz and Treves. The pastor had a fine house built, adapted to the requirements of the country works, to which is added a small hospital. The sisters own this property including another new building originally intended by its donor as a home for factory girls, but now used for the other works, these girls having been provided for elsewhere by the sisters.

Flittard, 1902. — This house was founded by a young lady of Flittard, a village near Mühlheim on the banks of the Rhine; she gave her whole fortune for the establishment of the works of St. Vincent, under the patronage of the Sacred Heart, in her own home, asking in return only that she be allowed to spend the rest of her days in one of our sisters' houses. The opening took place June 8, 1902.

Godesberg, 1903. — Godesberg is one of the most celebrated points on the romantic borders of the Rhine. Although this locality is essentially Catholic, rich Protestants have made encroachments, erecting numerous establishments for the needs of persons of all conditions: boarding schools for young girls, a magnificent training school for teachers, sanitariums, etc. In the vicinity of these establishments, a fanatical society bearing the specious title of Evangelischer Bund "Evangelical Confederation" has been formed "to
carry" so they say, "the Gospel to the poor blind Roman Catholics." The only important Catholic institution, the property of a physician devoted to the "water cure," was threatened with failure owing to the turn of affairs, when an influential Catholic, director of a provincial benevolent bank, proposed to the Director of the Daughters of Charity of the Province of Cologne, to take charge of this establishment, offering at the same time at a very moderate rate the sum necessary to insure its future existence. Seeing the advantages that would redound to religion and the probability of establishing other works in connection with this, the Daughters of St. Vincent de Paul, undertook on trial, the direction of this sanitarium, March 26, 1903, and a year later it became their own property under the name of St. Vincent de Paul Sanitarium.

Bertrich, May 3, 1903. — The house at Bertrich has already been mentioned; however, many improvements have since taken place. A beautiful chapel, an hospital, a large refectory, a sewing room, an industrial school and a grammar school have been added to the principal building. During the winter of 1905, the immense dining-room served for a retreat room for the women of the parish. The retreat was given by a Son of St. Vincent and was so successful that the men have expressed a desire to have one given especially for them.

Mundt, 1903. — On June 21, 1903, the Daughters of St. Vincent de Paul took charge of the temporary house organized for intemperate women. Eight or ten of these unfortunates were a sufficient number with whom to make the trial which was most successful, and the undertaking gave promise of much good; the local authority instituted a public collection for a more convenient house, in the Rhenish province and in Westphalia. It was in connection with this circumstance that while digging a well, coal beds were discovered. The house for these unfortunate victims of
alcohol will be established elsewhere but the auxiliary works of Mundt will not be suppressed.

Darmstadt, 1904. — The sisters arrived in the diocese of Mayence in 1904, accepting the direction of an hospital for accident cases and in which orthopedy, electricity, etc., are particularly practised in giving treatment. This house was opened January the second at Darmstadt, capital of Hesse, made famous by the celebrated Philip of Hesse, the spoiled child of Luther of unhappy memory.

The establishments of Speicher, January 25, 1903, and of Kullster, May 15, have been previously mentioned.

Wittlich, Carden, 1903. — In October, the military orphanage of Wittlich on the Moselle was opened, and on November the third of the same year, the district orphanage of Carden also on the Moselle. A modification of the organization brought grave difficulties at the beginning, but at present the houses are in a very prosperous state. Four new houses were added to the list of our sisters' establishments, to which reference has already been made. They are:

Alf, 1905. — This establishment is destined for the shelter and protection of girls working in the felt, rug, and other factories in Alf and on the route to Bertrich. Dinner is also given to those whose homes are not in the vicinity. It was begun March 1, 1905.

Wilhelmsbad. "The Baths of St. William." 1905. — At the demand of the Royal Administration, the sisters of the Central House accepted the direction April 15, 1905. The poor get free baths here, this being the property of the Prussian government, as are also the majority of the like establishments at Bertrich.

Aix-la-Chapelle, the home for crippled children at Burscheid was opened June 14, 1905.

Berlin. The Sanitarium of the West was opened August 16, 1905. These latter establishments are described in detail in former accounts. J. Schreiber.
Letter from Rev. A. Wattiez, Priest of the Mission, to Rev. A. Milon, Secretary General.

Elsinore, August 1908.

I am happy to send you an account of two religious ceremonies which took place on the twenty-first of last June in our mission of Elsinore—Helingsor in Danish—which were all the more touching and impressive as it was the first time in three hundred years that anything of the like was seen at Elsinore, so replete with memories of Catholic times. Archbishop Von Eueh, Vicar Apostolic of Denmark and Iceland, conferred the Sacrament of Confirmation on six children and six adults in the morning, and in the evening he presided at the procession of the Blessed Sacrament in the garden of the Daughters of Charity. As it was the first event of the kind since the Reformation, the Archbishop desired that all the splendor of Catholic ritual be given to the occasion. In acquiescence to his wishes, the sisters, aided by several persons, spared no pains in the decoration of the chapel which serves as a parish church for our limited number of Catholics; in the garden banners and pennants floated in the air and the grounds were covered with cut flowers and greens. The Archbishop vested at the house of the Lazarists and in full pontifical robes, walked in procession to the chapel where he was received according to the Roman ceremonial.

After giving the pontifical blessing to all assembled in the chapel, both Catholics and Protestants, he began Holy Mass during which many beautiful hymns were sung. Immediately after, His Grace delivered a touching sermon in which he recalled the origin of the little mission of Elsinore, the
burning zeal of its founders, the great progress made since the arrival of the Missionaries and the sisters, and the bright hopes for the future. Then with reference to the Sacrament of Confirmation, he dwelt on the wonderful operation of the Holy Spirit in souls to whom He communicates light, strength and consolation. At the end, the Archbishop intoned the *Veni Creator* and gave the Sacrament of Confirmation to the twelve persons prepared. At the close of the ceremony His Grace was conducted to the house of the Lazarists in the same manner as he was escorted thence.

At four o'clock in the evening the procession in honor of the Blessed Sacrament took place, the Archbishop himself, presiding; everything recalled that period of happy memory when our Lord in the Blessed Sacrament was carried in triumph through the streets of Catholic Elsinore receiving the adoration and homage of a people united in one faith and one love. When shall we again see these happy days? The procession was formed in the sisters' garden; thirty little girls of the school, dressed in white and wearing wreaths of flowers, made a beautiful picture. Besides the Catholics, many Protestants assisted at the ceremony, everyone observing the most perfect order and evincing the greatest respect for the august Sacrament of the Altar. A solemn blessing given by the Vicar Apostolic closed this day ever memorable in the annals of our dear mission. After Benediction, the boys and girls assembled in the hall of the Missionaries' house where they sang in a wholehearted way a Danish song in honor of His Grace, and one of the children made him an address to which he responded, thanking the sisters for all they had done and congratulating them on the success of their works, particularly on the number of children attending their Danish school. He blessed them once again and gave each child a picture of the Blessed Virgin.

Judging from satisfactory reports that have come to us
through several priests to whom His Grace has spoken at Copenhagen, I think the Archbishop was much pleased with his first official visit to Elsinore. As for us, we have only to praise and thank God for the favors of the past four years, repeating with the Psalmist: *A Domino factum est istud, et est mirabile in oculis nostris.* May the remembrance of these beautiful ceremonies remain with our good people and in time contribute to the propagation of the Faith among them.

Auguste Wattiez

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**CANARY ISLANDS**

We have already given in the *Annales* of 1895, p. 512, a general notice on the Canary Islands situated 150 kilometres from the north-west coast of Africa, and 1200 kilometres from Cadiz; they belong to Spain of which they form a province. The archipelago of the Canaries, *Insulae fortunatae* is composed of thirteen islands of which seven are inhabited, namely: Teneriffe, Gran-Canaria, Palma, Lanzarosa, Fuerteventura, Gomera, and Ferro. (Hierro). Population is about 280,000. There are two dioceses: one, Las Palmas, comprising the Islands of Gran-Canaria, Fuerteventura, and Lanzarosa; the other, Teneriffe, comprising the Islands of Palma, Gomera, and Ferro.

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**ESTABLISHMENT OF THE CONGREGATION OF THE MISSION AT SANTA CRUZ DE LA PALMA**


From a religious standpoint, the city of Palma, the capital of the Island of Palma, in the western part of the Ca-
nary Archipelago is now, and has been for many years, in a most lamentable condition.

When our venerable and holy confrère, Father Lopez, came to this island he was sadly impressed with the fact that at Santa Cruz de Palma, people lived and died exactly as did the pagans of Greece and Rome. His truly apostolic heart could not remain indifferent to such a condition and many and varied were the means he thought of, proposed and adopted, to introduce a spirit of Catholicity among the inhabitants. It is easy to conceive that the main idea of Father Lopez, was to found a house of the Congregation of the Mission like those already existing at Las Palmas, at Gran-Canaria, and at La Laguna, Tenerife Island. When this project was communicated to our worthy Visitor, Rev. Ellade Arnaiz, it was favorably considered, and after mature deliberation, with the consent of the Superior General, the proposition of our well known protector, Right Rev. N. Rey y Redondo, Bishop of Teneriffe, was accepted. The conditions he offered were that we remain at Santa Cruz, Palma Island, take possession of the Church of St. Dominic de Guzman and the rectory, and receive an annual subsidy of 2250 pesetas, or francs. The presbytery was not very well adapted to our manner of living, but Father Lopez undertook to repair the house, and on March 13, 1906, the Visitor and five Missionaries arrived at Santa Cruz to begin the work. These Missionaries were, Fathers Vincent del Barrio, Casimir Arnaiz, two coadjutor brothers, Sylvester Mechinarena and André Lobato besides your humble servant. From the harbor where we met Father Lopez, and Don Damien Hernandez, administrator of the hospital under the charge of the sisters for twelve years, we went to the church to adore the Blessed Sacrament and to offer ourselves to Him, asking Him to be our All according to the expression of St. Paul: omnia et in omnibus Christus. The Archpriest of the Island, Don Jose Puig y
Codina, exposed the Blessed Sacrament and intoned the *Te Deum* which was chanted by the parish choir with organ accompaniment. After the Benediction Holy Mass was celebrated. Thanksgiving over we spent a while in exchanging salutations with those who were present at the reception, then wended our way to the hospital where our sisters had breakfast prepared. The Archpriest and two priests of the city, Don Antonio Caures and Don Dominic Vandama, accompanied us.

Our church is a spacious building containing eight altars not any of which is of much value. It is built in the form of a Latin cross, slightly modified by having a chapel of the Virgin of the Rosary on the right arm of the transept. This church and presbytery belonged to the Dominican Fathers until the sad year of the bloody persecution in which Juan Mendizabel of unhappy memory committed the “great sacrilegious larceny.” A part of the convent now belongs to the Bishop of the Canaries and the other to its legal possessors. As it is easy to suppose, our church was destitute of the most necessary articles and if we were able to celebrate Holy Mass at the time of our arrival, it was because of the generosity of our friends and justice demands that we render a tribute of thanks to the Daughters of Charity of the Hospice of Cordova, of Cadiz, etc., who with generous good will contributed largely toward furnishing our poor mission with vestments, etc., used for divine services.

The bishop imposed no other obligation upon us except to say two Masses every feast-day; one in our church, the other in the old convent of St. Francis at eleven o’clock in the morning. We had just arrived when the Lenten services were confided to us. These were fairly well attended but this was perhaps owing to the novelty of new preachers and to the custom of the people to attend sermons. The services in the month of May were appreciated in the same spirit, and it was most discouraging to witness the total indifference
manifested by the people in the mission given in November by Fathers Gavin, Lopez, and Charles Gardeazabal. To form some approximate idea of the Faith among these Catholics it will suffice to know that at the six Masses celebrated on Sunday, the entire number of those assisting was barely one hundred; and far less were those who made their Easter duty, and this in a population of more than ten thousand souls. Still more deplorable is the fact that at the moment of death many remain as insensible and careless as they have lived, never thinking of receiving the last Sacraments. Under these deplorable circumstances, the Missionary must look to his Divine Master for strength and consolation. There are some villages on the island, however, where the light of Faith burns brightly, and this fact gives encouragement to labor with zeal in other fields where the cockle is more abundant than the good grain. Our Visitor determined to open a school at his own expense, as the only hope for the evangelization of the island is to give the young a thoroughly Christian education. In April 1906, therefore, we organized our classes, and children from all ranks of society were received to the number of sixty, which is the limit of our accommodations. The results have been very gratifying, besides parents and patrons express their satisfaction and gratitude to the Missionaries, who are so devoted to their flock. We have besides a catechism class of a hundred children and after the instruction, leaflets, pictures, medals, books, rosaries etc., are often given to the children to bring to their homes and thus the parents are frequently encouraged to learn something of the religion taught their little ones. Good is also brought about principally through the Apostleship of Prayer. For six years no one here went to confession or Communion, now there are more than a hundred who go yearly, besides a number of chosen souls who confess weekly and receive Communion daily. We hope that in a short time the Sacred Heart of Jesus may touch
many of these stony hearts and draw them to Him through this means so well calculated to bring back wandering souls to God, to strengthen the weak and to advance the fervent in the ways of divine love. In the month of January we formed a Council for the Apostleship of Prayer presided over by our confrère, Father Casimir Arnaiz. Among the ladies who compose it are fifteen zealous promoters.

Henri Alpuente, C. M.

PALMA ISLAND
MISSION OF LOS LLANOS

(Annals of the Mission, Spanish edit. 1908, p. 600. Translation.)

The zealous and illustrious bishop of the diocese of Teneriffe, Right Rev. Don Nicolas Rey et Redondo, approved and blessed the mission of Santa Cruz de la Palma, on the Island of Palma. Father Henri Alpuente, Superior and Father C. Arnaiz were authorized to preach it. We give in brief, the results. An enthusiastic religious movement was made on April the nineteenth in the city of Los Llanos by the people who wended their way to the church of Neustra Señora del los Remedios where Father Casimir Arnaiz was to open the mission. The next day brought us the consoling sight of numbers of children surrounding the Missionary, eager to learn the catechism and prepare for First Communion. Two days later the officials and distinguished men of Los Llanos went a distance of two leagues to meet Father Alpuente bringing him triumphantly into the city accompanied by all the bands in the country, and never before in the whole archipelago was such an affectionate demonstration made. At eight o'clock that evening Father Alpuente delivered a touching sermon and so charmed his audience that they continued to come throughout the mission to hear the great truths of Faith clearly and eloquently.
explained by our confrère. The eulogies bestowed on Father Alpuente were also shared by Father Arnaiz whose exposition of the truths of moral theology was most praiseworthy. On May the third, Holy Communion was given for the first time to a group of children, who by their recollection and piety were a source of edification to every one, as they filed up the aisle, carrying in one hand a bouquet of lilies and roses and in the other a candle whose perfumes scented the whole church; the girls dressed in white sang appropriate hymns and canticles. After Mass the Miraculous Medal was imposed upon them and a procession was formed, the little ones following the cross-bearer and singing hymns with all the fervor of their souls.

The general Communion of one thousand five hundred souls, took place on May the tenth; this number included also the inhabitants of the borough Villa del Paso. The Blessed Sacrament was exposed on a magnificent silver throne surrounded with lights, the walls and columns being covered with red silk drapery fringed with gold. When Mass was over the Blessed Sacrament was carried in the ostensorium through the streets followed by an immense crowd including the city officials, the militia and a number of young girls who sang during the procession. On the return to the church, Father Alpuente gave the closing sermon exciting all to perseverance. He then bestowed the Papal blessing and the exercises concluded by Benediction of the Blessed Sacrament.

We heartily congratulate these zealous Missionaries of Santa Cruz, on the fruits of their labors, and who, seconding the lively desires of our worthy prelate, have accomplished so much in favor of religion. May the worthy Sons of St. Vincent de Paul, be ever blessed in their work of salvation to souls.

Domingo Hernandez Francisco, priest.
ITALY

THE DAUGHTERS OF CHARITY
OF THE PROVINCE OF NAPLES

The Annals (Eng. ed. Vol. vi., p. 455) has already published an account of the arrival of the sisters and the foundation of their Works in southern Italy. The development has been so rapid and to such an extent that it was necessary to form the distinct Province of Naples. It is of this Province and of the Central House where the Visitatrix resides, that we intend to give a brief history.

In January 1860, Sister Coste, Visitatrix, rented a dwelling which served as the Central House until September of the same year. In 1880, the Community purchased the house and garden of Sant' Arpino, which adjoined the Central House and here were commenced those works for the young of which we give the following account.

1. CHRONOLOGICAL TABLE OF THE PROVINCE OF NAPLES.

I.—Sister Marie Coste, Visitatrix, January 1860 to June 1866.

1. The Central House:

1860. From January to September 1860, a rented house at Palazzo Capomazza was the Central House of the Daughters of Charity. September 1, 1860, Sister Coste took possession of the present house in the name of the Community, the front and wings of which were three stories high.

1862-63. Construction of the Chapel; consecrated May 31, 1863.

1864. Dispensary. Visits to the poor.


2. Works established:


1861. Extern Ouvroir.

1864. In spring: Dispensary, pharmacy, visits to the poor organized.


3. Establishments: To 1860, 32; From 1860 to 1864, 25, opened; 7 closed.

Free School, 1860.—The free school attached to the Central House of the Daughters of Charity was the only one existing in the Chiaia quarter of Naples in 1860. In 1861, a Protestant school was established not far from this one, which held out every inducement to win the children by distributing to them gratis, soup and clothing. Although resources were very limited, Sister Coste did not hesitate to procure the same advantage for the poor children that their parents may not yield to the temptation of sending them to a Protestant school where for a material gain they might lose their Faith. God blessed her charity and confidence in Divine Providence for the children remained faithful and the Protestant school was forced to find its support in

5. General events:
1860. Italian war of Independence. Ambulances at Graniti. Sieges of Palermo, Gaeta, Capua. Ambulances at Sessa, Teano, Caserta, etc.
1861. Typhus epidemic. 17 sisters, victims. Vow to the Sacred Heart arrests epidemic among sisters.

II. Sister Marie Cordero, Visitatrix. July 1866 to June 1893.
1. The Central House:
1866-87 Construction of second story of pharmacy for hospice St. Ann.
1869. Opening of the Santa Maria door in portico.
About 1869, corridors closed by windows; the ground floor arranged similarly in 1875-76. Grotto of Lourdes. Grape arbor.
1872. Construction of half of second story.
1873-74 Construction of fourth wing, two stories and terrace. Laying the corner-stone, June 20, 1873, Feast of the Sacred Heart.
1879. Enlarging of the chapel. Two narrow aisles were joined to the body of the chapel.
1879. The retreat room built.
1880. Purchase of the palace and garden of Sant'Arpino.
1882. The home of the Miles. Fonton becomes the property of the Central House and transformed into a dwelling for the Missionaries, chaplains to the Central House.
1885. The water of the Serino replaces cistern water.
1887. Construction of the covered corridor connecting Sant'Arpino to the main house.
1889. Refectory for those attending the Normal. Construction of the new room over the office for the poor.
1891. The pharmacy building showing decay the foundations were rebuilt.
another quarter. There are four classes at present (1908) at the Central House consisting of two hundred children. The children, as a rule, go through the first three classes only as in Italy instruction beyond the third grade is not obligatory and if the examination given at the end of the third year, is successfully passed, the children may leave school; but without this diploma they cannot be admitted into any extern ouvroir, workshop, factory, etc. For boys this examination is especially important as it gives them the right of voting. Larger accommodations and ampler resources would double the attendance so numerous are the demands made to the sisters, for admittance.

2. Works established:
1867. February the second. Opening of St. Anne Hospice.
1870. May. First general reunion of the Children of Mary.
1880. November the fourth. Lina Ravaschieri Hospital for poor children.
1882. October the fifteenth. Normal School established.
1883. January. All works for children transferred to Sant'Arpino.
1883. After the earthquake at Ischia, the orphanage of Casamicciola.
1891. By order of Minister Crispi, dispensary and pharmacy closed to outside poor.

3. Establishments from 1866 to 1893: opened 126; closed 38; total, 138.
4. Sisters from 1866 to 1893: Central House 95; in the Province, 1091.
5. General events:
1865. Cholera at Naples.
1866. Withdrawal of ten salaries by the government. December the eighth. Telegram announcing the preservation of the Community in Italy. Revolution at Palermo.
1868. Typhus at Naples.
1870. January the sixth. First taking of the Habit at Naples.
1872. Great eruption of Vesuvius.
1873. September. Election of first Treasurer.
1879. First retreat of Sister Servants.
1883. Earthquake at Casamicciola. Two sisters are victims.

III. Sister Leonie Havard, Visitatrix. June 1893 to April 1899.
1. The Central House:
1894. Sant'Arpino establishment rebuilt.
Asylum, September 15, 1860.—The asylum, far too limited to answer all demands, numbers one hundred eighty little girls. On leaving the asylum the children go into the first or second free class according to their ability. The first class in Italy corresponds to the preparatory course in France; the second and third, to the elementary; the fourth and fifth, to the intermediate. The "elementary certificate" given at the end of the fifth class is equivalent to the "certificate of studies" given in France. In winter, bread and soup are given every day to each child for a sou. This is an act of charity as the amount required is not quite sufficient, and it is exacted only of parents able to provide for their children.

2. Works established:
   1894. The Casamicciola orphans reduced to twelve leave Central House.
   1894. Free kitchen, Central House.
   1894. Free kitchen, Vasto.
3. Establishments: opened, 12; closed, 2; total 156.
4. Sisters: Central House, 103; in the Province, 1216.
5. Principal events:
   1896. Ambulance of Cinesi for the wounded soldiers from Abyssinia.
IV. Sister Marie Kieffer, Visitatrix, April 1898 to May 1899.
The Central House.
   1898. October. Opening of asylum.
   2. Sisters: At the Central House, 117; in the Province, 1253.
V. Sister Marie Lamartine, Visitatrix. June 1899 to Aug. 1903.
   1. The Central House:
      1900. Purchase of the English garden.
      1901. Construction of the second half of the second story also of a first and second story room on the Vicco freddo.
   2. Works established:
3. Establishments: opened, 29; closed, 1; total, 184.
4. Sisters: Central House, 133; in the Province, 1407.
VI. Sister Marie Maurice, Visitatrix, September 15, 1903.
   1. The Central House:
      1904. Completion of burial vault at cemetery.
Extern Ouvroir, 1861.—The extern ouvroir established in 1854 at the House of Chiaia was transferred to the Central House 1861. It numbers from sixty to eighty girls of whom thirty are Children of Mary and ten are aspirants. Sewing, mending, lace-making, embroidery are taught, and in 1900, at the Paris Exposition one of the pupils received the first premium for needlework.

Boarding School, 1865.—The terrible cholera epidemic in Naples during this year deprived a number of children of good families of their parents, and many among these orphans were daughters of distinguished men of the city. The ladies charged to care for these children realizing that they could not be placed in the asylum, entreated Sister Coste to receive them at the Central House for the purpose of giving them an elementary education. The proposition was accepted and the work commenced with twelve little girls who had lost both father and mother; this number rapidly increased. The ex-queen of Naples appropriated a large sum of money in behalf of these children, a part of which was devoted to the education of ten orphans; still further, the city of Naples paid the board of others who

1904-1905. The erection of Normal recreation hall with terrace.
1906. Repairing and enlarging of pay school.
1906-1907. Foundations of Sant'Arpino, rebuilt.
1908. Foundation strengthened.
2. Works established:
1906. April the twenty-fifth. Work of Protection for young Girls.
Palazzo Campolattaro.
1906. November the seventeenth. First reunion of the Ladies of Charity.
1906. February the eighth. Four sisters of the Central House asked for by the city for two dispensaries for children: at Santa Maria in Portico, Vico III.; at Corso Garibaldi, Magazini Generali.
3. General events:
were left destitute. It was not long before the results of the good training given, were satisfactorily commended up­
on in Naples, and many parents in moderate circumstances, wished to give their children the same advantage. Sister Cordero, who succeeded Sister Coste as Visitatrix at first re­
 fused applications. In the meantime, the appropriation was withdrawn from the sisters for the support of the children of the cholera victims, as these girls were now old enough to earn a livelihood for themselves. Sister Cordero then consented to receive those children of respectable families with limited means, and at present there are eighty boarders of this class. The work is most consoling and fruitful, for since its foundation, seventy-three of these young girls have entered our Community and others have become members of cloistered orders.

Pay School, 1867. — In 1867 the government having withdrawn the remuneration given to the Central House for the sisters employed with the poor, Sister Cordero to supply for this deficit, opened a pay school of forty pupils. Grad­
ually the attendance grew larger and the school was a suc­
cess but later on the attendance diminished when not far from the Central House, day schools were opened by the Ladies of the Sacred Heart and other religious. One hun­
dred fifty children are now enrolled, (1908) and they pay from five to eight francs per month according to the classes. Besides the ordinary studies, the pupils are obliged to learn French; English, German, music, drawing and painting are also taught. The school has a flourishing society of the Children of Mary

Normal School, 1882.—From their arrival at Naples, the Sisters of Charity have been engaged in the education of the young but their labors in the beginning were not with­
ut its difficulties. The first great obstacle they encoun­
tered was their ignorance of the Italian language. Many touching and edifying accounts are recalled by the venerable
ancient sisters of their first years in Italy. In time the Administration solicited Italian sisters and though they were few in the beginning, in a short while the Community was in a position to supply the demands.

In 1870, the government required a teacher's diploma from each sister of the schools. Anxious to hold the children whose salvation was so dear to the sisters, the latter set to work to earn their certificates. They were encouraged by the officials and the parents, and through the generous intervention of the Minister of Education, a delay of two years was granted to meet the requirements of the government. In 1872, assistant teachers came from Northern Italy, all holding certificates but the plan was a failure. The traveling expenses were high, many of these young girls could not accustom themselves to their new homes and more than all, their work was not always satisfactory. Considering this state of affairs the Council of the Province resolved to provide for the exigency, by establishing a Normal School at St. Joseph House, Portici near Naples. In 1882, after the purchase of Sant' Arpino, the Normal was transferred hence and at that time there were but twenty-five pupils; now there are from a hundred to a hundred ten, seventy or eighty of whom are interns. In twenty-five years, two hundred young girls have received diplomas; twenty-four became Sisters of Charity and others have filled the position of assistant teachers in various houses of the sisters where they have given entire satisfaction.

Work for the Protection of Young Girls, 1906.—In April 1906, Madame Acton Caracciolo desiring to establish in Naples the Protection for Young Girls rented for this purpose a dwelling not very far from the Central House. Young girls without situations are taken care of, for 1 fr. 40 per day. After obtaining a position they are privileged to return to this “Home” every Sunday for pleasant recreation. Though only recently established, the results are
very consoling, since from April 25, 1906, to December 31, 1907, two hundred seventy-seven young girls obtained excellent situations.

(To be continued.)

PORTUGAL
MADEIRA ISLAND

Madeira, an island in the north Atlantic, belongs to Portugal and is the center of a group of islands consisting of the island of Porto Santo and three uninhabited rocks called Desertas, besides Madeira itself. Madeira is 545 kilometers northwest of Cape Juby, the nearest point of Africa, 1125 kilometres southwest of Lisbon, and 443 kilometres north of Tenerife.

The population of about 140,000 inhabitants, is centered almost entirely at Madeira as Porto Santo counts barely 2000 inhabitants.

Madeira Island extends east and west having a length of 55 kilometres, a width of 24 kilometres and a circumference of 150 to 155 kilometres. It is crossed by a chain of mountains having a mean elevation of about 1200 metres; the highest peak is Pico Ruivo in the center of the island, its height is 1,860 metres. This chain is cut by deep canyons impeding communication throughout the island. They are connected by foot paths, public roads being unknown and traveling is done on foot, horseback or in filanzana. The grandeur of the mountains and the fathomless depth of the ravines give a sublime and picturesque appearance to the villages of Madeira. The cities and villages are built at the ends of the ravines near the base of the mountains. By the sea, the borders of these ravines rise in cliffs and promontories, one attaining the height of 585 metres. In the southern part, Madeira has preserved very little of the ancient forests to which it owes it name. (Madeira,
wood.) Funchal, capital and metropolis, is a city of 18,000 inhabitants. The island is divided into four judiciary portions, comarcas and into nine municipal districts or concelhos under an administrator; Porto Santo constitutes a tenth district. Madeira forms a diocese whose bishop resides at Funchal.

The Lazarists have charge of the Seminary at Funchal; they serve in the capacity of chaplains to the hospice of Doña Amelia and also give missions in various parts of the island. The Sisters of Charity of St. Vincent de Paul have charge of the hospice Doña Amelia since 1861, and of the Funchal City Hospital since 1907. Adjoining the hospice the sisters have large flourishing schools where in 1908 were seven hundred boys and girls in attendance; they have also an orphanage containing sixty children.

ACCOUNT OF THE MISSIONS OF MADEIRA ISLAND.

Letter from Rev. Fernand Allot, Priest of the Mission.
Funchal, Hospice of Doña Maria Amelia, October 26, 1908.

On the fifth of last July, Father Mendes and I resumed our mission work at Serra d'Agua, a village situated among deep gorges, and consisting of 1,600 souls. There is but one narrow opening, several hundreds of metres in width and on both sides of which are huge walls of rock 500 to 600 metres in height. At the time of our arrival this "mountain of water," wore its most sublime and inspiring aspect.

Before commencing the mission we gathered the children together to teach them hymns and to give each a medal; we knew they would be helpful auxiliaries to us in gaining the good will of their parents. True enough, for from the very opening night the church was crowded, and there were numerous confessions on the first evening. Toward the close of the second day the pastor came to us happy yet a trifle embarrassed, saying: "But what am I to do
about all the restitutions that are brought to me?” “There is nothing surprising in this,” we replied, “everyone knows the mission brings such results when there is need: fulfill your task without fear.” These good people made no delay in giving to the neighbor his due and to God their whole hearts.

How can I describe to you the touching ceremony of forgiveness of injuries: for ten minutes there was nothing but sobs heard throughout the church. These people who had the reputation of ignoring justice, of yielding to revenge often in its most gruesome form, whose hatreds and divisions are generally obstinate, were that day touched by grace and so transformed that even the men wept over their misdeeds. There was not one man of their number, who if he had not already approached the sacraments, left the church before going to confession. What a beautiful example it was to see 160 men and 200 women receive our Lord with the 60 little children who made their First Holy Communion. The general Communion numbered seven hundred persons and the total for the entire mission was 2,300 Communions. There were only five or six persons in the place who did not profit by these days of salvation, three of these delinquents, however, sought advice from the Missionaries.

Our departure, from these good people who followed us a considerable distance in the mountain was a triumphal march. A few days after one of them made this simple remark: “Somos Mauzinhos, mas amoraveis,” we have the reputation of being somewhat wicked but our hearts are good.

San Vicente.—We next directed our steps to San Vicente an important parish of six thousand souls. But what a contrast to Serra d’Agua. We were regarded curiously and suspiciously and met with a discouraging welcome in these words: “We are not savages; we have no need of a mission.”
The mission was opened, however, at the appointed time but it was evident that we were not going to succeed for notwithstanding all our zeal only 150 to 200 people attended the sermons and at the children’s Communion, which usually serves to attract the most rebellious hearts, there were scarcely 150 persons present. After four days of fruitless effort we realized that the moment was inopportune and God wished to show us thereby that the Missionary is only an instrument in His Hands and grace must come from Him alone.

After spending several days at Funchal, Father Mendes and I gave a triduum in honor of the Sacred Heart at Estreito de Camara de Lobos. Here we were well known, the people receiving us in a spirit of faith and giving us a warm welcome. The three days were like a second mission as the church was crowded for every sermon and the confessionals thronged, surpassing all past records. Five priests heard confessions from five in the morning until ten and eleven o’clock at night. 1050 faithful of whom 548 were men, made the general Communion. Through scarcity of confessors four hundred penitents were delayed confessions. There were more than 2000 Communions during those three days giving a glorious triumph to the Sacred Heart over these souls and an inexpressible consolation to us. The following Wednesday we then directed our steps to Porto Moniz.

Porto Moniz. The day after our return to Funchal we boarded the coast vessel which carried us a part of the way to our new destination. Once again on terra firma, armed with strong iron-bound sticks we began our way up the mountain side. What a road it was! For an hour and a half we were climbing an apparently perpendicular ascent. The day was an ideal one, however, and we had ample opportunity to enjoy the majestic and picturesque scenery about us. But as we neared the summit the situation
changed; the wind blew violently and we were often obliged to stoop low while supporting ourselves by our stick firmly planted in the earth, to prevent our being carried away by the gales. It is an undeniable fact that we were enjoying pure air!!! Finally, at night-fall after a walk of four hours we arrived at Moniz.

From the opening of the mission the good people showed anxiety to correspond with God's grace by following the exercises of the mission. A most pleasing and edifying impression was made by the children as they left the church in ranks singing with sweet, fresh voices: "Vinde paes, vinde maes, vinde todos a missao."

Come fathers, come mothers, come all to the mission
To labor in earnest for endless salvation

These good people listened to the call of God from the little ones who on their Communion day numbered 203; the men, 200 and the women, 300. The number of communicants on that occasion was even greater than on the general Communion day.

There were 1 300 confessions nearly all general, and 2 500 Communions in this parish of 1 500 faithful souls.

I will describe for you one of the most touching sights that we Missionaries ever witnessed. As usual, on our departure the entire population were accompanying us to the parish limits when suddenly appeared on the opposite mountain side, in a continuous line, the people of the village to which we were directing our steps. The hymns sung by each group were like alternate responses until both met in the valley where a multitude of voices ascended heavenward in perfect harmony. On the one hand the people we were leaving, endeavored to keep us longer with them—the men embracing us, the women respectfully kissing our hands—while on the other, the greeting of the other villagers betrayed their desire to have us hasten on. It was an ever memorable moment, two Christian villages assem-
bled in one place mingling their voices with the roar of the ocean just at their feet. We blessed them and the hymns resounding again with still greater enthusiasm, we wended our way to the church of Ribeira da Janella.

**Ribeira da Janella.**—This parish contains only 575 persons but not one failed to attend the mission and all possessed the most desirable dispositions.

I do not think I shall ever forget the scene in the cemetery. The occasion was the burial of a young man of twenty years, the hope of his family, the model of his companions, and of whom his father could truthfully say: "He was an obedient son." Assembled around this newly-made grave, the people listened with emotion to the salutary reflections on death. From my elevated place in the center of the cemetery a magnificent picture rose before me; the deep, immense gorge with the sea in the distance; the mountains above us, clothed in sombre hue, hiding their summits in the clouds that hung over them with a funereal solemnity. But still more impressive was the emotion of the people who at the end of the sermon, bathed in tears, knelt, and prayed for mercy. After a long time spent in prayer during which we dared not disturb them they slowly re-entered the church where they said the Rosary with edifying devotion. That evening every man in the village came to confession.

At the general Communion there were 400 persons out of 575 inhabitants. The total number of confessions was about 500; it seemed that every one who had arrived at the age of reason went to confession, and the number of Communions exceeded 1000. In this happy village the officials give the example in the practice of their religious duties as well as in the observance of the civil law. May these people continue in their peaceful, contented life blessed by God.

At the close of the mission the parishioners escorted us
for a considerable distance into the mountains. After six hours of hard walking and many mishaps encountered especially, while traveling through a dark tunnel two kilometres in length with here and there large puddles of water, we embarked with the joyful anticipation of meeting you, dear confrère, at Funchal where you had preceded us by two days and who were so courteous to meet us at the port of landing.

Seixal.—On October the fifteenth, after your return to France, we resumed our labor in the interior of the island. Having spent a night on the summit of a mountain we directed our steps northward. Words cannot describe the harrowing dangers of our descent. If our young Missionaries are anxious to penetrate into these mountainous regions let them first make sure they possess strong limbs and plenty of nerve. We happily arrived at the appointed time and the warm reception given us amply compensated for the fatigues of the journey.

This parish of 1100 souls, because of its situation is assuredly one of the most charming on the island. Delightfully located at the base of peaks 800 and 900 metres in height, bordering the ocean and covered with rich vineyards and fields of sugar cane, it seems at a distance like a vast magnificent green bower studded with pretty red cottages down to the very water edge. A certain degree of luxury has left its baneful influence of human respect and indifference among these people and besides, free-thinkers from Funchal sojourning here for the winter have not failed to spread their obnoxious principles of unbelief; hence we received at Seixal the same reception as was accorded us at San Vicente.

Providence, however, ordained that withal, we were to receive a most consoling demonstration of Faith, for during the mission there were nearly 2000 Communions; 400 on the day of the children’s First Communion and 515 par-
ishoners communicated the closing day of whom 200 were men. Those persons the most opposed to the mission came the first night, evidently from sinister motives; but, thank God, their hearts were softened, and they attended the sermons every evening with their families. Afterwards they remarked: “The Fathers preach the Gospel like true Missionaries.” May God, who penetrates the depths of hearts, hold their good sentiments to our account! The pastor could scarcely find words to express his appreciation of the work since the results had so far surpassed his expectations. Followed by the grateful demonstrations of the people, we left Seixal to meet our bishop. What a frightful route we were obliged to take! We had to follow a path barely a metre in width at a height of 300 or 400 metres often without support while climbing almost perpendicularly the mountains by the sea; besides 500 or 600 metres of this rock is soft and breaks at the least touch; to add to this, are the numerous waterfalls which, bounding over this path to hide themselves in the yawning abysses below, often carry the unwary travelers into fathomless depths. God always takes care of His own, and with this confidence we arrived after a walk of seven and a half hours at Saint George to see the bishop. The next day we resumed our journey and in eight hours hailed Funchal where we gave two retreats to the Children of Mary; in the first, there were 200 young girls, and in the second, 220. The results were most gratifying.

Now for our last two missions. After a day’s rest we left Funchal on a wild sea under a torrent of rain; when we landed it was still raining but we continued our journey up the mountains. It was certainly not very reassuring. The following day, we reached the parish of Ponta do Par-go and a more cordial reception could not have been given us: garlands of flowers were suspended along our route and the crowd of pious faithful increased in number at each turn of the road, and it was an hour before we reached
the church followed by the entire multitude who recited the Rosary with devotion, as a preparation. Time proved we were not mistaken: the first evening 50 men went to confession, the day following there were 200 communicants; at the children's Communion there were 148 boys, 139 girls, 150 men, 300 women. Five confessors were too few, for the entire parish of 2,400 souls, who desired to go to confession.

The general Communion was even more encouraging. We had prepared 900 hosts, but when I perceived 500 men approach the Holy Table, I reserved myself for a second Mass and found that the 300 additional hosts just made were barely sufficient; these 1,200 Communions were included in the 3,300 during the entire mission.

On our departure three little girls, earthly angels, strew roses in our path and we could not restrain our tears of joy, thinking meanwhile of the blessed fruits that would be garnered in heaven from these flowers of gratitude. The children sang charming verses to which the people responded: *La vao os padres santos.*

*Achadas da Cruz.* — This small parish of 370 inhabitants is lost in the summit of a mountain, where the severe climate is almost unendurable; and hidden, as it were, in the clouds, the people are acquainted with little else but wind, rain and cold. We made our appearance there on a sunny day in October, and as this fine weather continued during our stay the people looked upon the event as almost miraculous; but to us the greatest miracle was that no one was absent from the church during the exercises and every individual approached the sacraments, even the refugees from Brazil. As the ground is poor many of the inhabitants are forced to emigrate, nevertheless, at some time or other they return again to their native land.

We counted 400 Communions the closing day, for several devout persons from Porto-Moniz attended the mission,
and during the course of which there were nearly 1000 Communions.

On our return, we took the path leading to the center of the island and nearly 500 persons followed us, 200 having come from Porto-Moniz for the express purpose of escorting us on our departure. These solitary peaks are only visited by some lonely shepherds, and never before did their heights re-echo the hymns sent up by these good, faithful people to the God whom they had just received. When we reached a summit over which was spread a verdant plateau we halted. A last invocation, “O Mary conceived without sin” was sung with unparalleled devotion, then we departed blessing God. These good people remained on this spot waving their handkerchiefs in a last farewell until we disappeared from their view.

When we arrived at Funchal I found the order of our worthy Superior bidding me say adieu to this beautiful and truly religious island of Madeira. I will ever cherish in my heart the most edifying memories of this Mission.

F. ALLOT.

TURKEY IN EUROPE
MACEDONIA

Letter from Rev. Gustave Michel, Priest of the Mission to Very Rev. A. Fiat, Superior General

YENIDJE-VARDAR, October 20, 1908.

It is now a month since the installation of the Daughters of Charity at Yenidje-Vardar, a city built very nearly on the same site as the ancient city of Pella, the birthplace of Alexander the Great. This new foundation is one of the many houses established year after year for half a century here in the East, and I bless God for having deigned to make use of the Sons and Daughters of St. Vincent to en-
kindle the fire of true Christian charity in those places once visited and evangelized by St. Paul, and which schism had almost extinguished in the souls of the inhabitants who give love of country the first place and the glory of God the second.

At last, thank God, the Daughters of Charity are at Yenidje. They were anxiously expected for a long time by this promising portion of the Bulgarian Catholic mission at Macedonia. These people have retained a charming simplicity in their manners and they are hopeful that the sisters' influence may prove most efficacious by developing a Christian spirit in Catholic families. Doubtless, through his ministry and constant relations with the people, the Missionary accomplishes much good, but it is true that the Daughters of Charity in their charitable works, are providentially designed to be practical coöperators in the labors of the Missionary. Their ministry here is well defined. Perhaps this is more necessary in the Orient than elsewhere because of the inferior level on which woman is placed. Macedonia did not escape this law. For various pretexts, well known to Turkish tyranny, the young Macedonian girl was, up to the present time neglected, abandoned completely to herself and valued only for the amount of work she was able to do. This constant drudgery was the only outlook of her whole life.

Schools were closed to her until recently when in the public schools of Macedonia an attempt has been made to educate the girls as well as the boys. The religious condition of the children remained unchanged; besides, custom requires that from fourteen or fifteen years of age until after her marriage a young girl may not attend church except for great solemnities, as Christmas, Easter or a village feast. I have never known the reasons for this nor have I been able even to conjecture a cause for this estrangement from the Church and almost complete denial of a share in public worship.
In the new regime of education, considering the little attention given to the matter by the schismatical clergy, it is much to be feared that instead of ameliorating the situation it will become far worse; for will not purely secular education draw from the depth of these natures all that is simple and good?

From what has been said you may realize the circumstances in which the sisters at Yenidje-Vardar are placed. They have opened a school for these young girls, and they do not spare themselves any labor to sow the seeds of Faith and virtue in the hearts of their pupils, but some means should be taken to preserve the young girls in their religion after they leave the sisters’ care. An extern ouvroir or something similar would serve the purpose. At Coucouch the sisters discovered this necessity and supplied it by opening an ouvroir which has proved a great success. At Yenidje the need is urgent. As long as there are no pious Christian mothers in this country the family will never be thoroughly Christian, and woman will ever remain a slave.

Immediately after the commencement of the girls’ school the sisters opened a dispensary. Accommodations for both works were entirely too limited and the need was temporarily supplied by renting, at an exorbitant price, the ground floor of a neighboring dwelling which was appointed for school purposes. The light, however, was obstructed in the classrooms by the surrounding houses, but this inconvenience was remedied to a certain extent by cutting a window in the wall and white-washing the hall. The progress of affairs has been surprising, especially in the attendance of the children. What will next year not bring?

This letter is already quite long, however, I cannot resist adding a few words about the sisters’ dispensary. Since its existence has become generally known, the sick hasten from far and near to obtain relief, and the place is too small for the crowds of poor; besides, the day does not suffice to
succor all who come, as afternoon and night-fall bring a considerable number who are obliged to be sent away on account of the unseasonable hour. One poor woman made an eight hours' journey across the mountain to get assistance which was not refused her. Up to the present moment, however, only Christians have applied for help. I do not know what the Superioress, Sister Baudemange, will do when the Turks begin to profit by her able experience for they form two-thirds of the population or about twelve thousand souls. One sister was thought to be sufficient, for this duty, but as the need is so great, it is quite evident that another will have to share the labor. A new difficulty presented itself. The architect of the sisters' house built it of course on the plan of an ordinary dwelling and the apartments are too small, but the ground for an institution suitable to the development of the works, has been donated.

This last project we recommend to your prayers and zeal, while we hope that Providence may inspire some generous souls to erect a larger building for the greater extension of the works which the present prosperity promises.

Gustave Michel.

Yenidje-Vardar or Ianitza a city of the province and district of Salonica, 50 kilometers W. N. W. of Salonica (Macedonia, Turkey in Europe), is situated about 7 kilometers north of the salt sea of Yenidje which opens into the Vardar through the Karamesk (Ludias) and on the borders of which are the ruins of Pella the ancient capital of Macedonia. Population 6000 — Yenidje-Vardar was formerly very flourishing; its twenty mosques testify to its primitive grandeur, but in 1839, a pestilence desolated the country and dispersed the inhabitants of the city proper, parts of which are today converted into fields of wheat and barley. There is no doubt that the present city has been built with the remnant materials of Pella. The medresse a fine edifice falling into ruins, has a portico with eight monolith columns of white marble.—In the flat country extending from the Yenidje-Vardar to the gulf of Salonica, a well-known species of tobacco is grown. A country fair, lasting twenty to twenty-five days, is held at Yenidje and it is visited by all the merchants from Turkey in Europe.—Vivien de Saint Martin.
In the general movement that induced each nation to frame for itself a Constitution as the Duma of Russia, and the Chamber of Deputies in Turkey, the Persians also received from their sovereign a Constitution. It was the late Shah, Mouzza-fer-ed-Dine, who six months previous to his death, January 10, 1907, granted this Constitution to his people in connection with a Parliament. Since the accession of his son, Mohammed Ali Mirza, these new institutions have been the cause of political disturbances during which uprisings broke out in Teheran and Tauris. The latter place was bombarded by the government troops, and subsequently the Constitution was repealed by a royal decree of November 22, 1908.

In the Missions catholiques of July 31, 1908, an article entitled, Aperçu historique sur Tauris, was prefaced by the following lines: “The revolution at the present time raging throughout Persia, is nowhere more fierce than in Tauris; the daily papers have published the horrors perpetrated during the bombardment of the metropolitan city of Azerbeidjan. The historical sketch which follows and the accompanying views are sent us by a Missionary in Tauris. These sad events appeal to our sympathy and urge us to publish the article without delay.”

Letter from Rev. Emile Barberet, Lazarist Missionary at Tauris, to the Director of the Missions catholiques.

Tabriz (Tauris) a very ancient city has most probably received its name from K'hottrow I. of Armenia, who to revenge the death of his brother in 246, attacked and defeated Ardashir, first king of Sassanian dynasty. Up to this time the city was called Shahistan but henceforth it received the name of Ta-vrezh (Revenge) whence Tabriz. Taken by surprise under Shapur, it was given up by Galarius together with the province of Atropepatena (Aderbadagan in Armenia; Azerbaijan in Persia) to Tiridates who embellished it and made of it his capital city. Arshag, king of Armenia, with the aid of the Huns and Alani invaded
Azerbaijan toward 363, and defeated Shapur near the city of Tabriz or Tauris. Under the Sassanians, this city continued to flourish. A Persian legend ascribes another origin to the name. It relates that in the time of the caliphs, Zubaidah, the wife of Haroun-al-Rashid, was ill of an incurable fever and being ordered to travel by the physician she arrived here and recovered her health. She ordered a city to be built which was called Tabriz from the salubrity of the climate. In the Persian language the word means—a cured fever. The queen sent for Sathah, a celebrated astrologer, who came from Damascus and indicated the most favorable season for the foundation of the city. But it was more likely that the queen only embellished the town already inhabited. A public fountain bears the name of Fountain of Damascus. Other authors ascribe the name Tabriz to the Sanskrit (Tub, heat; Riz, to emanate) in reference, doubtless, to the heat which rises from the volcanic mountains surrounding the valley.

In 858, Tabriz was partly destroyed by a violent earthquake but by order of Caliph Motawakil it was rebuilt. Having become the capital of the Mongols, it enjoyed a great prosperity with a population of 500,000. Aba-Khan erected immense public buildings; the bazaars in the time of Gazan-Khan (1295-1303) were magnificent and filled with the richest collection of jewelry. This prince called Shan (the Syrian) because he had attempted the taking of Syria, erected a splendid palace, a school and a large mausoleum in memory of Hamed Ullah. The ruins of these monuments called today Sham Ghazan, are to be seen in the quarter Huk-mabad. In the construction of new buildings, materials are taken from these ruins especially blue tiles which are much in favor.
In the fifteenth century, Tauris was under the Ottomans who made it their capital city. It was again remodeled by Kara Josef, and Jehan Shah who paid tribute to the Tartars, constructed the Kabud Masjid (Blue Mosque). Under Ismaël Shah, founder of the Safavians, it became the royal residence and when the capital was transferred to Ispahan a beylarbeygui (bey of beys) governed Tabriz.

The period from 1500 to 1750, presents an interesting history as this city and surrounding country were the theatre of bloody strifes between the Sultans Osmanlis and the Persians who disputed the possession of Azerbaijan; fierce battles were fought here between the Sunnites and Shiites. In 1725, another earthquake almost entirely destroyed Tabriz. It is recorded eighty thousand perished.

As it is generally known, by an agreement between Turkey and Russia, the northern part of Persia was divided between these two powers, Azerbaijan being allotted to the Turkish empire. The exploits of Nadir Shah brought about a change in the situation of affairs. The province of Azerbaijan once again became a Persian possession except during a short occupancy by the Russians in 1829. During the troublesome period that followed the reign of Nadir Shah, Tabriz was governed by the Dumbli Khans up to the time of the Kadjars. The fortifications enclosing a portion of the city as well as the ditches that surround it, are the work of the Dumbli Khans. The eight gates still indicate the city limits and the one of Stramboul with its blue tiles, colonnade, and artistic decoration, is a master-piece of architectural beauty.
A few weeks after the afore-quoted article, the Missions catholiques published the following:

Rev. Francis Berthounesque, a Lazarist, writes from Tauris, August 3, 1908:

Only a few lines to recommend to your prayers and charitable assistance, the little mission of Tauris. For forty-five days we have been in the turmoil of civil war; night and day the booming of the cannon is heard; famine is threatening with no delay; bread cannot be bought; the price of everything has increased, and the poor must be contented to feed on fruit not yet ripe. The reactionary movement seems to have the upper hand, but it is upheld with great difficulty; there are continual bloody conflicts and the number of dead and wounded is very great especially during the last fifteen days—Pray for us!

A comparative calm has been established among the contending political parties but the general condition of the poor has not been ameliorated.

SYRIA
HISTORICAL NOTES
ON THE MISSION OF TRIPOLI, SYRIA
Rev. Joseph Thomas
PRIEST OF THE CONGREGATION OF THE MISSION
Tripoli, Syria, May 29, 1908.

The house of the Congregation of the Mission at Tripoli, Syria, was among the establishments founded in that country by the Jesuit Fathers toward the middle of the seventeenth century, and offered to the Congregation of the Mission by the Holy See in 1784, eleven years after the suppression of the Society of Jesus.

The taking possession of the Mission by the Lazarist Missionaries was, however, more nominal than effective; this was due perhaps to a scarcity of subjects and also to
a certain consideration regarding their predecessors several of whom were still in Syria; besides the great storm of the Revolution having closed the doors of the Mother House, there seemed to be little hope of engaging in a work apparently doomed to failure. The last Lazarist Missionary in Tripoli at the close of the eighteenth century, was Rev. Louis Gandolfi, Superior of this house and that of Antoura; but, as he was shortly after appointed Apostolic Delegate and consecrated bishop, both establishments were abandoned until his death in 1825.

At this period two Lazarists, Fathers Gayero and Barozzi, arrived at Antoura where they remained only a short time as the former died in a few months and the latter was sent to Aleppo. In 1827, Fathers Poussou and Leroy landed in Syria; they were, however, destined for the mission of Damascus and the house of Tripoli was abandoned to strangers who did not scruple to appropriate the materials for their own use. Finally, in the month of April 1834, Father Poussou being made Prefect Apostolic of the province of Syria, came to Tripoli, rebuilt the house and took possession of it with a brother Aimé Cat. This date may be regarded as the foundation of the house of Tripoli. It required fully six years for a thorough organization peculiar to the country and the beginning was beset with difficulties, even threatened with destruction. It was twice closed—in 1839 and 1843—on account of circumstances, such as sickness and death of confrères, etc. Thus the work progressed slowly although it had much to suffer during the expedition of Ibrahim Pasha in 1840, which caused a revolution in Lebanon.

In 1839, Father Poussou was recalled to France having previously lost by death Fathers Rodde and Teste within an interval of a few months. Two new confrères, Fathers Amaya, a Spaniard, and Father Reygasse, a Frenchman, arrived at Tripoli. They began at once to study Arabic and in June
1840, ventured to give a mission in the large village of Becharre. "Father Amaya," his confrère tells us, "was not very proficient in the use of the language, but his sermons have produced marvelous effects." — This was the first successful attempt made by the Missionaries and it serves as an appropriate preface to the history of the Mission in Lebanon in the nineteenth century, each page of which records a retreat, a mission, etc., all evidencing the mercy of God in the salvation of souls. After some time these two confrères were able to carry out the plan mapped out by Father Poussou and the results show the wisdom of his directions, for a few years later when the Directory for the Missions was sent to the different houses of the Company, Fathers Reygasse and Amaya were agreeably surprised to find that the regulations therein indicated were in actual observance in their own establishment.

On returning from the missions which in the summer were held on the mountain tops but in winter, in the valleys, the Missionaries exercised their sacred ministry in Tripoli. In 1841, the pious devotions for the month of Mary were introduced, and in the month of January 1843, the first retreat for ecclesiastics, including twelve priests of the diocese, was inaugurated; and in 1854, was organized the first association of the Blessed Virgin, unknown up to that date and of which today the membership is extended even to the villages of the mountainous district. The zeal of these two confrères is worthy of the highest commendation. Thus in 1843, when Father Amaya, engaged in a mission in Lebanon, was invited to the Provincial Assembly held at Antoura distant two days' journey, he left his work, and although named Vice Visitor and Superior of the College of Antoura, on the closing of the Assembly he immediately returned to Lebanon to resume the mission.

Eight years later Father Amaya was sent to Aleppo and Father Reygasse to Alexandria to aid in the new founda-
tions there. This was not a definite departure as promise was given them of their return to Lebanon as soon as possible. The confrères of the houses of Damascus, Alexandria in Egypt, Aleppo, Tripoli rivaled one another in zeal and devotion and notwithstanding the insufficient means of communication, they contrived to help and sustain the different houses, a Missionary readily substituting for a confrère when necessary. In 1851, the year Father Reygasse was named Superior of Tripoli, he asked the Visitor that he be freed from the office. "Believe me," he wrote to Father Leroy, "it is preferable that you permit me to remain — if you will pardon the term — only a 'peg'. You are so often in need of sending some one here or there and consequently you will experience no difficulty in transferring me from one place to another."

In 1860, a few days after the death of Father Leroy, Prefect Apostolic, an epidemic of typhoid fever broke out among the French soldiers sent to protect the Christians of Damascus and Lebanon. The mortality was fearful among the troops and the Missionaries immediately volunteered their services. An aged priest, Father Guillot, among the first to arrive, devoted himself day and night to the dying of the ambulance of Beyroot where eight days after he died at his post. Father Najean of Damascus, Fathers Combelles, Broquin, Bajet of Tripoli, and Father Dutertre newly arrived from Paris, continued to care for the stricken soldiers in the improvised hospitals at Beyroot, Bait-ed-Din, Gab-Elias and Ba-Abda. These Missionaries remained with the French soldiers until their withdrawal in June 1861. On the twenty-ninth of August following, Father Reygasse returned from France to rejoin his confrères at Tripoli where the missions were once again reorganized having been necessarily suspended for over a year.

From 1860, the history of the house of Tripoli shows no extraordinary occurrence. The Missionaries by this time
were aware of the spiritual needs of the people of Lebanon. They kept retreats for the clergy as well missions which called for their untiring devotedness and which brought annually to the Father of the family, a rich harvest of souls. Father Reygasse braved all obstacles—the consequence of war, sickness and other calamities—and faithfully discharged the functions of his ministry until his death which occurred in 1876. Previous to this, in 1863, he superintended the foundation of the Sisters of Charity in Tripoli; and the register of the Mission shows a total of one hundred eighty-nine missions and retreats—these last chiefly for ecclesiastics. The good begun has continued to prosper notwithstanding the scarcity of laborers and the lack of material means; the Missionaries, Fathers Pinna, Gibert, Guillot, Baget, Bianchi, all deceased, closely followed in the footsteps of their self-sacrificing predecessors who were instruments chosen by God to preserve the Faith in Lebanon and to encourage the Maronites in their noble adherence to Jesus Christ and devotion to the Blessed Virgin. The memory of these pioneers of charity will ever remain closely linked to the revival of the primitive Faith in those parts, and today when a young Missionary mounts his horse or mule and enters upon the narrow, rugged mountain path, he is reminded of the sojourn of his confrères in Lebanon—those sturdy apostles with brave hearts and steady purpose; each wayside inn, solitary oak, abandoned chapel, are so many landmarks that recall the remembrance of their weary journeys and fruitful labors.
The following letter gives a few details on the work of reconstruction at present actively pushed onward in the vicariate where occurred the tragic events of the Ta-Wo-Ly, 1907. They were published in the Annals of 1908.


Nan Kang, October 4, 1908.

Your letter reached here while I was giving a mission. You believed me to be in Ouan Ngan but God has disposed of me for another locality as you see. Bishop Ciceri as soon as he arrived succeeded in putting together the remnants of the preparatory seminary of Kan Tcheou and he sent me with Father Lecaille to Ta-Wo-Ly. Here I found the Superior in the house of one of the Christians, who have already succeeded in rebuilding their homes. Not to impose on his host, he thought best that I should take up my quarters in a part of the ruins and he had a room suitably arranged for me there, but in eight days I started on a mission. This, my first expedition, has proved most consoling despite the present condition of affairs. These poor Christians are suffering much; they are lodged in half-built houses and at San-tze-chan I have seen parts of the ground still red with the blood of the Christians; in a little wood where several had taken refuge, the spot where they were massacred is clearly discernible. The generality of the Christians followed the mission for they were delighted to see a priest among them once again; it was to them like a resurrection. With the greatest confidence, each in turn came to relate his troubles and losses, and the resignation to the will of God evinced by the poor sufferers, is truly admirable.
Since the beginning of the hot season I have come to Nan-Kang where my lodgings are rather circumscribed, for here also there is nothing but ruin; our residence, however, is partly finished and in a short time I hope to own a small church and build an orphanage. In all confidence, I invoke our Martyrs whose prayers in our behalf will certainly be heard and blessings will descend on the populous Christian residence of Ta-Wo-Ly. Our good Father Canduglia from his bright throne in heaven, will surely remember before our Lord this portion of His vineyard. During the year we have had frequent alarm, for rumors of approaching danger did not fail to reach us; these became more distressing toward the fifteenth of the famous eighth moon, anniversary day of the notoriously sad exploits of the Boxers. At present, this part of Chiuia is obviously under a fermentation more or less pronounced; the Cheng-ta last year's Boxers, are today the Tien-ta (heaven struck). Thus they are still in existence and continue to carry on their secret plottings to a degree which it is difficult to ascertain, but unless an unforeseen event happen, we may hope to remain in peace, at least for some time. After the visit of our bishop, who is expected shortly, and as soon as the building for the orphanage is fairly started, I expect to set out again for my mission work. It is a glad anticipation for me to think I shall soon meet my good people for my labors among them are, I must confess, somewhat more congenial and bring more consolation than my late summer speculations which assuredly require a special vocation. The Chinese are apt workmen, but in general, they follow only what they have seen others do, and whatever is a novelty to them demands minute explanation, besides it must suit their fancy.

The railway, Han-keou Pekin, has not been of much use to us. For my part, I have not entered any kind of vehicle for the last two years; our mode of traveling is altogether primitive; we are carried either in sail boats by water, trust-
ing to the favor of the winds, or on horse-back by land de­
pending on the spirit of our steeds.

In other respects we are as poor as we can be, having no
ornaments whatever for our church. To sum up—every­
thing has to be begun anew.

Believe me, etc.,

Bernard SCHIRM.

GENERAL NEWS

The death at Pekin on November 14, 1908, of Kuang­
hsu, Emperor of China, was announced in the public papers;
and on the following day, Tsu-Hsi the Empress regent
expired.

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Kuang-hsu was born August 2, 1872, and ascended the
throne when only three years old; consequently, he reigned
thirty-three years and six months. The Manchu dynasty
has been the ruling family in China since 1644, and it is a
custom for the reigning emperor to appoint his successor;
should he have no son, he selects an heir in the nearest al­
lied family and adopts him by reason of the exigency of the
ancestral worship so popular in this country. This is why
Kuang-hsu, son of Prince Tchuen and grandson of Em­
peror Tao-kuang, succeeded his cousin Tsai-tchuan, who
died at the age of nineteen years on January 12, 1875.

The regency as well as the guardianship of the infant
emperor was under the care of his mother Tsian who died
in 1896; and her sister Tsu-Hsi, the Empress-regent, wid­
ow of the emperor Yi-tchuen and mother of Tsa-tchuan.
The empress, born in 1834, at first occupied only a second­
ary position in the imperial court but she gradually rose to
the rank of Empress of the West—a title derived from the location of her palace in the yellow city of Pekin—then Empress co-regent and finally regent. Since 1875, or rather since the accession of Tsa-tchuan, it may be said in all truth that the all powerful Empress Dowager, Tsu-Hsi, governed the Celestial Empire.

** *

Empress Dowager, Tsu-Hsi thus held the power during forty-seven years; she was a woman of remarkable energy and belonged to the Manchu family of Ye-ho-na-la. The Emperor Hien-fung had no children by his wife Tsu-ngn but his son by Tsu-hsi, became emperor and thus his mother was elevated to the title of empress and in reality governed the empire during the reign of her son. Her government did not end at his death as we have already seen as she was named regent of the new emperor, and her power was not lessened when in 1889, the emancipation of Ku-ang-su was declared.

The most stirring event of this period was the uprising of the Boxers in 1900, and their furious assault on Pekin during which the imperial court retired—remaining in voluntary exile until 1902—and which almost proved destructive to the different legations whose headquarters as well as the cathedral church were on the point of being taken, when the rescuing allied forces arrived. To the very eve of her death the Empress Dowager ruled the state.

The new emperor P'u-hi was born February 11, 1906; his father Prince Chun has assumed the regency.
St. Vincent de Paul, our illustrious Founder still lives in his Works, through his Sons and his Daughters, and well can he repeat today what he formerly said: \textit{Charitas Christi urget nos.}—Retreats for the clergy, missions for the poor, seminaries for the formation of good priests: \textit{ad perfectionem sacerdotii, ad opus ministerii, ad edificationem corporis Christi}; such was the aliment of his daily life and well could he say with his Divine Model: \textit{Cibus meus est, ut faciam voluntatem patris}, and adding thereto: \textit{Coarctor usque dum perficiatur}.

We are happy to transmit to you the good news that the retreats for the clergy of the dioceses of Denver, Dallas, and Oklahoma have been preached by the Sons of St. Vincent of our Province, and thank God, their efforts have been blessed with success. In the beginning of September, two young Missionaries, Fathers John Sclereth and Francis Xavier Feeley, started out for the mission work. Both were recovering from a severe illness, but as soon as they breathed the invigorating air of this locality their health was wonderfully improved, despite the hard work of preaching, etc., so much so, that in a few months we have all three given six missions, each of a week's duration, among the grand Rocky Mountains and in the vicinity of Central City, Col-
orado City, Lalida, Lajunta, Las Animas, Rockyford. Several of these names recall the Spanish pioneer days of the sixteenth century, as *Las Animas*, derived from *animabus in purgatorio detentis*. There, were many conversions, and not a few returned to the Faith, for the greater number of these poor people while they lived in the eastern section of the United States where the Catholic religion is more flourishing, remained practical, but after they had emigrated to these parts, the land of gold and silver, they joined in the general all-absorbing search for these precious metals giving neither time nor thought to their spiritual interests. Thus whole families have not attended Mass on Sundays and festivals for over a year and in some cases from five to forty years. In all truth, we find here Catholics who are like the *dispersos Israel*.

My mission life in the Rocky Mountains dates twenty years back and I regret to say that the spirit of the world predominates to a certain extent over these poor people. *Quærunt quæ sunt et non Jesu Christi*. Our worthy Visitor is making every effort to add to the number of Missionaries for the work of the missions which was so dear to the heart of St. Vincent and a means for the propagation and preservation of the Faith.

A few words about our Seminary at Denver. Blessed be God! the house is built and it is a model institution of its kind. The land covers an area of 60 acres; and the grass mowed three times a year, affords a good revenue. Denver, the capital of Colorado, is a fast growing city with a population of 200,000 inhabitants. Our property is rapidly increasing in value and we could sell even now at great profit. The Seminary located at the farthest end of the grounds, faces the mountains on the south and Denver on the west and north. The structure is of brick, in four stories with attic, built in the romanesque style, and measures 108 ft. by 49; the corridors are 10 ft. wide and 12 high;
our Community chapel 48 ft. by 17, and the Seminary chapel is of the same dimensions; the refectory is large and commodious and there are 40 private rooms, besides halls for recreation, study and classes. The steam boiler which supplies the heat, is in a separate building. These few particulars give a general outline of the place.

The opening of the Seminary occurred on the twenty-ninth of last September; our confrères went to work immediately at their different posts. The personnel included 4 priests, 1 student, 1 secular priest and 8 seminarians. I have just returned from a visit to Right Rev. N. C. Matz, who takes a practical interest in our Congregation and is overjoyed at the erection of the new Seminary in his diocese. Our last mission for the season was brought to a close last Sunday and I reached here yesterday intending to leave to-morrow for the Barrens, distant 1000 miles.

Thomas Shaw.

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MEXICO

MERIDA, YUCATAN

CHURCH OF OUR LADY OF LOURDES

UNDER THE DIRECTION OF THE PRIESTS OF THE MISSION.


On a picturesque site near the eastern side of the city of Merida, is to be seen the beautiful church of our Lady of Lourdes, truly a precious gem in the city of the Montejos. To reach it one must pass through the famous royal street anciently called “The Street of Isamal.” Miss Loreto Peon y Peon was the pious foundress, and she gave this church to the Lazarist Fathers as a proof of her esteem for the
Congregation of the Mission. The first stone of this holy temple was laid February 11, 1889, and it was opened for divine services, January 12, 1902. At the entrance, is a spacious vestibule reached through a magnificent garden; on either side, are the houses occupied by the Missionaries, and in the rear a vegetable garden. The ground on which this church is constructed, measures 58 metres from east to west and 80 from north to south. The grounds are surrounded by a wall ornamented at equal distances by arches, above which are placed ornamental urns. On the left side of the door of entrance is to be seen an umbrageous tamarind tree, which partly covers the front arch of the church.

The church has three naves, and measures from the entrance a little over 33 metres. The side naves measure 8 metres in height and in width, whilst the principal one, measures 12 metres in height and 6 in width including the columns. The altar, the altar steps, the sanctuary and the communion rail, are all of white marble. On a stone tablet placed in the centre of the choir, is to be seen the following inscription.

In te Domine speravit.

Here repose the remains of Madam Peon y Peon who founded this church, the first stone of which was laid February 11, 1889.

Born December 10, 1839; died March 23, 1889.

The whole church is frescoed in soft and beautiful tints and when not quite completed, Holy Mass was celebrated therein before the ceremony of dedication. The architect was Mr. Jose Maria Peon who died before the church was finished and after his death Mr. Ignacio Peon, brother of the deceased foundress, continued the supervision of the building. The family of Madam Peon asked the bishop and the Superior of the Missionaries to name a pastor for the new church. Rev. Ildefonso Moral, Visitor of the
Province of Mexico, appointed Rev. Manuel Garcia, Director of the Missions in the diocese, but the Superior and Rector of the Seminary of Merida continued still to be Superior of the new house so as to avoid inconveniences which might arise from the absence of the Director and his confrères, when on their missions. On January 1, 1902, Father Garcia embarked at Vera Cruz, and arrived in Merida on the third. It was immediately decided that the installation of the pastor should take place on January 12, assisted by Bishop Martin Tritschler Cordova. On that day Solemn Mass was celebrated at which His Lordship, the bishop, preached. The celebrant was Rev. C. Torres, Superior of the House of the Mission of Puebla, who had been the first Rector of the Merida Seminary; he was assisted by Fathers Louis Berenguer and Antolin Constantino, of the Congregation of the Mission. The deacons of honor to the bishop were Canon Perez and the Rector of the Seminary, Father Charles Mejia who has since been consecrated bishop of Cina.

In the sanctuary, besides those officiating, were several visiting priests as well as those from the Seminary with several seminarians. On the further side of the sanctuary were Mr. Ignacio Peon, and Mr. Jose Dominguez Peon; in the first pew of the church were Mr. Loreto Peon, and Madam de Peon, mother of the foundress, who had at first remained back with the people, but at last complying with, the earnest request of the Missionaries she came forward to occupy the place which had been prepared for her.

After the Gospel the bishop ascended the pulpit, and at the close of an eloquent discourse, introduced Father Garcia as pastor of the church.

DONATION TO THE SONS OF ST. VINCENT DE PAUL

As there were no legal arrangements regarding the donation of the church property, in the year 1903, it was de-
cided to have warranties drawn up. The Church of Our Lady of Lourdes with all its dependencies, is willed to the Congregation of the Mission represented by Rev. Carlos Mejia, Rector at present of the Seminary of the diocese. It was also explained, that this new foundation was made on account of the great esteem and confidence which the family of the foundress, as well as the inhabitants of the peninsula, felt for the illustrious Father Mejia, in consideration of his great works in behalf of the people of Yucatan. It is an opportune moment to commend publicly the worthy foundress for her profound charity and sincere piety, for her generosity in behalf of religion, for her good influence on the parishioners of Merida; she was truly a noble type of the distinguished family of Peon, and we cannot forbear to further express our most sincere gratitude to her for having made choice of the humble Sons of St. Vincent de Paul, as the means through which she wished to exercise her works of mercy. May God grant the hundredfold to this generous Christian family, and eternal glory hereafter.

PERSONNEL OF THE RESIDENCE FROM THE TIME OF ITS FOUNDATION

When Father Garcia, was named chaplain of the church of Lourdes, Father John Francis Trejo and Brother Pedro Curto, were given him for companions; later Father Ricardo Atanes was added; in December of 1903, Father Esteban Valencia was designated for this house, and in 1904, Father Julian Coello came as director of the missions, also Fathers Maurice Petul and Manuel Goni. At the same time Father Ricardo Atanes went to reside at the Seminary and Father Trejo was called to Mexico. No change in the personnel took place until May 1905; Father Garcia was obliged to return to Mexico on account of his health, then Superiors decided
to make this house independent of the Seminary and Father Santiago Rodriguez was named both chaplain and Superior; he had formerly been vice-rector. In June of 1907, Father Manuel Goni was recalled to Mexico, and in September of the same year, Father A. Constantin came to replace him but only remained six months.

The present personnel of this House of the Missions is as follows: Father Santiago Rodriguez, Superior; with him are, Fathers Julian Coello, Maurice Petul and Esteban Valencia, and Brothers Pedro Curto and Antonio Pombo.

WORKS OF THE MISSIONARIES IN THIS RESIDENCE

These can be reduced to two: parish work and the missions. It would be impossible to enumerate all the different associations of piety which are established in this church, for the glory of God and the good of the neighbor; it suffices to say, they are a source of edification and consolation to all.

With regard to the important work of the missions, we can affirm it has been in full vigor from the beginning of the foundation. Up to the present, thirty missions have been given in different cities, fifty on private estates which here are like villages, without counting the great mission amongst the Indians of Kanha lasting three to four years, and the famous preliminary visit among the Indians of the territory of Quintana Roo, made by Father Coello, together with the secular priest, Father Crescencio Cruz. The narration of this expedition will certainly form an interesting topic for the Annals, if time will permit its reproduction.

Esteban Valencia
After visiting our confrères engaged with the Polish emigrants in North America, my purpose was to visit those in Brazil, South America, for here the population is composed in part of Poles who came to this country accompanied by our Missionaries.

The area of Brazil covers the entire surface of Europe being eight and a half millions square kilometres. Over this immense stretch of land there are hardly nineteen millions inhabitants—a total of nearly one half less than the population of Galicia which is proportionately two hundred times larger. Brazil is rich in natural gifts; the land is exceedingly fertile, vegetation luxuriant, and the mountains contain a wealth of minerals. It was originally inhabited by Indians. In the beginning of the sixteenth century, the Portuguese began to colonize this country by organizing villages along the seacoast, planting the seeds of Faith and erecting the first Catholic churches in Brazil. Relations with the Indians were strengthened by intermarriages, whence the race of the *metis*; at present there are few Indians. The negroes brought as slaves from Africa are now free citizens and the greater number, especially in the south, are Catholics. The whole state remained a Portuguese colony until 1822, when it became independent.

with Dom Pedro of Portuguese descent, as emperor. In 1889, Dom Pedro II. was deposed, exiled to Europe, and Brazil proclaimed a republic. At present it is a confederation of states similar to the United States of North America. The capital is Rio de Janeiro; each state has its own governor.

Under the imperial government, care and attention were bestowed on the development of the country and the first measure adopted was to provide for the various industries. About 1870, the great wave of European emigration surged over the wealthy expanse of Brazil and brought many to its hospitable shores. The new comers were given rich lands and they built large houses on their cheaply acquired property paying to the government the small sum of 300 milreis or $250, for 250000 square metres of ground. This is an approximate estimation, for emigrants were free in their choice of location, and rates differed in the various provinces. True, forests had to be cleared and the necessaries for living secured but the inducements offered are great and for the last thirty years the movement of emigration to Brazil has grown considerably. The poorer working class of Poland seduced by the promises of being made owners of vast acres, left their native land in large numbers and started for Brazil where there is now a population of 80 000 Poles dispersed in the southern states of San Paulo, Parana, Santa Catharina, and Rio Grande do Sul. The coffee plantations of the State of San Paulo have attracted many eager to gain in a short time with little labor, a large salary. To Santa Catharina and Parana came those attracted by agricultural pursuits, especially Poles and Germans. As the hot climate of the Santa Catharina proved unfavorable to the Poles they removed to Parana of which they are almost the only inhabitants. The climate here is so mild that nearly all European products can be cultivated, making this land a utopia for the Polish farmer.
Parana is 240,000 square kilometres in extent and 1,000 metres above sea level. It is protected from the excessive heat by a chain of mountains which entirely surround it; the climate, therefore, is healthy and temperate. Population 400,000. A large part of the land is untenanted and nearly all under cultivation, is owned by Polish farmers; thus three-fifths of the country are divided into fifty colonies which extend into the woods where each farmer has his own home and each colony its own church built sometimes at a great cost. Whenever possible the Poles secure the ministry of priests of their own nationality, and as only ten have been there during all these years it is easy to understand how many more are needed on account of the immense distances and the primitive means of communication. The Missionary can only stop a short time at each colony and the bishop of Sao Paulo, to whose diocese Parana belonged until 1892, could do nothing to remedy matters. Finally, in 1892, a separate bishopric was organized, comprising the states of Parana and Santa Catharina and the Episcopal See occupied by Right Rev. Joseph Camargo Barros. On being informed that his diocese contained a large number of Poles, the new prelate expressed his interest and used every possible means to procure devoted and zealous pastors for them. Accordingly, he wrote for Polish Missionaries to the Superior General of the Lazarists who in his turn recommended the work to us. We could only answer: "God wills it," feeling that this was a realization of the desires of some of our confrères. Rev. J. Kiedrowski, our Visitor, accepted the Mission and placing themselves under the protection of St. Vincent, on May 19, 1903, the first Missionaries left Poland; namely: Fathers Bayer, Dylla, Chylaszek, and Brother Alexander, a Hungarian. Before embarking for America they went to Paris to venerate the relics of our Blessed Father and to receive the blessing of the Superior General.
They reached Brazil on June 22, 1904, and the Poles in the parish Thomas Coello were confided to them. The following year, two other confrères, Fathers Soltysik and Miesopust, came to the Mission of Lucena, and in 1906, three more, Fathers Kandora, Kominek, and Dejewski, increased the number of laborers. That same year the Poles of Prudentopolis and the Mission of Abranches were added to their direction; the latter provisionally awaiting our arrival. Thus our confrères were dispersed in four different localities besides giving missions in other parts as we have read in the Annals.

Having accepted the new Mission of Abranches, on leaving North America I took with me Father Kolodziej. We crossed on the Zygmunt of the German Sloman Brazil Line, a merchant and passenger steamer. My trip from Europe on the huge Konprinz Wilhelm had been made with so great security that when I embarked on the Zygmunt in size one-fourth of the giant steamer—it is only of 4500 tons—a feeling of fear and mistrust crept over me. This comparatively small boat carries a cargo valued at $7,000, consisting chiefly of iron rails, locomotives, etc. The daily expenditure is $200. This is a busy world indeed, and our small steamer does its own amount of traffic from the fair shores of North America to more balmy lands of the South American continent.

At the moment of departure we repeated the Ave Maris Stella with rather anxious hearts, and it was just six o'clock in the evening when the Zygmunt weighed anchor and slowly steamed away from the harbor of New York. At that moment, no doubt, in Galicia the Missionaries and sisters had begun their morning prayers and were perhaps invoking the “Star of the Sea” to protect us. Hardly had we left the port, in fact, we were still enjoying the sight of the millions of lights in the great metropolis and the large number of vessels at its piers, when the Zygmunt stopped, turned.
its prow toward Brooklyn and cast anchor. We were told that on account of the fog we would not continue our voyage till the next day, October the thirty-first. When morning dawned the weather was most favorable; the steamer glided over the waves so quietly that we hardly realized we were moving until we could no longer see on the horizon the sky-scrapers of New York. Toward evening, however, the skies grew dark and the roaring thunder and restless sea foretold a hurricane. What an awful but magnificent sight is a storm at sea! The canopy of blue over head slowly changed to a leaden hue and this lugubrious veil spread over the entire surface of the water losing itself in the thick darkness of the vast expanse around us. You can imagine the sensation akin to an agony of fear that comes over one on witnessing such a spectacle. The vivid flashes of lightning, rent the lowering clouds, and the angry waves dashed in all directions. Rain fell in torrents and the fury of the storm increased with every moment. Our Zygmunt was tossed like a toy on the crest of the huge waves or again buried between the high walls of the rising sea from which it would be deluged by torrents of water. It is needless to say, there was not much sleep for us on that dreadful night. The next morning the skies were calm and serene and the Zygmunt peacefully pursued her onward course. Thus we were given a practical subject for meditation on All Saints' Day—our steamer struggling against the violent tempest, was a picture of the life of man who is tossed about on the sea of the world battling with the storms of temptation and trial which he must encounter before reaching the port of a blessed eternity. This all the saints have experienced and, therefore, we must expect the same in turn. One of our greatest privations during the trip was the impossibility to celebrate Holy Mass. Our time was spent in uniform monotony; nothing but sky and water around. On November the sixteenth, we met another vessel in opposite
course and then continued our solitary way finding, however, an attractive pastime in watching the waves of the ocean and indulging in calm meditation. Occasionally a dolphin would rise above water to bask in the welcome sunshine and follow in the wake of the vessel. The beautiful nights were most inviting, becoming more and more so as we approached the tropics and we gladly remained on deck to gaze at the myriad stars growing brighter and apparently nearer on the broad belt of the heavens. A glorious sunset marked the midway distance between the two Americas and once again we enjoyed a picturesque scene of incomparable beauty. What must be the vision of heaven when the soul is so ravished with the charms of nature! On the sixteenth, a few flying seagulls announced our near approach to land which we welcomed with joy. At five o'clock that evening we caught sight of Olinda, a city below Pernambuco. There are here several churches and hospitals, French Sisters of Charity and several Lazarists of the same nationality. At a small town below Pernambuco, the Zygmunt weighed anchor and we were afforded a first sight of a Brazilian city by the reflection of the many lights which illuminated the pier and streets. Negroes with loud clamorings carried the merchandise, mail, and freight to the station after which the Zygmunt resumed its southward course.

We sighted Bahia on the nineteenth, but as the mail was not ready we did not go at once into port. Bahia is the oldest of the South American cities and the cradle of Catholicity in the land. It is built like an amphitheatre on the slope of a hill that descends gradually toward the seashore. Churches and convents are numerous besides other large public edifices, and the picture of the city of Genoa is strikingly reproduced in Bahia. At last, we moved on into port, our steamer surrounded by a swarm of canoes, skiffs, etc., many of these frail shells were loaded with pineapples, oranges, and other tropical fruits. Our gangway from the Zygmunt...
munt was only a long ladder swung to a tug-boat which landed us safely ashore. We soon found a street which leads the way to the diocesan Seminary conducted by French and native Lazarists. We reached their residence—an old Carmelite monastery now in ruins—and after passing through a dilapidated portion of the building, found a door to what appeared a habitable enclosure. On knocking we were given a cordial welcome by Rev. Isidore Monteiro, the Superior, and after a three weeks' voyage we were happy indeed to be able to celebrate Holy Mass. Our thanksgiving over, we received an invitation to dine with the Lazarists of the other establishment as the Seminary is closed during the vacation season. Accordingly we all boarded a mule car for Campo da Polvora. Our confrères here give missions, attend the hospital and direct the Sisters of Charity who are numerous in Bahia. The Lazarist house recently purchased, is quite large with two stories. In the yard are miserable looking sheds that once served as homes for the negro slaves before the abolition of slavery about twenty years ago and in rear of the yard is an orchard filled with fruit trees.

We received a cordial reception and after dinner visited the hospital and the establishments conducted by the sisters. In the boarding school are several French sisters and the orphan girls under their care speak French fluently. In the population of Bahia there are many negroes who are all Catholics and generally speaking, very pious. I was very much affected when the next morning having the honor to say Mass at the main altar, several of these negroes approached the Holy Table with great devotion. Walks here are not enjoyable on account of the heat which during the night drives away sleep, so great is the oppression, and swarms of mosquitoes add to the misery of the watch. Father Kolodziej was cruelly treated by these little insects but he bore this annoyance with a good grace.
Bahia, as a whole, made a good impression on us. It is sad, however, to see the countless ruins of churches and convents built in the olden days of prosperity by the archbishops and religious at the cost of much trouble and expense. It must be remembered, nevertheless, that the same does not exist in all the cities of Brazil. This metropolis has become like a relic of a glorious past but in other parts there is hope of a bright and promising future.

(To be continued.)

SALVADOR
ALEGRIA


Alegria, September 12, 1908.

The last of the series of missions begun on November 11, 1907, was closed on the eighteenth of last June. During this time eighteen cities and villages received the benefit of the mission. It is useless to describe the religious ignorance which the Missionaries of Salvador meet, more or less, everywhere. At St. Joseph, an old man of sixty years made his first confession and he candidly acknowledged that until the arrival of the Missionaries he was ignorant of the great truths of Faith. On the banks of the Lempa—that impetuous river which flows through the republic—is a miserable little village containing about forty paltry huts made of stubble, palms, and osiers. The people of this village called La Canoa, live by fishing clams, shrimps, crawfishes, and enormous blue and black crabs, using for bait the traditional tortilla of corn. Distant fifty-one miles from the chief town, a lamentable disregard for religion reigns supreme; besides one pastor of a parish can hardly attend to all the villages and hamlets in his circuit, separated one from another fifteen, thirty, forty-five miles; he can scarcely visit each, once a year. The entire
population of these different localities is from 10,000 to 25,000. What work for a priest without an assistant! He can hardly minister to his parishioners in the city and he spends three-fourths of his time on horseback in rounds of sick calls, on roads, or rather through muddy ravines which offer little security for travel and for health.

At La Canoa our Missionary was obliged to seek shelter in an open square under the wooden cross raised back of an altar and protected by a dilapidated roof; in a hammock hung behind a curtain, the “holy Father” as he is called here, tried to snatch a few hours’ rest somewhat disturbed by unwelcome visitors, the native mosquitoes, and the discordant croaking of frogs and the bellowing of bulls. This is enchanting during the peaceful solitude of night! There is, moreover, in this land of wonders, constant occasion for startling revelations which are truly inexplicable. Some of these poor people try to combine a sinful life with pious devotions, such as long, frequent and expensive pilgrimages; others again live in a continual purpose of amendment, resolving to repair the errors of youth by a penitential and resigned old age. And this does really occur, but they are so grossly ignorant that there are cases when a special vigilance is required by the priest; for an instance, it has happened that an old woman one morning approached the Holy Table during the three Masses at which she assisted, saying she was authorized by her confessor to communicate three times.

What afflicts us above all is to see the younger generation growing up in the midst of so great ignorance and bad example. Some of the parts traveled over in the course of the year are excessively hot and infested with a species of mosquito called zancudos, the sting of which causes intermittent fever. Days and nights under these physical sufferings, appear interminable and we are practically following the instructions of one of your Conferences in “the hard,
mortified life of a Missionary.” It is now no idle theory as at the time when we young students anticipated the hour that we should be engaged in the work of the mission.

Fathers Vaysse, Thaureaud, Conte, and your humble servant, were the laborers of the last mission.

Charles Hetuin.

COLOMBIA ¹

TUNJA


Tunja, August 17, 1908.

The scholastic year closed quietly on June the twentieth. According to the desire of the bishop, four Missionaries of our house set out to explore a land of missions belonging to the diocese. It is an immense tract of country covered with virgin forests and inhabited by poor Indians abandoned by the civil government. The ecclesiastical authority, however, keeps them in mind but it is almost powerless to act operarri etenim pauca. As you are aware, the bishops of

¹. In the Annals, Eng. ed. Vol. xv, p. 292, we gave a general outline of Colombia. We now furnish more detail which might rectify preceding errors by the more recent and accurate information sent us.

Colombia, a state of South America, is a unitary not a federal republic. The name "United States of Colombia" is, therefore, a misnomer and it should simply be called "Colombia." Since the promulgation of the law of May 16, 1905, the republic includes fifteen states hardly less automatic than the French departments. The chief district contains Bogota, the capital, and thirteen villages, two territories, Meta and Caqueta, and two smaller dependencies, Goajira and Atrato. The states are subdivided into 93 provinces and 740 districts or counties. Each state has a governor appointed by the President, and his staff is composed of a secretary-general, a hacienda or vice-secretary, and a minister of public instruction. Moreover, the state has its Assembly of Deputies and Council of State. The territories are administered by a deputy governor and the districts by an alcalde.
Colombia assembled at Bogota to discuss the interests of the Church here and one of the topics was "The Missions."

The bishop had charged me with the report of this work in our diocese and our expedition was to furnish the closing items.

The President of the Republic is elected by popular vote, his term of office is of four years. He appoints and discharges at will, his cabinet composed of six officers: Gobierno, the Minister of the Interior, Hacienda, the Minister of Public Worship, Tesoro, the Minister of Finance, Ministers of Public Instruction, War, Foreign Affairs, and Public Works.

**POLITICAL DIVISIONS**

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**ECCLESIASTICAL DIVISIONS**

There are in the Republic of Colombia four archdioceses, two dioceses and two vicariates apostolic—

Archdiocese of Bogota; Suffragan Sees: Ibague, Pamplona, Socorro, Tunja.

Archdiocese of Cartagena; Suffragan See: Santa Marta.

--- Medellin; Suffragan Sees: Antioquia, Manizales.

--- Popayau; --- Garzon, Pasto.

Vicariates-Apostolic: Casanare, La Goajira.
Before leaving the last parish, the pastor asked that we push on toward the mountain district and there give a small mission. Results were most encouraging—2500 confessions. Our journey was pursued amid the usual inconveniences occasioned by those disagreeable foes to be found on every square inch of the tropics. We spent twenty long days in our arduous task in search for souls for the Indians have a peculiar mode of living each family at a distance from one another buried in the mountain passes where they build a secluded hut and make some attempt at tilling the ground and raising grain. The chase is the chief occupation of these savages who relish only venison. Their ignorance is in proportion to their misery and their knowledge of the catechism very limited indeed, as the formula of baptism adopted by them shows. It is said thus: “Peter wilt thou be baptized?”—“I bless you” and the water is poured over the neophyte. With two or three guides we cut our way through the brambles and bushes and soon reached a house where we spent the night and remained there the next day. After saying Mass we gave instructions to all we could gather together, heard many confessions administered the sacraments of baptism and marriage. During our journey, we all suffered from fever and fully recovered our usual strength only on our return to more civilized environments. But what a happy thought it is to have it in our power to give to these poor people some light on the Gospel truths and render them more acceptable in the sight of God. On our last mission we heard 1500 confessions.

J. M. POTTER.

TUNJA, the metropolis of the former state Boyaca in the Republic of Colombia, is now capital of the province of Center, and it is also an Episcopal See.

This city is situated 135 kilometres north and north-east of Bogota in a ravined esplanade of the Andes between the Magdalena and the Orinoco, overlooking a little plain watered by the Tunja River, a left branch of the Sogamoso or Thicamocha, right tributaries of the Magdalena, at an al-
titude of 2,793 or 2,760 metres. Tunja, formerly called Hunsa is an ancien
city; previous to the conquest it was capital of an important king-
dom rivaling Bogota. In 1538, by the order of the conqueror Quesada, Gon-
zalo Suarez Rondon established here the seat of government. The city is
poorly built, in an atmosphere of cloudy skies, yet the climate is mild and
salubrious. Many of the stone gates of the city are engraven with an-
tique coat of arms. It contains the parishes of Santiago, St. Barbara,
Our Lady of the Snows, also the ancient Franciscan, Dominican and
Augustinian convents. — Vivien de St. Martin.

According to the Guia of Colombia of 1907, Tunja's population is 29,000.
It has a telegraph bureau. This diocese is a Suffragan See to the Arch-
diocease of Bogota, and it was erected in March 1882.

NATAGA

INDIAN MISSION


Lamée, March 15, 1908.

You will readily see by the heading of this letter that I am no longer at Nataga having left there February the
ninth. On my departure our confrères were giving a mis-
sion with the exception of Father Tramecourt who escorted
me accompanied by twenty Nataguans on horseback and a
larger number on foot. When we reached the Rio Negro,
a good hour's journey from Nataga, I bade good-bye to
Father Tramecourt and our poor natives, and continued my
journey with one companion. Fortunately, the weather was
fine so the three or fours hours on horseback were not at
all tedious; but as Nataga gradually disappeared I expe-
rienced an inexpressible loneliness as one would naturally
feel on leaving the companionship of devoted confrères
with whom were spent several happy years.

Five o'clock that evening found me in the "posada" at
Potrerillos and I breakfasted the next morning at eleven
o'clock in the Cohetaudo Bridge by the Paez River. At
four o’clock I arrived at Inza the residence of the Missionaries the Superior of whom accompanied by the president of the manufactory, came to meet us.

The following morning, February eleventh, I offered the Holy Sacrifice with the intention of placing my future work under the protection of Mary Immaculate, overjoyed that the event coincided with the feast of Our Lady of Lourdes. On the twelfth, we went to Guanacas, to a little Indian village to give a five days’ mission in an ordinary dwelling, which served both as chapel and presbytery. The good Indians came in large numbers to Inza to escort us thence and a hundred followed us from the village when we left after closing the mission. They ladened us with gifts of chickens, eggs, cheese, vegetables, fruit, etc., not one among them failed to bring his “regalo.” On the nineteenth, the Superior and I left for a tour among the Indian villages which will delay our return to Inza until the end of March.

Let me now make a slight digression and tell you why I am stationed here. Our Visitor desired to re-unite the two houses of Nataga and Tierradentro, making the latter dependent on Nataga in order that the Missionaries might relieve one another in the half-civilized section of Tierradentro where it is impossible for the confrères to remain any length of time without injury to their health. The Superior of Nataga governs both houses and he has appointed me the Director of the Mission of Tierradentro. At present, I am making a tour of its villages to become familiar with their location and to acquire some knowledge of the people, their customs, etc. The Congregation took charge of this Mission about two and a half years ago. It numbers from twenty to thirty thousand Indians living in twenty parcialités, each having its own little church. You may judge of the labor, particularly as the Mission had been completely abandoned for a long time; and besides we are
obliged to learn the language of these Indians — a most difficult task without the aid of books; we get sufficient knowledge, however, of the paez a semi-barbaric tongue from some Indians who understand Spanish.

Convenience here has not the same meaning as in Europe. For instance there are no public roads but by-paths through the mountain passes almost impassable in fine weather and dangerous in the bad season. Our mules fortunately are sure-footed and carry us safe both through the rough and smooth ways. The people live in primitive dwellings and as it seldom rains, the roofs made of long dried grasses and twigs are a sufficient protection — slate roofs are unknown in these parts and tile roofs are a luxury rarely seen. — The construction of these habitations is very simple; a few rough stakes or young trees are stuck into the ground and a few boards help to sustain the roof already described. No nails are used, the fastenings are bejucos fibrous mountain weeds. The more durable walls are furnished with clay, and for others, corn husks or any handy specimens of such like material are used. Furniture belongs to civilized society, consequently nothing of the kind is found here; the stove consists of three stones put together to support the kettle and when the fire is lighted for the indispensable necessity of preparing a meal, the smoke in blinding curls, rises and escapes wherever it finds issue, — principally through the roof for it is needless to say there are no windows in the hut. The bare ground serves as bed, chair, table — and thus these people live, ignorant of the most ordinary conveniences. In matter of dress, they are not less primitive; one suit is sufficient; when this is worn out then it is time to think of procuring another.

We were obliged to carry our own provisions and furnishings and a mule suffices to serve as baggage-car loaded with two petacas leather trunks, and seven or eight Indians,
each burdened with the various apparatus of camp beds, stools, kitchen utensils, the indispensable paraphernalia of civilized man. The natives are generous with their meagre stores of eatables. They occasionally make an offering, the usual one of eggs, or again rice, cocoa, chickens, potatoes, beans, etc., and even at times, they supply a few odd dishes, as plates, cups, etc. Their own bill of fare is most simple consisting chiefly of corn taken on rising and retiring, whilst cocoa leaves are chewed at all times through the day as they are considered very nutritious.

From three to eight days was our limit of stay in the different stopping places. We visited the villages of Pueblito, Huila, Vitoneo, San Jose, Mosoco. Yesterday, we reached Lamé and in a couple of days we intend to set out for Suin, thence to Chimas, Calderas, San Andres, etc. Usually, our arrival in a village is made a public rejoicing and an occasion of display, floating banners and native music on the favorite instruments, flutes and drums, whilst fireworks and the ringing of bells announce far and near the coming of the Missionaries. If the village owns a rectory we are escorted thither, but so far, we ourselves have improvised suitable apartments. I am writing in a comparatively comfortable room; a camp bed made of a few boards answers all my requirements—a bed, table and chair. We are the guests of Jacinto Guainas, one of the two Indians who are able to read in the whole of Tierradentro, as the schools founded by our Superior only date back a year and a few months. The government has consented to allow a monthly subsidy of $30. Our sojourn in these parts occasions a series of religious festivals such as Vespers, High Mass, processions. The last few days we had devotions in honor of our Infant Saviour, St. Joseph, St. Peter, etc. On the eve of the feast, the fiestero, who has charge of the preparations comes with his camarico—offering—then the bells announced Vespers and the next morning High Mass is
chanted followed by a procession in which the statue of the saint in whose honor the celebration is held, is carried whilst fireworks and the discharge of cannon are heard around. There is no rejoicing here without the flash and noise of firearms. Besides there are many other ceremonies performed, as baptisms and marriages, and we also spend hours in the confessional hearing these poor people. Thus our days are well filled. We visit the school-house if there be any, and it is almost useless to say the churches are very poor and lacking the necessary decorations. In this respect the church of Lamé can boast of being somewhat passable.

The climate throughout Tierradentro is moderately hot and in a few villages it is almost cold as at Victoria, San Jose, Mosoco. The general character of the inhabitants is peaceable; they are a happy-go-lucky crowd, with no care for anything outside their own surroundings. A few homes clustered around the church form a village where there are no manufactories and the home-made garments are few and simple in style. The men wear short white trousers reaching to the knee and a square piece of cloth roana, usually black, cut in the middle to pass the head through, and this falls in folds around. Women are very modest in their dress. Their gown is gathered at the waist by a band wound two or three times around; over this outer garment they wear a kind of mantle attached to the shoulders with wooden or brass pins or sometimes fastenings made of feathers or bones. The garments of the women are also black and when they come to church or go to a distant village a blue scarf covering the head and falling to the waist, is worn. This scarf is likewise used to carry infants on the back; they are also held by large bands. It is a pretty picture to see the little head nestling on a fond mother’s shoulder and peering in innocent surprise from its place of security. Thus the women’s hands are always free and they were as
they go along, knitting little bags called *giges*, which may be seen swinging from every Indian’s belt. The men are industrious; they weave hats worn by all; shoes are not used. The wealthy inhabitants are recognized by the size of their trousers or the length of their *roana*: sometimes wearing two or three—one over the other. The women display their riches by two or three strings of beads, and earrings. These latter are much in style, and even the infants have their ears pierced. While I was writing this letter, a boy entered the room and we had a short conversation which betrayed his total ignorance of the first articles of Faith. I tried for a few minutes to instill into his young mind the existence of one God.

To conclude, I think I have summarized for you all my observations on these poor people, who are very demonstrative in their sentiments of respect and gratitude. Morning and evening they reverently kiss the Missionary’s hand and kneel for his blessing. It is also customary here whenever a child meets his godfather (of baptism, or confirmation) to stop, kneel and ask his blessing, saying: “Blessed be forever the Holy Sacrament of the Altar” and “Mary conceived without sin,” etc. If there are several persons present, they take off their hats—the godfather gives the blessing and a general greeting follows by placing the right hand on one another’s left shoulder, then a good shake-hands concludes a happy recognition. Officials are distinguished by a black stick carried in the hand; these officials crowd around us; there are governors, mayors, captains, etc., in large numbers for these most submissive Indians!

I will close by asking your prayers for the people and the Missionaries and also adding an appeal to your charitable good will. Small articles of piety are of great use to us and by sending them to Sister Jeanne at the Hospital.
St. Germain en Laye, who receives all donations in France for our Mission of Tierradentro, they will reach us safe. About a dozen baptisms are awaiting me. Sometimes I baptize thirty at one ceremony.

Believe me, etc.,
Louis Duroy,
Missionary in Tierradentro
Residence at Inza, Cauca,
Via Panama.

DOCUMENTS AND INFORMATION

71. — Faculty to say Mass according to their office for the Priests of the Congregation of the Mission, celebrating in a chapel of the Daughters of Charity.—
(Rescript of Pius X., August 11, 1908.)

Beatissimae Patris

Sacerdos Petrus Piacenza, S. R. C. Pronotarius apostolicus, qui septem abhinc annis degit Romae in domo Congregationis ad montem Citatorium, ad thronum Sanctitatis Vestae humiliter provolutas, ad dubia solvenda, et ad anxietates praevandas circa interpretationem legis de celebratione missae in oratorii semipublicis, enixe rogat ut S. V. dignetur declarare quod omnes et singuli prebyteri Congregationis Missionis, possint celebrare missam juxta calendarium ejusdem congregationis, quotiescumque celebrant in oratorii semipublicis Puellarum Charitatis, exceptis diebus quibus occurrat festum patroni loci, vel Dedicationis Ecclesiae cathedralis, aut ejusdem titularis.

JUXTA PRECES IN DOMINO.

Die II Sextilis 1908.

Pius PP. X
OUR DEAR DEPARTED
OUR MISSIONARIES.

Rev. Henry Yvert, Rome, Italy, August 9, 1908; 80 years of age, 41 of vocation.
Brother Vincent Valiente, San Juan, Porto Rico, July 23, 1908; 71 years of age, 46 of vocation.
Rev. Michael Anthony Chaumeil, Figueras, Spain, August 26, 1908; 63 years of age, 43 of vocation.
Rev. Rodolphus Zdziblo, Cracow, Austria, September 3, 1908; 31 years of age, 14 of vocation.
Brother Pedro Garcia, Avila, Spain, August 31, 1908; 25 years of age, 5 of vocation.
Brother Joseph Frade, Havana, Cuba, August 24, 1908; 66 years of age, 40 of vocation.
Rev. Antonio Pessoa, Bahia, Brazil, September 22, 1908; 33 years of age, 7 of vocation.
Brother Louis Ramos, Puebla, Mexico; September 2, 1908; 77 years of age, 43 of vocation.
Brother John Dussaillant, Dax, France, October 2, 1908; 79 years of age, 53 of vocation.
Rev. Nicholas Licker, Metz, Lorraine, October 6, 1908; 53 years of age, 29 of vocation.
Rev. Albert Doce, Petropolis, Brazil, October 3, 1908; 66 years of age, 46 of vocation.
Rev. James Saccheri, Turin, Italy, October 5, 1908; 60 years of age, 44 of vocation.
Brother John Bernard Destribats, Dax, France, October 7, 1908; 21 years of age, 3 of vocation.
Brother John Stergar, Cilli, Austria, October 10, 1908; 75 years of age, 55 of vocation.
Brother John Varetto, Turin, Italy, October 26, 1908; 63 years of age, 38 of vocation.
Rev. Emmanuel Orriols, Barcelona, Spain, November 18, 1908; 72 years of age, 55 of vocation.
Rev. Leon Bretaudeau, Paris, France, December 13, 1908; 45 years of age, 13 of vocation.
Rev. Martin Ouang, Tchen-Uien, China, December 1908; 58 years of age, 27 of vocation.
OUR SISTERS

Sr. Marie Dross, Sarvar, Hungary; 26 years of age, 9 of vocation.
" Marie Monatte, Clichy, France; 64, 45.
" Leontine Batailler, Montolieu, France; 84, 50.
" Cecile Simonisek, Knittelfeld, Austria; 35, 7.
" Reine Couturier, Narbonne, France; 81, 57.
" Anne Fargeon, La Teppe, France; 76, 52.
" Marie Kritzl, Besztercebanxa, Hungary; 67, 36.
" Maria Balcells, Lerida, Spain; 38, 21.
" Juana Martinez, Madrid, Spain; 32, 9.
" Maria Perez, Valdemoro, Spain; 70, 48.
" Eudoxia Tajadura, Madrid, Spain; 17, 7 months.
" Raimunda Ventura, Villanuera, Spain; 60, 31.
" Juana Jarranz, San Fernando, Spain; 34, 12.
" Marie Turska, Leopol, Poland; 71, 48.
" Marie Mathieu, L' Hay, France; 73, 50.
" Marie Heusèlè, Bahia, Brazil; 46, 22.
" Adèle Clementy, Estaires, France; 47, 25.
" Rose Mazas, Catania, Sicily; 71, 49.
" Eugénie Sandeau, Lacaune, France; 36, 13.
" Marguerite Hurel, Châlons-sur-Marne, France; 39, 15.
" Marie Patissier, Clichy, France; 65, 40.
" Marie Bourlineau, Soissons, France; 55, 30.
" Josephine Chylewska, Culm, Poland; 22, 2.
" Marie Rouquet, Havre, France; 82, 57.
" Anne Morcel, Bahia, Brazil; 85, 58.
" Thérèse Mochon, Rio de Janeiro, Brazil; 31, 8.
" Adélaïde Didier, Rio de Janeiro, Brazil; 76, 57.
" Marie Schacht, Gratz, Austria; 55, 37.
" Philomena Bertozzi, Turin, Italy; 74, 47.
" Famy, Ténière, Tunis, Barbary; 61, 33.
" Frances Atzl, Gratz, Austria; 54, 29.
" Marie Korosec, Budapesth, Hungary; 28, 11.
" Marie Raould, Paris, France; 62, 35.
" Martina Ijurco, Valdemoro, Spain; 50, 39.
" Petra Ugarte, Seville, Spain; 49, 25.
" Gaetana Russo, Naples, Italy; 36, 13.
" Suzaline Dieumé, Panama; 56, 32.
" Marie Combruy, Clichy, France; 80, 59.
" Antoine Knickenberg, Autun, France; 78, 53.
" Rosalia Caniglia, Naples, Italy; 69, 39.
" Marie Martin, Châlons-sur-Marne; 88, 68.
" Marie Roques, La Rochelle, France; 70, 50.
Catherine Cathonnet, L'Hay, France; 52, 34.
Francisca Rossisi, Camomorone, Italy; 74, 44.
Charlotte Ponti, Turin, Italy; 32, 12.
Josephine Giuliani, Castelvetro, Italy; 22, 2.
Refugio Gonzalez, Lima, Peru; 68, 40.
Marie Derenne, Rennes, France; 38, 15.
Rosalie Ouakim, Zouk, Syria; 30, 7.
Marthe de Pierre de Bernis, Beyroot, Syria; 54, 31.
Alice Postel, Versailles, France; 49, 24.
Philomena Monasteri, Sienna, Italy; 42, 27.
Anne Veyrière, Paris, France; 86, 62.
Marie Renaud, Bordeaux; France; 72, 44.
Bertha Patard, Paris, France; 46, 25.
Maria Anchorena, Saragossa, Spain; 78, 55.
Patrocizia Laplaza, Cadiz, Spain; 42, 22.
Maria Ardaiz, Cadiz, Spain; 85, 57.
Victoriana Aguirre, Jerez, Spain; 78, 57.
Frances Ponikvar, Laibach, Austria; 47, 26.
Longina Vareillaud, Buenos-Ayres, Argentina; 53, 50.
Marie Duval, Bordeaux, France; 77, 49.
Marie Soullier, Nictheroy, Brazil; 61, 40.
Marianna Geda, Turin, Italy; 36, 15.
Henrietta Scagnelli, Turin, Italy; 28, 15.
Maria Moulis, Madrid, Spain; 57, 36.
Lucina Tournoux, Valparaiso, Chile; 80, 55.
Marie Maillebiau, Tonneins, France; 64, 35.
Eugénie Regereau, Mother House, Paris; 45, 24.
Jeanne Ronchaud, Mother House, Paris; 33, 12.
Antoinette Legendre, Bigorre, France; 63, 40.
Josephine Prodhon, Bordeaux, France; 34, 9.
Maria Delfño, Turin, Italy; 23, 3.
Jeanne Couliserot, Madrid, Spain; 63, 43.
Maria Mori, Sienna, Italy; 27, 8.
Philoméne Théron, Ning-Po, China; 65, 47.
Madeleine Ganche, Ans, Belgium; 65, 38.
Maria Agus, Cagliari, Italy; 46, 20.
Lia Anfossi, Turin, Italy; 33, 11.
Agnes Freitag, Budapest, Hungary; 29, 7.
Elizabith Valette, Mont-de-Marsan, France; 68, 45.
Philomena Vernochet, Malaga, Spain; 57, 39.
Teresa Holzer, Salzburg, Austria; 64, 37.
Antonie Bascou, Louvain, Belgium; 68, 45.
Sperie Marcillhac, Dinant, Belgium; 79, 56.
Maddalena Viscusi, Naples, Italy; 54, 27.
Felipa Perez, Sanguesa, Spain; 91, 67.
Martina Campos, Valdemoro, Spain; 45, 20.
Barbara Lacabe, Madrid, Spain; 81, 54.
Teresa Matteiradona, Salamanca, Spain; 44, 18.
Josephine Pougnet, Bapaume, France; 77, 54.
Jeanne Dufès, Paris, France; 86, 69.
Rosa Celi, Sienna, Italy; 30, 8.
Jeanne Charpentier, Brussels, Belgium; 73, 53.
Victoria Hodetz, Meseritsch, Austria; 58, 43.
Louise Leleu, Buenos-Ayres, Argentine; 60, 40.
Amalia Silvestri, Galatina, Italy; 58, 29.
Marie Gabalda, Rio de Janeiro, Brazil; 84, 59.
Emilie Lebon, Bosost, Spain; 62, 34.
Avelina Borrero, Guayaquil, Ecuador; 50, 9.
Venancia Claguenaga, Murguia, Spain; 77, 59.
Maria Bablo Blanco, Manresa, Spain; 30, 10.
Marie Tamet, Saint-Germain-en-Laye, France; 76, 50.
Maria Gschanes, Hainburg, Austria; 51, 24.
Marie Ouellard, Luçon, France; 47, 21.
Adele Franceschi, Alassio, Italy; 71, 42.
Catherine Muños, Concepcion, Chile; 59, 34.
Marie Cima, Florence, Italy; 71, 50.
Eugenie Lecomte, Mustapha, Algeria; 84, 62.
Maria Junca, Jerone, Spain; 49, 23.
Teodora Gonzalez, Madrid, Spain; 26, 8.
Juana Iriarte, Palencia, Spain; 26, 6.
Rose Meineri, Placentia, Italy; 20, 1.
Antoinette Bussi, Turin, Italy; 37, 13.
Maria Casanovas, Balearic Islands; 72, 47.
Calista Ochandorena, Valdemoro, Spain; 33, 11.
Juana Sancho, Carabanchel, Spain; 25, 1.
Maria Crivillers, Manilla, Philippines; 34, 13.
Leonie Parenty, Liege, Belgium; 35, 13.
Petronille Gardettes, Villemur, France; 74, 50.
Lydia Mollo, Turin, Italy; 29, 7.
Clara Durando, Grugliasco, Italy; 82, 56.
Rosalie Thony, Château-l'Évêque, France; 66, 44.
Eugenia Fayard, Valparaíso, Chili; 75, 55.
Rosalie Hubert, Bordeaux, France; 79, 50.
Marie Baux, Dijon, France; 70, 46.
Virginie Brevet, Lisle, France; 73, 51.
Antoinette Laroche, Ans, Belgium; 41, 17.
Maria Guillamet, Barcelona, Spain; 46, 20.
Vicenta Suc, Valencia, Spain; 72, 44.
Anna Pohlmann, Byslawek, Poland; 74, 48.
Amelia Castillo, Quito, Ecuador; 43, 7.
Maria Greco, Naples, Italy; 56, 34.
Victorine Denéchère, Tonnay-Charente, France; 30, 9.
Louise Lalaurie, L'Hay, France; 29, 8.
Anna Breznik, Laibach, Austria; 22, 1.
Marie Brüning, Cologne, Prussia; 34, 3.
Marguerite Cayré, Saint-Michel, Algeria; 79, 51.
Marie Verdier, Naples, Italy; 73, 46.
Rosa Morizio, Portici, Italy; 25, 7 months.
Marie Gally, Château-l'Évêque, France; 79, 46.
Ernestine Hegedüs, Gratz, Austria; 73, 33.
Maria Roto, Manilla, Philippines; 53, 38.
Mariana Lemns, Havana, Cuba; 53, 24.
Jeanne Le Donssal, Angers, France; 40, 15.
Luisa Grells, Manilla, Philippines; 45, 20.
Luisa Laboreria, Galicia, Spain; 59, 34.
Floria Gratpanche, Lille-Fives, France; 72, 49.
Jesus Ruiz, Madrid, Spain; 27, 2.
Madeleine Bus, Erlau, Hungary; 36, 18.
Angèle Pivert, Boulogne-sur-Mer, France; 89, 55.
Francisca Grosso, Raccoigni, Italy; 46, 19.
Francisca Mareneo, Louvain, Belgium; 68, 42.
Bridget O'Donnell, New Orleans, La., U.S.; 83, 58.
Mary Asmuth, Philadelphia, Pa., U.S.; 62, 45.
Marie La More, St. Louis, Mo., U.S.; 22, 2.
Margaret Voelker, Baltimore, Md., U.S.; 74, 51.

R I F.
§ 22.—Notes on the Missionaries who were Victims of the Revolution

9. Rev. Matthew Caron

Rev. M. Caron, was born at Auchel diocese of Boulogne, March 10, 1739. Received into the Intern Seminary, June 2, 1759, he made the holy Vows on June 3, 1761. Attached to the House of Versailles, he was imprisoned as a refractory priest in the Queen’s Stables after the outbreak of August the tenth. He was not permitted to take the advantage of the law of deportation and on September the eighth was massacred with the other confrères imprisoned with him.

10. Rev. John Collin

Rev. J. Collin was also of the House of Versailles. Having refused to take the oath of 1791, he was imprisoned and massacred with Father Caron and the other confrères on the eighth of September.

11. Rev. Nicholas Collin

Rev. N. Collin of the Seminary of St. Firmin refused to take the oath and remained with the Superior, a prisoner.

1. Father Perboyre mentions here Rev. E. de Langre. This is a mistake as Father de Langre survived the Revolution.—Note of the Annals.
in the house where he was massacred with other priests, on September the third, being sixty years old.¹

13. REV. SIMON BRUNO FONTAINE

Rev. S. B. Fontaine, born at Arras, June 21, 1735, was received into the Intern Seminary, Paris, September 15, 1752, and made the Vows September 16, 1754. Superior of the Seminary of Noyon having previously occupied the chair of professor of theology, he publicly declared his opposition to the Civil Constitution of the Clergy and refused to take the oath. He left France when the law of deportation was proclaimed and became a refugee in Belgium; he traveled thence to Italy and, finally, came to Rome where he was already known on account of his wide-spread reputation. Received with honor by Pope Pius VI., he remained in the Eternal City and published several articles in defense of the Church and the monarchy of which he was a faithful adherent. He published in Belgium a pamphlet: *Vains Efforts d'un jureur de liberté et d'égalité décrété, par l'Assemblée législative, le 3 Septembre 1792.*—Published at Brussels with approbation given at Auderbecht, February 28, 1794.—This was a powerful refutation of a paper circulated in Belgium by the author, Abbé Duvoisin, later raised by Napoleon to the See of Nantes. The Abbé mentioned a false date regarding the promulgation of the law for the taking of the oath, besides other errors which Father Fontaine deemed it his duty to rectify, as the work of Abbé Duvoisin,

¹ Rev. N. Collin, born December 12, 1730, parish St. Martin de Grenant, diocese of Langres, was received at St. Lazare, May 20, 1747, and made the Vows in presence of Father Jaubert, May 21, 1749. It is further registered that he left the Congregation, no doubt temporarily and with permission of Superiors. Being pastor of Genevrières, diocese of Langres, he took the oath with certain restrictions which preserved him from schismatical error and left to his parishioners an exposition on doctrinal subjects which has since been published by one of his successors. It is entitled: *M. Collin, ancien curé de Genevrières; ses adieux à ses paroissiens* Father Collin came to Paris and sought a shelter at St. Firmin where he perished with his confrères.—*Note of the Annals.*
though in manuscript, was widely circulated among the Belgian clergy. Father Fontaine, in clear, logical and forcible language, exposes the results which must inevitably follow the acceptation of the last oath prejudicial as well to the Church as to the monarchy. He considered it—and in this his opinion is shared by nearly all theologians—as even more dangerous than that of the Civil Constitution of the Clergy, and he cited most reliable authority, such as the unquestionable dogmatic briefs of Pius VI., adopted by the universal Church. This article was so highly appreciated in Italy that it was translated into Italian and published at Macerata, under the title Vani sforzi... etc. The Holy Father, the Sacred College, and theologians in Rome, all favorably criticized it and the ecclesiastical journal commented on its value and merit. When Pius VI. in 1796, was obliged to leave the Papal States, constituted a republic by the French troops of the Directory, Father Fontaine went to Lubiana [Laibach] in Carniola where he devoted himself to the care of the French soldiers, victims of an epidemic. To his functions as a priest, he joined catechetical instructions. Archbishop de Brigido, who highly esteemed Father Fontaine, often remonstrated with him on the little care he took of his health among the plague stricken, but the venerable priest carried away by his zeal, continued his ministrations to his countrymen and at last fell a victim to the contagion, dying a martyr of charity.

14. Rev. Louis Joseph François

Rev. Louis Joseph François was born at Busigny, in the diocese of Cambrai, February 3, 1751. He was received into the Intern Seminary of Paris, October 4, 1766, and he pronounced the Vows, February 4, 1769.

We have already seen that Father François was Supe-
rior of Saint Firmin. When the National Assembly decreed that all priests holding public offices would be required to adhere by oath to the Civil Constitution of the Clergy, Father François who had already produced an article in which was manifested his strong opposition to the principles of the innovators, that is his opinion on ecclesiastical property, hastened to publish another entitled: *Point de démission*, no resignation—through which he represented to bishops, pastors and all ecclesiastics in office, that their duty was not to resign their charge. Very soon after this, he published an answer to Mr. Camus in which he vindicated the orthodoxy and the regularity of the bulls of Pius VI., relative to the Civil Constitution of the Clergy, and three letters on episcopal jurisdiction, in refutation of the schismatical writings of Gratien, the usurper of the metropolitan See of Rouen.

Regarded as a public functionary, and on account of his dignity, Father François was summoned by the civil committee of the section, to take the oath. He refused and gave an immediate answer in his *Mon apologie*, an excellent work in which he demonstrated that the oath could not be taken without committing heresy and creating a schism. When the king refused to sanction the decree of May 26, 1792, in which was stated that priests, not having taken the oath, should be banished for life, he again published an interesting pamphlet entitled: *Apologie du Veto apposé par le Roi au décret concernant la déportation des prêtres*. Justification of the Veto affixed by the king to the decree relative to the life transportation of priests. That was more than necessary to cause the enemies of the Church to include that zealous defender of religion in the number of their victims. On the thirteenth of August 1792, he was brought before the civil committee of the division, then in session in the house of Saint-Firmin. The benefits he had bestowed in that quarter, the fame of his good works, the integrity of his
character spoke in his favor, and several members of the committee wished to save his life; but his writings against the oath were too well known, and their results too beneficial not to have attracted the notice of the chief persecutors who undoubtedly, delivered him up to their hired assassins, who could not be influenced by any sentiment of gratitude or sympathy. Several among his persecutors had been in private, objects of Father François’ kindness, but they hardened their hearts against the prayers of those who wished to save him, and in a certain manner, they forced him from the committee to imprison him in the Seminary. On the day of the massacre, September the third, he was like many others, thrown through the window into the street, where a band of murderers was stationed to despatch the priests who survived their fall. Seeing that Father François was still breathing, they used the most atrocious means to take away his life. He was then forty-two years of age.

15. Rev. John Gallois

Rev. John Gallois was born at Longueville, in the diocese of Toul, October 27, 1756; he was admitted into the Intern Seminary of the Congregation of the Mission in Paris, February 8, 1777; he pronounced the Vows February 9, 1779. This Missionary, sacristan of the king’s chapel in Versailles, was not less firm in refusing the oath than his other confrères. This, in the eyes of the revolutionists was his one crime; therefore, after the tenth of August, they arrested him, and confined him as a refractory priest in the building of the Queen’s Stables. Although he was of the king’s household, the cause of his detention, like that of the other captive priests, who were entire strangers to the court service, was on account of his religious convictions; so that in Versailles as in Paris, evidently the principal motive of the massacres was hatred for the priesthood and for the Catholic Religion. On the eighth of
September, they took measures to excite the rabble to the carnage of the prisoners brought from Orleans to Versailles, which occurred the following day. The ringleaders feigned ill-will only against Father Gallois thinking that when the assassins would have imbibed their hands in the blood of that minister of Jesus Christ, they would not spare the others; to accomplish their design, they said of him angrily: “That monster there, is sold to the court; he must not escape this time.” During this trial, they brought him forward, and one of them, with all his might, struck his legs with a bar of iron and broke them, another dealt him a heavy blow, and the worthy Missionary expired. Such is the account given by Father Jacob, who was an eyewitness of the massacre.

16. Rev. Henry Gruyer

Rev. Henry Gruyer was born at Dôle, in the diocese of Besançon, June 13, 1734; he entered the Intern Seminary of Paris, January 23, 1771, and pronounced the Vows in Angers, January 24, 1773.

Relying on the work of Guillon les Martyrs de la foi (t. III, p. 241) a valuable collection, but the details of which are not absolutely authentic, Father Perboyre relates here that Rev. Henry Gruyer was massacred in Versailles.

But, on the list arranged for the beatification of the martyrs of the Revolution by Mgr. R. de Teil, and published in La Semaine religieuse de Paris, (année 1902), Father Gruyer is marked (No.34.) among the victims of September 3, 1792, in the Seminary of Saint-Firmin, Paris.

17. Rev. John Guibaud

Rev. John Guibaud was born at Hyères in Provence, January 26, 1761. He was received into the Intern Seminary of Paris March 14, 1778, and pronounced the Vows June 29, 1780.

Father Guibaud was the grandnephew of Massillon. Being first placed in the Ecclesiastical Seminary of Mans, he
exercised the holy ministry in that city with much fruit; his firm and enlightened virtue not yielding to illusion, he refused the oath relating to the Civil Constitution of the Clergy. On every occasion he anathematized it and encouraged others in the Faith. Not having been a public functionary, and ever desirous to be useful to the faithful of Mans, he did not leave France at the time the law of life-banishment was introduced, and toward the end of 1793, when the trouble became more serious, he retired to the residence of two religious ladies, in a country place near the town. While there an avaricious and perverse woman recognizing him and coveting the twenty dollars promised to whomsoever should discover a refugee priest, denounced him. He was soon arrested, and led to the prison of Mans. After some weeks of captivity, Father Guibaud was condemned to death, as a refactory priest, March 18, 1794, by the criminal tribunal of the department of Sarthe, then in session in that town, and on the following day he perished on the scaffold.¹

19. REV. CLAUDE FRANCIS GUIN

Rev. Claude Francis Guin was born at Vellefrie, near Vesoul, May 4, 1759. He entered the Intern Seminary of Paris, August 9, 1775, and he pronounced the Vows, August 10, 1777.

Father Guin resided at St. Lazare and on the suppression of religious communities in 1791, retired to his native country. Not only did he refuse to take the oath but he used all his influence in preventing others from yielding to the unlawful measure and continued to devote himself to the

¹ Here Father Perboyre according to Guillon mentions Grillet (Rev. John Henry), and states that he was massacred September 3, 1792. This is an error proceeding from the fact of Father Grillet being sometimes confounded with Father Gruyer who is spoken of above. Father Grillet survived the Revolution; he died in 1802. (See Memoires d’Aaribau.)
of soul. During the eventful years 1793–1794, he managed to escape the vigilance of the revolutionists by leading a quiet and retired life which, however, was not suited to his zeal and he publicly resumed his sacred ministry in the city of Besançon. After the political crisis of the 18th Fructidor (September 4, 1797), he was arrested, sent to Rochefort and by the law of deportation sentenced to Guiana. He was put on board the frigate La Charente March 12, 1798, a month later, April 25, transferred to La Décade which landed him at Guiana toward the middle of June. Scarcely had he arrived when he was made to traverse the desert of Sinamari and although he found a hospitable reception at the home of a Miss Rochereau, he soon fell a victim to the climate, dying of a fever on January 3, 1799, at the age of forty-three years.

20. Rev. Louis Guinaud

Rev. L. Guinaud was born September 28, 1733, at Mornant, diocese of Lyons, and was received into the Congregation at the Intern Seminary, Lyons, January 5, 1752, pronouncing the holy Vows, January 6, 1754. In several lists his name has been erroneously spelled Guinarder or Guignard. Having been employed at the Pilgrimage of Valfleury, Father Guinaud was sent to the Seminary in the town of Mornant and like all faithful priests refused to take the oath of the Civil Constitution of the Clergy. When the law of deportation was declared, he withdrew to Lyons and shared the trials of the Catholics during the siege of the city which was finally taken by the army of the Convention. Toward the close of the same year, Father Guinaud, then sixty years old, was arrested and brought before the revolutionary tribunal and here notwithstanding his natural reticence and timidity, he firmly rejected all proposals contrary to his conscience. He was condemned as a refractory and fanatical
priest, and the sentence dictated by the vindictive rage of the judges against religion, was put into execution on the same day, 27 Nivose, Year II.—January 16, 1794.

21. Rev. Louis Hayer

Rev. L. Hayer, born at Sarrelouis, diocese of Treves, April 4, 1751, was received into the Intern Seminary, Paris, November 3, 1768, and made the Vows, November 6, 1770. Refusing to take the oath, he was guillotined.¹

22. Rev. John Janet

Rev. J. Janet was born at Roche-Beaucourt, diocese of Périgueux. Professor of theology in the Seminary of Angoulême at the period of the Revolution, he refused to take the oath. When the Company dispersed Father Janet continued to exercise his sacred functions at Angoulême where he was soon arrested, thrown into prison and sent to Rochefort in the beginning of 1794, to be deported to the colonies. He embarked on the Washington, but he died from the effects of ill-treatment at the age of thirty-six years. He was buried in Madame Island.

23. Rev. Anthony Imbert

Rev. A. Imbert was born at Lyons, October 18, 1727. Admitted into the Seminary of the same city, July 18, 1751, he made the Vows, July 19, 1753. He at first directed the Retreats at Valfleury, and at the time of the

¹ Father Hayer was professor at the Ecclesiastical Seminary of Poitiers at the time of the Revolution. When the directors were obliged to disperse in 1791, he retired to Niort, hoping to be of some comfort to the faithful Catholics there, but he was denounced and summoned to appear before the criminal court of Deux-Sèvres, in session at Niort. Condemned to death, April 1, 1792, the next day he mounted the scaffold with undaunted courage and firm step. (See Revue de l'Ouest, by Alfred Largeau, April 4, 1893.)

Note of the Annals.
Revolution had reached his sixtieth year. He was then at the Preparatory Seminary of Mornant and seduced by the subtle influence of the times, he yielded to the unjust requirement of the law, but he soon recognized his error and on all occasions expressed his deep regret for the false step taken by him. When the Seminary was closed, Father Imbert retired to St. Chamond and lived there almost unknown until toward the close of 1793, when one of the most despotic of the revolutionary judges, named Javogues, came to Feurs with a commission to put all ecclesiastics and noblemen to death. Brought before the tribunal, Father Imbert boldly confessed his Faith and declared his willingness to seal his convictions with his blood. He was condemned and gloriously died a martyr's death on the scaffold, at the advanced age of sixty-five years.

24. REV. VICTOR JAMES JULIENNE

Rev. V. J. Julienne was born September 17, 1738, at Tours, and he entered the Intern Seminary, Paris, September 25, 1761, pronouncing the Vows, September 27, 1763 at Said in the Levant, in presence of Father Bossu, Priest of the Mission and Vicar Apostolic there. Father Julienne was afterwards Director of the Seminary of Amiens. He refused to take the oath in 1791, and continued his ministry among the faithful Catholics in this city, sustaining their faith and courage by his exhortations and example. Towards the latter part of the same year, he was arrested and imprisoned. His incarceration was so prolonged that he finally died, and thus deserves to be recorded as a martyr of Jesus Christ for whom he underwent this cruel treatment.

25. REV. ANGE BERNARD JOSEPH LAMOURETTE

Although a nephew of the Archbishop of Lyons who had been raised to this See after complying with the law,
Father Lamourette did not take the oath. He was Director of the Seminary of Amiens when the Revolution broke out and he was immediately thrown into prison where he died in 1793, declaring his readiness to give his life for the love of his Divine Master.

26. REV. CLAUDE LECLERC

Rev. C. Leclerc born at St. Chamond, diocese of Lyons, 1720, was Superior at the Preparatory Seminary of Mornant when the law of the Civil Constitution was promulgated. He had reached his seventy-first year and was remarkable for his great uprightness of character. Little suspecting the malice of the revolutionary movement, he took the oath and accepted the charge of a parish from which the last pastor had been expelled. It was not long before he was made aware of the errors of the law; he immediately retracted his oath expressing a sincere regret to have been misled and continued to fulfill his priestly functions with much edification during the year 1793. Shortly after the siege of Lyons he was arrested and as he was not able to walk, the guard brutally threw him into a wagon and like the holy Bishop Abdêra who was tied to a bull by the Vandals, Father Leclerc was dragged into the city and brought to prison being shortly summoned to appear before the tribunal, 26 Pluviôse Year II. (February 24, 1794). When asked to give his certificate he firmly refused, saying he would gladly die in reparation for the scandal of which he had been guilty by taking the oath. He was condemned as a refractory and fanatical priest. The sentence seemed to restore the vigor of his youth for he walked to the scaffold with a steady step, rejoicing that he was favored with the grace of martyrdom.
Rev. F. L. Martelet, born December 10, 1760, at Jussey near Vesoul, Franche Comté, was received into the Intern Seminary, Paris, March 18, 1780 and made the Vows, September 6, 1782. He was at first sent to Mans where he directed the choir and filled the office of Master of Ceremonies. In his zeal for the rights of the Church, he strove to encourage ecclesiastics and more especially the seminarians in their refusal to take the civil oath. When the Congregation disbanded, he returned to Jussey, his native place, where he devoted himself to the care of souls. The law of deportation sent him into exile toward the close of 1792, but after the 9 Thermidor (July 27, 1794), he returned to France. Deeming it imprudent to locate at Jussey, for two years he resided at Saint Omer where he happily fulfilled his sacred functions. In the spring of 1797, the attitude of the Administration, gave him reason to hope that he might now enjoy greater liberty of action and he came to Paris, doubtless intending to go to Mans where the people desired his return. While in the capital, the famous massacre of 18 Fructidor (September 4, 1797), occurred and Father Martelet changed his plans and once again directed his steps toward Jussey and arrived at his mother’s home on the eleventh of October. Ten days after, the gendarmes presented themselves and having taken Father Martelet prisoner conducted him to the tribunal of the city. The justice of peace refused the case and the soldiers then proceeded to Blonde-Fontaine whose magistrate was well known to be hostile to priests. He offered the prisoner his liberty if he would renounce his ministry. Father Martelet declared that not only was he a priest but a Missionary, and when asked how often he had exercised his functions, quietly replied: “As often as it was possible to do so.” The judge then ordered him to be
taken to Vesoul. Here two ladies came to see him and begged that he dissimulate in court which Father Martelet refused to do, saying he would rather die for the truth than support falsehood in any manner whatever. He was summoned at fourteen different times to appear before the revolutionary tribunal and threatened to be detained in prison until he would consent to give up his sacerdotal ministry. He remained four months in Vesoul and was given the consolation of having other priests as companions in the same prison. In the latter part of January 1798, twelve gendarmes conducted Father Martelet and three other priests—all hand-cuffed—to Besançon where they met several priests, fellow prisoners. On February the fourth, Father Martelet wrote to one of his sisters at Jussey: “At Vesoul I was in the midst of Confessors of Jesus Christ; here I am among His Martyrs.” Interrogated by his new judges, the Missionary continued firm in his former protestations, and on the eighth day of the same month at five o’clock in the evening, he was transferred to a military prison. Here writing to his mother with the assurance of a speedy martyrdom, he says: “I am on the eve of consummating my sacrifice!... I am thankful to God for having given me Christian parents who spared no means to give me a Catholic education. I beg the Lord now to crown His own work, by granting me the grace of martyrdom. I have every reason to hope that the generous offering made of me to the Lord at my birth and later on at the time of my consecration to His service as a priest and a Missionary, was acceptable to His Divine Majesty. May the blood I am about to shed for the Faith, wipe away my sins and touch the hearts of the enemies of our holy Religion. Victims are necessary to expiate the iniquitous proceedings of our unhappy country. May the will of God be accomplished in me! If it is my happiness to find favor in His sight, I willingly and gladly accept the chalice presented to me, and confid-
ing in His help I hope to drink it even to the very dregs." This letter is dated: "Prison of Besançon, February 8, 1798, eve of my death."

The next morning about nine o'clock, he was conducted to the Military Commission, which had just sent two holy priests, Fathers F. Galmiche and J. Jacquinot, to the scaffold. With his usual composure he answered all interrogatories; suddenly a soldier boldly cried out: "I have seen you in the army of the Vendée and I recognize you now." These words were his death sentence. He was condemned to be shot on the 21 Pluviôse, Year V. (February 9, 1798) as a refugee. Reconducted to his prison to await the hour appointed for his execution, Father Martelet wished to bid farewell to the priests in the other prison. He wrote, therefore, to them the following lines: "What reassures me and fills me with consolation in these last moments, my dear confrères, is to have been a witness of your unshaken firmness and perfect submission, which have been so great an example and support to me. I die thanking God for this special help vouchsafed me as I realize my weakness. May His holy will be done! Oh! if my blood could only serve to expiate my own sins and those of my unfortunate countrymen how gladly would I shed it to the last drop. Adieu, I am now setting out to meet death — *In manus tuas Domine, commendospiritummeum...* Military Prison of Besançon, 2 o'clock P.M. day of my death, February 9, 1798."

Toward three o'clock, he was led to the place of execution. On the way he prayed without ceasing, to avoid hearing the injurious language around him. He requested to address the people a discourse in which is found a bold declaration of his convictions, but his persecutors refused him; he had, however, the opportunity of saying a few words to those about him and recalling the horrible scenes attendant on the impious execution of priests, he said: "How long will you remain blind and obstinate in your errors? Alas! has
the flambeau of Faith been extinguished in your midst? You make no effort to appease the anger of God justly irritated more and more against France, and when the ministers of Holy Church are brought to the place of execution, you flock hither, the greater number to insult Religion, and the few to bewail our fate. My brethren and fellow countrymen, freely do I forgive you and I beg God to forgive you also the injury done a minister of His Divine Son. Remember; that I am your mediator and that it is through my hands as well as through those of the priests immolated by you that grace will descend upon you.”...

Father Martelet perished on February 9, 1798.

28. Rev. Nicholas Parizot

Rev. Nicholas Parizot was born at Neufchâteau. After the dispersion of the Congregation he resided at Metz and took care not to take the oath of the Civil Constitution or any other of its kind. While exercising his sacred ministry, in 1793, he was thrown into the prisons of Metz. Toward the end of the same year the authorities of the department of Moselle sent Father Parizot to Rochefort where he was sentenced to the law of deportation. The cruel treatment to which he was subjected during his exile caused his death in October of 1794. His body was buried on Madame Island.

29. Rev. Pierre Rene Rogue

We read in a Circular of Father Cayla that Father Pierre René Rogue was guillotined March 3, 1795.

In 1908, a biography of Rev. Pierre René Rogue, giving in full detail the history of his holy life and heroic death, was published by Father Bretandeau, Priest of the Congregation of the Mission. (One vol. in rue de Sèvres, 95, Paris.) —Notes of the Annales.
30. **Rev. Father Roques**

Probably the same as Rev. Pierre René Rogue aforementioned.

31. **Rev. Louis Verne**

Rev. Louis Verne was born at Lapte-de-Chaste, in the diocese of Puy, toward 1733. He was received into the Congregation, and was sent as Director of the Seminary of Mornant. At the epoch of the Revolution, he refused to take the oath and when the Congregation dispersed he returned to his family. On account of his age, he was not subject to the law of deportation but he was arrested and imprisoned at Puy where having endured a cruel persecution; he died at the age of sixty years.

We read in the *Memoires* of the Abbé d’Hesmivy d’Auribeau, that a Priest of the Mission, surprised in the infirmary of Saint Sulpice, where under a disguise he was exercising his ministry toward the sick, was arrested and imprisoned at Sainte Pélagie. The Missionary was later on set at liberty and he profited by the opportunity to exercise his zeal among the Catholics of Paris, in company with three other Missionaries whom the revolutionists believed to be dead.

§ 23.—*The Daughters of Charity*

As we have previously stated, the Congregation of the Mission under the generalship of Father Cayla encountered many severe trials which called into action the wisdom, talents, superior virtue and unwearying meekness of him who held the helm of the little Company during this stormy period. The solicitude of Father Cayla however, was not restricted to the Congregation of the Mission; his office of Superior General included the direction of the Company of the Daughters of Charity established by St. Vincent himself.
1. SOLICITUDE OF FATHER CAYLA FOR THE COMPANY OF THE DAUGHTERS OF CHARITY

If Father Cayla showed himself a father to the Missionaries he was not the less so to the Servants of the Poor. Both Communities were subjected to the same ill-treatment during the Revolution; the outrages heaped on the one were not spared the other, and the dangers and sufferings which fell to the lot of the Lazarists, were equally shared by the sisters who found a steady support in the counsels of their common father.

When Father Cayla was elected Superior of the Congregation of the Mission in 1788, Sister Renée Dubois had been Superioress of the Daughters of Charity since the feast of Pentecost 1784. Sister Cecilia Chirac, was Assistant, elected May 28, 1787; Sister Geneviève Pilloy, Treasurer, elected May 12, 1788; Sister Judith Mousteyre, Procuratrix, elected June 5, 1786. On June 1, Pentecost week 1789, were elected: Sister Antoinette Deleau, Superioress; Sister Françoise Floyt, Assistant. In 1791, Sister Pilloy, Treasurer, whose term of office was expiring, should according to the Constitutions, retire but the the following note inserted in the Book of Elections, gives us the motives that decided the Superior General to overrule all objections and retain her in the office.

June 13, 1791.

"We, John Joseph Felix Cayla...accompanied by Rev. Charles Dominic Sicardi, Director of the Daughters of Charity, after invoking the light of the Holy Spirit and seriously considering the inconveniences at present attending a general meeting of the Daughters of Charity of the different houses in Paris and the suburbs, which might expose them to countless dangers, have in the Council of the Community, decided by a unanimous vote to retain Sister
Genevieve Pilloy as Treasurer, and she will continue in office three years from this date.”

In 1788, the Director of the sisters was Father Bourgeat who on account of his advanced age and infirmities, was not equal to the requirements of his position, and toward the close of 1786, Father Philippe was given to him as sub-director. Under these conditions, Father Bourgeat’s directorship was more nominal than active, although appointed by Father Jacquier who absorbed by other important charges had himself scarcely any immediate care of the sisters; from time to time, however, the Superioress was under the obligation of giving an account of the state of the Company. Thus we see that the Superiors General at this epoch exercised their authority only formally over the Company of the Daughters of Charity with the exception of Father Bonnet who took an active and direct interest in the affairs of the Community. It is observable in all the vicissitudes through which it passed since its foundation, that the degree of its prosperity and the good resulting therefrom, have always been proportionate to the care bestowed by the Superiors General. In consequence of this lack of vigilance, the sister officers governed with more or less authority, and as they were in danger of over-reaching their privileges, the links that bound the Community to the Superior General of the Mission, were not thereby strengthened.

When Father Cayla entered upon his office as Superior General, he was not slow to discern the real condition of affairs, nor to foresee the difficulties that were to ensue if he attempted to restore discipline; but for him it meant the glory of God and the good of souls. This could be accomplished only by the preservation or restoration of the primitive spirit in a religious Family confided to his direction, and he did not hesitate at the very outset of his generalship, to begin the work of reorganization. On January 1, 1789, he addressed a Circular to all the houses of the Daugh-
ters of Charity. It is one of the most important letters of Superiors. He writes: “From the first days after my election, my thoughts turned toward your happiness and I would have immediately expressed my sentiments in your regard, which urged me to speak to you words of salvation and peace, if the multiplicity of affairs had not interfered with my best intentions. A respite has come, and I take advantage of it to fulfill a duty most dear to my heart. I owe you the affection of a father, but this alone would not be worthy of you, did I not join to this fatherly interest the expression of the zeal that fills my heart and the solicitude which it inspires.” Then follow advices replete with wisdom and which could not fail to excite in the sisters sentiments of true piety, to promote the reestablishment of uniformity which had been somewhat impaired, to urge the maintenance of peace and union of hearts, and to encourage more generous devotedness to the poor.

That same year, Father Sicardi his Assistant, was appointed by the Superior General, Director of the sisters to replace Father Bourgeat. Father Cayla presided in person at the Councils of the Community in order to become acquainted with the affairs as well as of the personnel of the different houses which in some cases had not been given a proper supervision in the choice of subjects. Unfortunately, the Revolution broke out and its first attacks were directed against St. Lazare. The uncertainty of the times, the suppression of the Company of the Daughters of Charity—August 18, 1792—the necessity compelling his retreat to another country, concurred to prevent the realization of Father Cayla’s desires. But even in his exile he continued to watch over this interesting branch of the Family of St. Vincent and to plan its reorganization; with this end in view he composed a Spiritual Directory for the use of the sisters’ Seminary.
2. Alarming Condition of the Community,
July 13, 1789.

On July 13, 1789, St. Lazare was pillaged and it proved a day of terror and alarm for the Daughters of Charity whose Mother House at that time was opposite St. Lazare. We borrow the following narration from Father Jauffret, afterwards Bishop of Metz.

"When the rabble was entering St. Lazare, threatening cries against the sisters were heard. There were then one hundred fifty sisters at the Mother House, fifty of whom were invalids who having passed the early part of their Community life in the service of the poor, now no longer able to work, were spending the remaining few years of their life at the cradle of their vocation. The postulants numbered eighty. Their safety was one of the most anxious cares of the sisters who fully aware of the peril threatening the establishment, placed all their confidence in Divine Providence.

At five-thirty in the morning one of the Directors had succeeded in reaching the chapel of the sisters for the celebration of Holy Mass and he did not return to St. Lazare. At seven o'clock three or four brigands knocked at the door and announced the arrival of Father Bourgeat who was carried unconscious in his armchair. When the soldiers entered St. Lazare they were touched at the sight of this old man completely paralyzed and they acceded to the request of the nurse to transport him to the Community. On the way they told all whom they met that they were carrying the Father of the Daughters of Charity, an invalid, to a place of safety and, therefore, they arrived unmolested at the house of the sisters placing him in the care of the Superioress and giving her the assurance that the sisters need have no fear as the mob was paid to destroy only St. Lazare. In the meantime, Father Sicardi was hiding in
his confessional and the appearance of the men had greatly alarmed the sisters who supposed they had come in search of him; but leaving Father Bourgeat they quietly withdrew and returned to St. Lazare. Toward eleven o'clock fifteen soldiers presented themselves for an official inspection of the establishment, hoping in the search to find provisions of grain and flour. The Superioress, Sister Dubois, and the Directress accompanied them. The Seminary sisters were then in the Seminary but, fortunately, the men passed it by unnoticed as they did also the hall of the archives containing the postulants' clothes. The visit lasted one hour during which the shouts of the mob on the street were terrifying. As soon as the ruffians retired, the Community repaired to the refectory; the customary prayers were said but neither sisters nor postulants could find courage to eat a morsel. At five o'clock in the evening two hundred men and women armed with weapons of all kinds, presented themselves at the house of the Community. The postulants were all assembled in the chapel as the place of greatest security, but twenty of the ruffians pushing the others aside, directed their steps toward the chapel and managed to find their way to the door. It was opened, and on entering they found the young girls kneeling before the altar invoking the help of Mary Immaculate and St. Vincent. Hearing the noise of the firearms and the clamor of the crowd, several postulants fainted. The brigands were suddenly silenced and one of the chiefs pulled off his hat while others imitated his example. The holiness of the place seemed to inspire them with so great awe and respect that they did not attempt to enter the sanctuary and one of them addressing the postulants, said: "Have no fear; we do not mean to harm you." Seeing the terror occasioned by the presence of the soldiers, the chief genuflected before the Blessed Sacrament and commanded his troops

1. She died at Sablé, aged seventy years.
to withdraw which they did quietly. They asked to visit the old sisters' infirmary and here these ruffians admired the poverty and simplicity of the Servants of the Poor. This visit, however, was only a pretext of searching for some refugee and they left the place undisturbed. The two Directors were in their confessional where they remained unobserved. During the inspection the men tasted the food prepared for the old sisters and expressed their surprise to find it so simple; they recalled how careful the sisters were in the preparation of their patients' fare without any exception; but these men forgot that in the religion of Christ there are no strangers and that for a Daughter of Charity all the poor have a right to her tender care.

This second visit lasted about three quarters of an hour. Going to the front entrance, the brigands remained there some moments and one of them asked the Directress for some money, but the chief threatened to kill him. Two of the sisters were obliged to accompany the men into the street and then on their return they found a guard from the mob, protecting the Mother House. The chief especially showed a particular interest in keeping the guard at the entrance. The Community by the special care of Providence was thus preserved, but the sisters were in continual alarm during two whole days. On the thirty-first of July, the National Guard having been organized the sisters asked for a relief guard and the district sent them forty men who while they protected the sisters from harm were most annoying by their gross language. In her Circular of January 1, 1790, Sister Dubois wrote: "Since the twelfth of last July, our days are spent in continual anxiety and perplexity most ruinous to our health...Let us, however, bless the Lord at all times, and beg of Him for happier days if such be His holy will."
3. Sister Deleau Elected Superioress of the Daughters of Charity

Sister Marie Antoinette Deleau was elected Superioress on Pentecost week 1790, to replace Sister Dubois. Sister Deleau was born at Bray, near Amiens, and she spent her postulatum at the small hospice of this city. She entered the Seminary, Paris, in 1745, at the age of eighteen or nineteen years; thence was sent to the Misericorde at Montpellier, and afterwards made Sister Servant of the house St. Hippolyte eight leagues distant. This establishment included a house of mercy and a military hospital. "We ought to give every one, and especially the Protestants around us, my dear sisters," she said to her companions, "the example of the evangelical virtues and render these attractive by our good will and cheerfulness, let us inspire them with a desire for the Catholic faith as the surest means of attaining eternal life in the exercise of works of mercy."—From the house St. Hippolyte she was placed at the head of the "Manufactory" of Bordeaux and three years later elected Assistant. At the close of her term of office during which she gained the esteem and confidence of all the sisters at the Mother House, she went as Sister Servant to the house in faubourg St. Antoine, Paris. Sister Deleau occupied this difficult post during the outbreak of the Revolution and the taking of the Bastille. The respect she inspired by her virtues and her devotion to the poor, preserved her house from all violence. On May 24, 1790, Sister Deleau was called to the Mother House to replace Sister Dubois in the office of Superioress, at a most critical period rendered all the more so by the dispersion of the members of the Community and the deprivation of all counsel and support by the absence of the Superior General and the Director.
4. PERSECUTION ENDURED BY THE DAUGHTERS OF CHARITY.

On December 17, 1789, a motion was carried in the National Assembly for the suppression of religious orders. Shortly after, February 13, 1790, a decree abolishing monastic vows was voted. The following articles were framed:

I. — The National Assembly decrees as a constitutional article, that the law will no longer recognize solemn monastic vows of either sex, and in consequence it declares that religious orders in which these vows are taken, are and will remain suppressed in France and, moreover, it prohibits in future the foundation of like institutions.

II. — The members of religious orders, both of men and women, are authorized to leave the religious houses in which they are by presenting themselves at the office of the municipality of their district; they shall be given a suitable pension ... a house will be provided to which those who will not accept the present decree, may retire. It is also, declared by the Assembly, that no alteration shall be effected in the educational establishments or those for charitable purposes until further deliberation of the Assembly.

III. — The Assembly makes an exception for those religious concerned in the articles that oblige religious of several houses to consolidate into one.

These articles did not affect the Daughters of Charity who continued to exercise their charitable works. But on July 12, 1790, the Assembly in the Civil Constitution of the Clergy took a more rigorous stand regarding reformatory measures by which a wall of separation was erected between the faithful children of the Church and apostates. By this law the clergy were withdrawn from the jurisdiction of the Pope and made dependent on civil authority which

1. The text of this Number 4 is missing in the manuscript of Father Perboyre. We supply the deficiency by details published in French. Annales, 1893, p. 194. — Note of the Annals.
arrogated to itself the right to elect pastors and to found parishes and dioceses. This was schism, and to accept the legislation, apostasy; to hold spiritual communication with priests who took the oath, was to participate in their crime. On the following twenty-seventh of November, the Assembly imposed the taking of this oath on all ecclesiastics occupying public positions, under penalty of being considered disturbers of public peace and punished, in consequence, by being deprived of their pensions and right of citizenship.

January 4, 1791, the day appointed for the carrying out of the law was one of glorious record for the clergy of France, the greater number of whom remained faithful to the Church and thus outwitted the revolutionists whose ruse and menaces they despised. On Sunday, April the third, the few unfortunate priests who had sacrificed their conscience to their ambition or who had become intimidated by the threats of the civil authorities, were installed by the officials in the churches from which the lawful pastors had been driven. These latter were able to celebrate the Holy Mysteries in chapels or private oratories and the chapels of the Daughters of Charity as well as those of some other communities not yet suppressed, were placed at their disposal. They by refusing to take the oath had obeyed an imperious duty, and the faithful on whom it was not yet imposed had also a duty to discharge of inviolable fidelity to their rightful pastors, and they could not assist at the ceremonies performed by the intruded priests nor receive the sacraments from their hands. On many occasions the Daughters of Charity found themselves in the alternative either of assisting at Mass said by an apostate priest, and conducting there the children under their care, or to be driven from their hospitals and schools. The sisters were loyal to their duty and if there were cases in which advanced age or illusion might prove an excuse, as a general rule they hero-
ically preferred expulsion rather than comply with the law. This explains the meaning of the expression used in the history of the different houses during this period. For instance it is stated that in one establishment "the sisters were expelled because they refused to take the children to Mass." The explanatory clause was not added "celebrated by an apostate and schismatic priest." In another instance they were driven from an hospital because they refused to be under the obligation of leaving the house only when accompanied by an employee — no doubt they feared that when going to hear Mass this person might betray the hiding place of the good priest who officiated. It was still permitted for priests not under oath to say Mass in private chapels and oratories. These places were crowded by the people and the parish churches almost deserted and frequented by the lowest class of the people. The contrast was so evident that it was deeply resented by the revolutionists and especially by the new state clergy. It was said that the priests who attracted the people were doubtless their true and legitimate pastors; hence discussions and disputes caused continual disorders even at the doors of the religious houses where these people assembled. — Jager, *Histoire de l'Église de France pendant la Révolution*, liv. XII.

The law as a matter of fact did not prohibit the assembling of Catholics, and the officers of the department and of the municipality saw in these assemblies only a question of liberty of conscience and no infraction of the decrees of the National Assembly, but the most bitter of the revolutionists could not remain passive witnesses of the sympathy of the people with the faithful priests. This occasioned disturbances at the Royal Palace, at the street corners and in the market places; men harangued the people only too willing to listen to them; a popular outbreak was brewing under the very eyes of the government and no measures were being taken to prevent it. On Saturday, April the ninth,
at the same hour in the different quarters of the city of Paris, a crowd of women among whom were some men disguised, came to the houses of the Daughters of Charity, the convents and other communities of women, and without distinction of age nor of rank, the sisters were subjected to severe cruelties and while detachments from the National Guard hurried to their relief, having received no orders to disperse the marauders, they dared not act. Thus the Daughters of Charity were maltreated by the very poor whom they had served. After several hours the rage of the intruders was satiated and they withdrew, triumphantly marching between files of soldiers. L’Ami du Roi. No. 330.

—Hist. parlementaire, t. v. p. 27.

The liberty left to the revolutionists emboldened them to continue their brigandage. Three Sisters of Charity in the parish St. Marguerite where there were many poor, died of the harsh treatment they received on the streets of Paris.—Hist. du clergé pendant la Révol., by M. R. t. 1. p. 335. Barruel, Hist. du clergé, t. 1. p. 101.—These outrages caused a general indignation throughout the city yet no party would assume the responsibility and for this the Abbé Royau blamed Bishop Gobel; but no one supported his judgment in the matter as the people were excited to violence by party leaders who adroitly escaped the vigilance of the officials. The government alone could enforce the law, but by its passive attitude it gave a support to the evil proceedings and the National Assembly went so far as to impose silence on Abbé Maury who in the session of April 18, 1791, proposed to read a letter from the Superioress of the Daughters of Charity, containing the narration of the indignities offered the Community, and claiming the protection of the law.—Moniteur, April 19, 1791. Official Report of Session of the 18th. Jager. Hist., ibid.

The king, Louis XVI., expressed his sorrow on being powerless to act, and wrote through the Minister of the In-
terior, Mr. de Lessart, to the Directory of Paris, the following letter: The King, Gentlemen, has learned with regret of the ill-treatment to which were subjected persons who by their sex and condition should inspire respect. The law has been absolutely ignored and if this license is not at once checked, if in the capital city under the eyes of the King and the National Assembly, this violence is repeated, the Constitution has no longer any purpose, it is dead. For the honor of the nation, therefore, the King enjoins you to adopt prompt and sure means for the arrest and punishment of the ringleaders of these cabals.”—This letter received very little consideration and the next day the Directory, apparently to conform to the King’s demands, posted a proclamation which condemned the excesses that had taken place, forbade meetings before churches or religious houses, proscribed any violence offered to individuals, ordered the police to punish with rigor any violation, and, finally, requested the bishop of the constitution to take all measures to prevent the ecclesiastics without powers to enter into any public ecclesiastical function. Jager, ibid., p. 277. And again the following day, the Directory, partly it is said, on the movement urged by Bishop Gobel, voted the following: “Considering that the nation on assuming the expenses of public worship, does not pretend to devote to it more edifices than necessity requires: that the liberty of each citizen in his religious opinions and whatever infringes on public safety, must be defended against all violence, it is decreed:

5. Churches belonging to the nation in the city of Paris, will be closed within twenty-four hours if they are not of the number expressly included in the following article.


7. To these chapels, devoted to the exclusive use of each
respective house, the public is prohibited admittance; no ecclesiastical function may be exercised therein only by those authorized by the bishop of Paris whose approbation should be signed by the pastor of the parish, which authorization shall be granted on the request of the superiors of the house.

10. The churches and chapels closed will be sold as national property.

11. All buildings devoted by private individuals to a religious purpose shall bear a sign to distinguish them from public churches.

16. The Directory expressly ordains the officials to employ all possible means to repress the disastrous effects of the intolerance recently manifested and to prevent the repetition of the same so opposed to religious liberty, recognized and guaranteed by the Constitution."

Strange to say, the guilty were not punished but the faithful Catholics were further oppressed. The churches where they assembled were closed, priests were prohibited from exercising their ministry without the visa of the intruded bishop; and to seek it meant to recognize his authority and indirectly to support the Civil Constitution; yet what was most deplorable was the latitude still left to the lawless populace for the perpetration of the most horrible crimes. Having escaped punishment by law this class was rather encouraged by the promulgation of the decree; hence, it was feared that the revolutionists of the provinces might follow the same course of action. In Paris not only were religious insulted but even citizens as well; men armed with sticks stationed themselves near the chapels or in adjacent streets and cruelly beat the loyal Catholics who refused the promise to attend the constitutional church. Barruel, Hist. du clergé, t, 1, p. 101. — Notwithstanding the violence exercised, we do not find one name of a Daugh-
ter of Charity attending the constitutional church. The attachment shown by the sisters for the lawful pastors proved of great influence over a large number of the faithful and this explains the fury of the revolutionists against the Community. More than once the intruded pastor had sisters brought by main force to the church, but his efforts were of no avail; as soon as they were able they quickly withdrew. Sister Deleau, the Superioress, courageously represented to Bailly, that this violence was as absurd as it was useless, as the 4000 sisters in France were unanimous in their sentiments. She could say this without presuming too much for events fully justified her statement to the mayor of Paris.

5. Petition of Sister Deleau to the National Assembly

The violence to which the sisters were subjected not only in the bureaus of charity but in the hospitals, induced Sister Deleau on the decision of the Council, to make a new attempt to prevail on the Assembly to repress the injustice then being committed. The petition was presented at the evening session of May 14, 1791. The Moniteur gives an account of it as follows: “Petition of the Sisters of Charity of Paris who solicit the Assembly to give proper directions to the government of the different departments to prevent the persecution of the sisters.” The Assembly on the motion of one of the members decreed the following: “The National Assembly sends to the Executive Board the petition of the Daughters of Charity of St. Vincent de Paul, in order that conformably to the existing laws, it might issue orders that the Daughters of that Institute remain unmolested in the exercise of their works and that they be especially protected in the care they give the poor sick.” A few days after, May 31, 1791, the Minister of the Interior addressed a circular on this subject to the di-
rectories of the departments. It was expressed in these terms:

Gentlemen: The petition of the Sisters of Charity was favorably considered in the evening session of the fourteenth instant, and, therefore, the Executive Board orders that the sisters be allowed to fulfil their duties unmolested and to be protected in their ministrations to the sick. The King has charged the Board to recommend to you to neglect nothing that might render this protection a surety and that no shadow of mistrust rest on the formal intention of the National Assembly when announcing the adjournment. We send you by order of His Majesty the extract from the process-verbal of the session of the fourteenth of the present month. You are aware, Gentlemen, of the circumstances that obliged the Sisters of Charity to appeal to the National Assembly; not one among you but has deeply felt the injustice exercised toward them in the many localities where they have establishments. These indignities have been committed it is true, by men of lawless character and not by law-abiding citizens who respect the rights of fellow man. How is it possible that the evil doers have been allowed to go at large? How is it that women who have consecrated their lives to the relief of the poor have not found protection and support? They fulfil with a devotion worthy of admiration, works of benevolence and charity with no other motives than those inspired by their religious sentiments. To the law, first of all, belongs the right to punish the misdemeanors, otherwise it reflects discredit on the law itself to tolerate a want of respect for it by disregarding its application. In the present circumstances there is not the least doubt of the misdeed since the law has declared public officials only who have not taken the oath, incapable of preserving their position. The Sisters of Charity are not public officials, and if in some localities they teach the poor, they are not for that considered as holding
public offices as their services are freely given. Their principal work being to serve the poor sick it is, therefore, under this title they should be regarded. Liberty of conscience has been established without any restriction whatsoever, and the law permits the free exercise of any religious worship. As other citizens, therefore, the Daughters of Charity should enjoy this liberty of conscience. What an injustice it would be to deprive them of it as it is the only compensation they ask, for the generous sacrifices which fill their daily life. Parents, friends, health, repose, they have given up everything to bury themselves in the contagious wards of hospitals. Nearly four thousand in number dispersed in more than four hundred houses, make it a duty to perform what is most painful and repugnant in the exercise of Christian charity; thus it may be said they discharge the national debt of protection toward all classes of unfortunates. It is in their religious practices that they draw the needful spiritual strength to perform these good works; who then could wish to hinder them from fulfilling these same duties especially when liberty is granted to all religious societies to assemble in a locality of their own choosing?

I do not doubt, Gentlemen, that you will readily admit the truth and justice of my representations and at an early date make them known by a public declaration discovering thereby to the people, the injustice of the acts committed against the Sisters of Charity. On your part you will extend to them all possible protection and obey the decision of the National Assembly and the orders of the King, remembering that their defense means likewise that of the poor of the nation.

I hope, Gentlemen, that you will give me the assurance of presenting your ready submission to the will of His Majesty.

DE LESSART,
Minister of the Interior.
In forwarding copies of this circular, Mr. de Lessart wrote a letter to Sister Deleau, and while it contained expressions of marked benevolence toward the sisters it gave a few indications that might help to secure for them the protection urged in the circular to the Directories.

"Madam:

I have the honor to send you copies of the letter just written to the different departments to urge their protection of the Sisters of Charity, conformably to the order of the National Assembly and to the will of the King. I hope this may produce the desired results and having done all in my power to secure the safety of the sisters, permit me, Madam, to give you a few suggestions for the direction of your own conduct under the circumstances. They are of vital importance in connection with the measures taken for your protection. The sisters should refrain from expressing their opinion on the question agitated and take no step that might insinuate suspicion or opposition. If they are at liberty to address themselves to the ecclesiastics of their own choosing, the sick confided to them should have the same privilege. Ecclesiastics who have conformed to the law should receive the respect due them as public officials commanding the good will of all citizens who should recognize the order established by law. I beg of you, Madam, to instruct the sisters how urgent it is for their own safety not to compromise the authority protecting them, but to follow this line of conduct—the importance of which you certainly appreciate.

Believe me, etc.,

De Lessart."

Sister Deleau transmitted copies of the circular to the different houses, supplemented by a few advices:

"I add, my dear Sisters, that after God we are indebted for this defense to the benevolent officials who have deigned
to interest themselves in our safety. It is a benefit for
which we should show our gratitude by our prayers and
thanksgivings and render ourselves worthy of it by our
fidelity. I recommend to you especially great forbearance
and meekness toward the poor, observing the strictest and
most prudent discretion. Liberty of conscience is granted
all; let us enjoy it without permitting ourselves the least
criticism on other religious tenets. Let us observe great
candor, as much as prudence will permit, when treating
with the constitutional pastors and other ecclesiastics of
the same character. I ask this of you in the name of the
holy Faith we profess, of the God of charity, who imposes
this obligation on us. Let us practise this virtue of char­
ity in all possible perfection for it constitutes our happi­
ness in this life and in the next. You will understand,
the honor and reputation of the Community require that
you be faithful to the suggestions given by the Minister
of the Interior who so graciously points out the neces­
sity of discretion. A single imprudent act on your part
would suffice to destroy the good order established and
oblige the enforcement of severe measures. I hope, there­
fore, that our attachment to the Faith, to the regulations
of the Church, to the duties of our state, and to the respect
due all persons, will safeguard us against unpleasant ex­
periences.

I remain in the love of our Lord, etc.,
Sister M. Antoinette Deleau.

6. Results of the Petition of Sister Deleau

The results were not what Mr. de Lessart expected, how­
ever powerful were the motives presented by him to "honest
men," for unfortunately at this period this class of people
was rare in France; whereas even among public officials
the majority were uneducated as was observed in the de-
cision of the Directory of the Department of Côte d'Or, in session at Dijon, reproduced in the Moniteur of June 16, 1791.

Dijon, June 4, 1791.

The Directory has considered the position of the Daughters of Charity from two standpoints: as public teachers and as servants of the poor sick. Regarding the first, the Directory has decided that they are henceforth incapacitated to teach having refused to take the oath; as to the second, they are entitled to the protection granted all citizens. Their ministry of charity and benevolence is not a public function and the sisters are free to devote themselves to it; they are, however, fully entitled to the protection of the law because they devote their lives to the service of the poor. Therefore, as long as the Daughters of Charity do not exercise public functions, what pretext is there in inconveniencing them in their personal opinion? Does not the Constitution admit religious freedom in its fullest extent? And they who profess the same religion as our forefathers—are they ignorant that charity, one of its most noble attributes, is dishonored by persecution?"

There follows the arrangement for the establishment of a public school to replace the one formerly kept by the sisters who, on the one hand, were forbidden to teach, while on the other, they were left free to continue their charitable works for the poor sick.

The restrictive protection of this Directory—very different from that stated by the Minister in his circular—was through its publication in the Official Journal, adopted as a line of conduct by the other Directories. The schools were soon taken away from the sisters and their care was exclusively devoted to the sick in a large number of hospitals. New vexations of all sorts were further heaped upon them to the great indignation of ex-Minister Necker who
expressed himself in his work *De l'administration*: "It was toward the Daughters of Charity that the fury of the storm was publicly directed—a criminal audacity despising even the sanctity of their lives. These people are blinded by passion; they have forgotten that to fulfil their religious obligations the sisters surmount all natural repugnance to please God alone, succoring unceasingly and with sweet patience all human miseries; they have forgotten also that these angels of earth, pure in heart and soul, heroically enter hospitals where all kinds of physical miseries may be found, and by their ministration, try to restore shattered and broken health. Their only claim on society is the respect inspired by their virtuous lives; this has been denied them; they have been subjected to harsh and cruel treatment. The peace of a good conscience is their only and best consolation. Ah! had they received the precepts of religion from ruffians such as you, they would not spend their time near your bed of pain and sorrow. But you are perhaps hopeful that they will succumb to your cruel treatment. No, through help from on High they would rather suffer any sacrifice and await in patience the realization of their desires; but the God of Justice will accept their devotion, and how shall His All-seeing Eye regard their ungrateful oppressors?

(To be continued.)
BOOK REVIEW S


This book gives in full detail the thrilling narration previously presented in a general way in an illustrated pamphlet by the same author. Mention was made in Annals, Eng. ed. Vol. xv., p. 155.—In this recent work the reader will find the account of one of the bloody dramas of the terrible period of the Revolution. Sister Rutan was Sister Servant of St. Eutropia Hospital, Dax, devoting herself to the service of the poor sick when the Revolution broke out. She was imprisoned, judged, condemned, and guillotined at Dax, April 9, 1794.—The work is in two parts: the narration of facts and the moral analysis of the same. In the second part the reader, if he is accustomed to serious reflection, will do what the author has done, deduce his own conclusions; and on this point suggestions are sparingly given as the reader would prefer to enjoy his own opinion; for the exposition of facts and documentary researches with their exact statement, we may rely on the historian. In this work, the author, Rev. P. Coste, gives valuable information, drawn from reliable sources. He says that when the contemporary documents failed, he was forced to have recourse to secondary information, but the authenticity of the details that he has drawn therefrom, has been carefully tested and he has neglected nothing to give all possible accuracy to the facts stated. The author is worthy of the highest commendation for the careful compilation of this interesting work.


Rev. Joseph Machado, Lazarist Missionary, who has translated into Portuguese, Règlement de vie sacerdotale, a valuable work of the learned Sulpician, Rev. P. Gontier, presents to the public the translation of another work of the same author, entitled: l'Explication du Pontifical, which for priests is a sequel to the first work. In his approbation of the translation of this excellent work, the Bishop of Porto justly remarks that no instruction is more helpful to priests as that given by the Church in the ceremo-
nies for ordination; to meditate on them is to share in the riches of the spiritual treasury of Holy Church. As this work furnishes the text used for Holy Orders, it is thereby a most useful manual for the seminaries in Portugal and Brazil.

325. Following in the same line is the late edition of a valuable work written for ordinands by Rev. B. Codina, Lazarist, to which we are pleased to draw attention. Forced to leave Spain during the revolution of 1834, Father Codina came to France and became associated with his confrères in the Seminary of Chalons-sur-Marne. "It was while on his sojourn here that Father Codina compiled his short commentary of the Pontifical; but he was not able to publish the same until his return to Spain.—See Notices bibliographiques sur les écrivains de la Congrégation de la Mission, by Father Rosset, p. 31.—Father Codina was made Bishop of the Canary Islands a few years after his return to his native country. He died in 1857.—At the time of our sacerdotal ordination the work of Father Codina was read by us and we are happy to welcome a new edition which bears the title Exposition ascetico-moralis Pontificalis romani, titulo de Collatione sacramenti Ordinis, in gratiam aspirantium ad statum ecclesiasticum, elucubrata ab II. ac Rmo DD. Bonaventura Codina. Congregationis Missionis sancti Vincenti a Paulo, episcopo Canariensi.—One vol. in-18, xv., 456 pp. The preface to the last edition is by Rev. Maurice Horcajada, C. M.

326. Tägliche Beobachtungen der Ornithologie in Madera, by Rev. Ernest Schmitz. (Orn. Jahrb., 1908, Heft, 1, 2).

The German Ornithological Review already quoted by us, continues to publish the daily observations made by Rev. E. Schmitz, C. M. The separate article containing the information taken during the years 1905-1906-1907- is the one we have at hand. It is by detailed observations in each scientific study that a thorough knowledge of the subject is acquired; and this work of ornithology has been enriched by deep researches. Since the last publication our confrère has left Madeira where he acquired notoriety by his untiring activity in scientific study and research. A cabinet of natural history organized by him in the Seminary of Funchal, is a sufficient testimonial of his ability. It contains a valuable collection of specimens.


Like many of the great colleges in the United States of America, the De Paul, Los Angeles and Niagara colleges, directed by the Lazarists, issue their own Reviews. The purpose of these periodicals is to develop the literary and scientific talents of the students of higher classes and to promote emulation by the publication of their best productions. Special mention is
made in the De Paul Review of events, religious, literary and administrative incident to college life. These Reviews are made very attractive as well in appearance as by the careful preparation of contents. We, therefore, give a hearty greeting to the first issue of the De Paul Review, and we are confidently assured that it will creditably compare with similar periodicals in the educational line. To the Directors of the College and to the Editor's Staff, we extend our congratulations and good wishes.

328. An attractive booklet translated from the French into Spanish contains the maxims of Louise de Marillac. It is entitled: Maximas de la venerable Louisa de Marillac, fundadora de las Hijas de la Caridad extractadas de sus escritos por J. Angeli, sacerdote de la Congregacion de la Misión, y traducidas al español por M. Horcajada de la misma Congregacion. Madrid, 1908. In-32, 148 pp. The maxims are classified alphabetically according to the different topics.

329. In the preceding Book Reviews we commended works which from different points of view are of special interest to us, and others of which only the first volume had reached us. Today we are happy to announce the following publications: Story of the La Salle Mission in the United States, by Rev. Thomas Shaw, Priest of the Mission. It contains interesting documentary memoirs, closing with the present year (1908).—The second volume of Theologia pastoral, in Spanish, by the late Rev. M. J. Grimm, Priest of the Mission. A third volume will complete the work.

330. There is so little record of the Missionaries dispersed during the Revolution that information gathered from any source is most valuable to us in the work of reconstruction of the archives of the Community. We are therefore, grateful for any knowledge that might throw light on the history of the confrères belonging to the various houses at that epoch. As these notes reach us we purpose to present them in the Annals. The following were sent us by Rev. L. Tubeuf, Superior of St. Louis des Français, Madrid. They were given him by an ecclesiastic collecting in Spain, notes on the French priests who emigrated to that country during the Revolution. (December 1907.)

FRENCH EMIGRANTS, PRIESTS OF THE MISSION IN SPAIN, 1793.

Rev. Pierre Lemonier. Arrived at Ciudad Rodrigo, Province of Salamanca, in 1793, he solicits his transfer to a house of the Congregation at Barcelona. At this house there are 65 ecclesiastics, 7 lay brothers, 14 novices

1. Barbastro

Rev. Jean Baptiste Begoulé, pastor of St. Barthelemy, Cahors; aged 42 years
Rev. Gillauine Cary, Superior of the Seminary, Bordeaux; aged 59 years

Published by Via Sapientiae, 1909
Rev. Guillaume Rambaud, Director of the Seminary, Bordeaux; aged 45 years.
Rev. Louis René François Barillièere, of the House of Angers.
Rev. Nicolas Claudry [Chaudey], Superior of St. Charles Seminary, Poitiers, Vicar General of Poitiers; aged 49 years.
Rev. Jean Louis Laby, Professor of Theology, Seminary of Poitiers; aged 34 years.
Rev. Jean François Lamboley, Director of the Seminary, Poitiers; aged 29 years
Rev. Jean François Cautenet, Professor of Theology, Seminary of Poitiers; aged 29 years.
All residents of Barbastro, Kingdom of Aragon, February 2, 1793.

2. Santander
Rev. Jean François Henninot of the House of Poitiers.
Rev. François Le Monnier of Dôle.

3. At Valencia and Madrid
Rev. Nicolas Balbie of Auch. Having sojourned at Valencia, he came to Madrid and resided with the chaplain of St. Louis Hospital.

4. Buryos

133. A work entitled: *Le clergé delà Charente-Inférieure pendant la Révolution* (In 8, La Rochelle, Texier, 1905) contains curious and valuable information. Abbé P. Lemonier, the author, gives the names of the Lazarists of the Houses of Rochefort and Saintes in 1790. We give translation.

*Deanery of Rochefort* (p. 63).
Parish church St. Louis, under the Priests of the Mission.
Rev. Claude Cosson, Superior; born April 2, 1732, at Beauregard, diocese of Clermont.

*Vicars:*
Rev. Jean Baptiste Pierre Fach, born 1730, diocese of Strassburg.
Rev. Pierre Isaac Martin, born 1744, diocese of Rheims.
Rev. Jacques Pierre Martin Braud, born 1749, diocese of La Rochelle; emigrated to Switzerland.
Rev. Alexis Lucas, diocese of Vannes, perished at Nantes in a *noyade* by order of Carrier.
All these priests had refused to take the oath of the Civil Constitution.

_Saintes_

_Ecclesiastical Seminary directed by the Lazarists (p. 30):_

Personnel of the Seminary and names of the Lazarists employed on Missions:

- Rev. Jean Thomas, Procurator-Director, born 1733.
- Rev. Dominique Salhorgne, Professor, born 1757. (Superior General, 1829-1839).
- Rev. Joseph Billet, Professor, born 1765.
- Rev. Jean Bergesse, Missionary, born 1747.
- Rev. Jean Galtier, Missionary, born 1741.
- Rev. — Collet, Missionary, born 1757.
- Rev. Nicolas Mourey, student, born 1769.
- Brother Francis Masson, born 1747.
- Brother Jean Masson, born 1746.

All refused to take the oath of the Civil Constitution.

It is well to note that some of the names are misspelled. This is not a matter of surprise as the lists drawn up at that epoch were from verbal depositions.

_A. Milon._
In the Circular of January 1, 1909, the Superior General gives information on the progress of the works of the divers Provinces, the details of which will be spoken of hereafter.

Referring to France, he says: "I find nothing of moment to mention except perhaps the comparative calm which prevails here for the present. A relic of Saint Vincent has been placed above the main altar where formerly reposed the body of our holy Founder, and the light of the lamps burning once again in his honor, has dissipated, in a measure, the shades of sadness caused by the privation of so great a treasure, giving life to our chapel and joy to our hearts.

Vocations are not numerous, but we have reason to think that though few, they will be good if God is pleased to bless these young men and the Directors charged with their conduct.

There are 117 students and 55 seminarians in our three Seminaries of France.

Speaking of the foreign missions to which France sends her missionaries, the Superior General adds: "The following are the names of the confrères of whom we have been able to dispose in favor of the various missions:"

**PROVINCE OF CONSTANTINOPLE**
- Rev. Francis Azalbert
- Rev. Jules Urbin
- Rev. Arthur Droulez
- Rev. Marius Gontard
- Bro. Francis Gledel

**CHINA**
- Rev. Cornelius Klamer
- Rev. John Ramakers
- Rev. Joseph Acosta
- Rev. Stephen Léfaki
- Rev. Felix Aubé
- Rev. John Varlan

Published by Via Sapientiae, 1909
OUR "BIOGRAPHICAL NOTES"

The usual Supplement to the Annals devoted to remarks on the lives of the Missionaries has not been added to this Number for the reason that the last Supplement terminated Volume IV. The following volume, the fifth and last of the first series, which extends to the end of the eighteenth century will contain: 1. The biographies of the generalship of Father Cayla (1788 to 1800), a brief but interesting period, notably, because of the history of the martyrs of the eventful epoch of the Revolution; 2. The list of the Missionaries received under each generalship, observing the same order as given under the generalship of Father Almeras (Vol. i., p. 453).

This list added to the information on our establishments found at the close of each preceding generalship, gives to the collection of Notes not only an edifying character, but also a special historical value, which augments the importance of the work. But to give these lists in different publications as we have done in the preceding biographies, would be without interest and without advantage; we shall, there-
fore, prepare Volume V. of the Notes in order that it may appear complete at once, and we hope to have it published by the close of this year 1909, or in the course of the next year.

DAX

CAUSE OF BEATIFICATION

OF SISTER CATHERINE RUTAN

DAUGHTER OF CHARITY

In the Semaine religieuse of Aire—1909, p. 133—we read the following article.

On Thursday, February the eighth of this year, at two o'clock P. M., in the chapel of the Lazarists, Notre Dame du Pouy, at Dax, took place a ceremony of rare occurrence and probably, up to the present, the only one of its kind in our diocese: the closing of the Process of the Beatification of Sister Marguerite Rutan lately mentioned in this paper. Bishop Touzet presided, assisted by Bishop Thomas. There were also present the Superiors of the Berceau, and the Seminary of Notre Dame du Pouy; Canon Lafargue, arch-priest of Dax, Rev. L. Cazeaux pastor of Saint Paul lès Dax, and Rev. A. P. Labat, pro-pastor of Saintes, judges of the court for the Cause; the promotor fiscal, Canon Lahargou, and the ecclesiastical notaries charged with the drawing up of the acts of the process. In the large assembly were also seen the seminarians of Notre Dame du Pouy, the students of the Berceau of St. Vincent de Paul, and a group of Daughters of Charity from the neighboring Missions, several of whom had been previously summoned as witnesses.

A report of the proceedings of the court was given the presiding prelate by Canon Lafargue in the discourse which we reproduce in the following terms.

1*
Discourse delivered in the chapel of Notre Dame du Pouy on the occasion of the solemn closing of the informative process relative to the Cause of the Servant of God, Marguerite Rutan.

My Lord,

On Saturday, April 13, 1907, in the chapel of the former Ecclesiastical Seminary, today the Institution Notre Dame et College ecclésiastique, an event took place and although of no interest to the world at large, to the Church, it is of special importance. This was the opening by your Lordship, of the Informative Process or Process Ordinary concerning the life, virtues, reputation for sanctity, martyrdom, and miracles of the Servant of God, Marguerite Rutan, a native of Lorraine and a Daughter of Charity of Saint Vincent de Paul, Sister Servant of the hospice of Dax, condemned to death and executed on the Poyanne Square of this city, April 9, 1794, exactly one hundred thirteen years ago.

This initiative step in the process of the Cause was taken with the permission of the Sacred Congregation of Rites which authorized the canonical inquiry, and accepted as vice postulator, or diocesan postulator, Rev. Pierre Coste, Priest of the Mission and professor at the Seminary Notre Dame du Pouy. The opening session in which Rev. Jules Salette acted as secretary, or notary had for its purpose the canonical erection of the special ecclesiastical court which in your name and by your orders, my Lord, was to carry on the proceedings of the Cause. It pleased your Lordship to appoint me president or delegated judge with Rev. Louis Cazéaux, pastor of St. Paul lès Dax, and Rev. Arsene Pierre Labat, pro-pastor of St. Vincent at Saintes, for my assistants. Canon Lahargou Superior of the Institution Notre Dame, was named promoter fiscal; Rev. François Bouin, professor of philosophy, secretary, or notary with two as-

1 Mgr. Touzet, Bishop of Aire and Dax.
sistant, Rev. Jacques Péborde, reporter of the minutes, Rev. Jules Salette, copying clerk; and lastly, Rev. Bernard Mar- lats, Priest of the Mission and procurator at Notre Dame du Pouy, as usher or apostolic cursor.

It is needless to add, my Lord, that we felt honored to be chosen for this noble undertaking and appreciating the confidence placed in our judgment, we immediately set to work with ardor and zeal...Within twenty-one months, we held sixty-one sessions, one about every ten days, and each lasting from three to four hours...Today our task is ended; at least, I had believed so when I was informed that I must give you in public an account of our proceedings. It is, therefore, in your presence, my Lord, presiding with your worthy assistant over this distinguished assembly, that I shall briefly outline what we have done.

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This work, my Lord, we have accomplished to the best of our ability. In the name of the Court, I am happy to say that our labor was made easy by the ready cooperation of all concerned. Our own merit is not very great, but present here today is one to whom we owe a special debt of gratitude. The results of his investigations were generously placed at our disposal, whilst his exactitude as an historian was most helpful in grouping the documents—many of which are contained in the pamphlets written by himself—relative to the subject in question; while his knowledge of the formalities to be observed, safely guided us in complying with them, the omission of which, through ignorance or forgetfulness, might have rendered our proceedings null. To him, therefore, the Court extends its sincere thanks. And if Sister Marguerite Rutan is raised by Holy Church on our altars, we can in all truth say that it will

be the reward of the efforts of our vice postulator, for her Cause has indeed been his work!

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It is with exceeding joy, my Lord, that we place in your hands, besides the articles and pamphlets of the vice postulator, the manuscript papers of the process in four volumes—two volumes of original writings and two of exact copies. The work of the last two volumes was carefully compiled by the students of the Seminary and it has been legally revised and examined by the Court in full session. The manuscript contains the many depositions made under oath. Thirty-five witnesses were summoned; thirty-one, by the vice postulator, and four, by the promotor fiscal. By a happy concurrence of circumstances these witnesses were chosen from various classes of society, laic as well as religious. Members of the ecclesiastical hierarchy have come before us; notably, Right Rev. J. Thomas whose nationality as well as his title of Lazarist Missionary, give him special rights to testify in the Cause; Rev. Etienne Serpette, Superior of the Berceau and Visitor of the Province of Aquitaine; and again, doctors of divinity, of dogmatic theology, and of canon law, professors, etc. The learned men of the country have contributed their knowledge of local history and the results of their minute researches. Others too have come who, although they made no pretentions, have given not the least interesting of the facts gathered, as these good people are most faithful keepers of national traditions. There is, therefore, a marked diversity in the depositions: some show deep study, others are charmingly simple and naïve, but all form a glorious testimony which proclaims the sanctity of Sister Rutan.

The second part of the manuscript contains the documents. These are important extracts of the official acts, numerous passages taken from rare and valuable works on the Revo-
olution and the principal characters who have conspicuously figured in this bloody drama; finally, the process verbal of our sixty-one sessions. Such is the work we now present to your Lordship.

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In the course of our proceedings, while we have endeavored to throw all possible light on the natural qualifications as well as on the supernatural virtues possessed by Sister Rutan, we have always kept in view that we were studying the Cause of a martyr. It is, therefore, chiefly on the circumstances bearing on the trial and condemnation of the Servant of God, that we have based our investigation. We have carefully questioned our witnesses on the general characteristics of the French Revolution particularly during the Reign of Terror, the period more directly connected with our subject. We have tried to grasp the general drift of the opinions dominating the members of the Committee of Public Welfare, of the Committee of Public Safety, of the Jacobin Club, of the Barnabites, etc. We have studied in detail the acts of accusation and condemnation and while eliminating whatever appeared false or mere pretexts, we have kept all that is worthy of consideration. We have also examined the dispositions of this valiant Daughter of Charity: what were her sentiments with regard to death even when remote, what was her state of mind and heart when she accepted the sentence of condemnation and publicly submitted to it? From all these considerations we have drawn the conclusion that Sister Marguerite Rutan, like the Carmelites of Compiègne, already raised on the altar, the Sisters of Charity of Arras, the Ursulines of Valenciennes, the Sacramentines of Orange, possesses all the characteristics of a real martyr!

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It would have been a gratification for us, my Lord, to
have furthered still more the Cause of the Servant of God. We are, however, happy to say—permit me to repeat this again—that which we have done we have tried to do well. It is maintained that in the ordinary process of causes for beatification and canonization, Holy Church, wisely and prudently, claims lengthy and apodictical testimonies on the burial, state of preservation of remains of those whose sanctity is put forward. Thanks to the researches of the vice postulator, we have reliable information as to the precise spot where the body of Sister Rutan was buried after her execution. Shall it be given us to find her remains and the means of identifying them? He who keeps watch over the bones of the just may, or may not reveal for glorification those of His faithful Servant. This is at present His secret of which we are totally ignorant. We are not of the number of those who believe this rule has no exceptions.

But what we would have especially desired to produce is the testimony of miraculous favors obtained through the intercession of Sister Rutan. We still hope to hear of some of these and, in the meantime, we have registered several favors which appear to belong to the moral order, attributed to her intercession. Theologians assuredly will not be satisfied with them. Is it not better to maintain that martyrdom itself is an undeniable and absolute proof of sanctity? Has not Pope Leo XIII. by a solemn act, in a manner, sanctioned this proposition? Is it not stated in his brief of May 7, 1900, which decrees the beatification of the seventy-seven missionaries massacred at different times in the Far East, that in this glorious phalanx there are two to whom are wanting the two signs which we have mentioned? Did he not add that it was impossible not to recognize the splendor of their martyrdom nor the fortitude with which they endured death for Jesus Christ? And especially does he not conclude by prescribing they be held as martyrs with the others?

—"Therefore," says Canon Didiot, President of the Ec-
clesiastical Court for the Cause of the Sisters of Arras, "miracles authentically recognized are not the essential motives determining the sentences of beatification and canonization of martyrs. These facts are not indispensable conditions. The essential reason which prompts and justifies the pontifical decrees in this matter, is the real martyrdom, the testimony of blood rendered to Jesus Christ. And if such is the case," he triumphantly continues, "when we consider, through the acts and documents of their process, the four heroic Daughters of Charity bearing in heaven the palm of martyrdom, how is it possible not to apply to them the words of Leo XIII. It is not possible to overlook the splendor of their martyrdom nor the fortitude with which they endured death for Jesus Christ... No, the Missionaries martyred in foreign countries, have not shown greater patience under torture, greater firmness, calmness, and faith than these sisters, when testifying to the Cause of Jesus Christ and His Church. And since the Court of Rome has not hesitated to award them the palm of martyrdom, will it not declare that the honor of virgin and martyr be conferred on those courageous Daughters of Saint Vincent de Paul?"—These words apply most fittingly to Sister Marguerite Rutan.

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It is now toward Rome that we turn with hopeful longing. Our task is ended, but the Process is not thereby closed. It is, in fact only about to be begun, and how much should we admire the wisdom and prudence of Holy Church in all her proceedings!—The original and authentic manuscript, my Lord, will be placed in the diocesan archives in the secretariate of your episcopal palace, and a copy sent to Rome by a special delegate whom we will elect today. Allow me to suggest that the choice fall on
one most deserving of this honor—our vice postulator. He with his confrère, the general postulator of the Causes relative to the two Congregations founded by Saint Vincent de Paul, will place this manuscript in the office of the Sacred Congregation of Rites where it will be available to the Apostolic Court. We feel convinced that the day will come when a definite sentence shall be pronounced by the Sovereign Pontiff, and Marguerite Rutan will be raised on our altars, and thus reveal to the whole world something of the glory with which God is pleased to reward the fidelity and heroism of His Saints!

This sentence we now eagerly anticipate for the honor of our city of Dax empurpled in the first ages of Christianity with the blood of her first bishop. The present Cause causa Aquensis is the first in her history and by proclaiming the glory of her Martyr, it will be for all a symbol of faith, of charity, of heroism and of hope! We sincerely look forward to the happy termination of the process which will also reflect most gloriously on the two religious Families of Saint Vincent de Paul. Our wishes are those of grateful hearts for we cannot but thank those sisters of the white cornette—before whom even the Turks bow down as to a celestial vision—who from time immemorial have ministered to the little ones of Christ, to the sick poor to the miserable, in our city of Dax. They are worthy sisters of Marguerite Rutan. May she become indeed, their official patroness!—Between the Sons of Saint Vincent de Paul and the people of the Landes there is a strong natural tie, and perhaps a stronger spiritual one exists between them and the diocesan clergy. This is not surprising and we are happy to recognize the edification given, as well as the ready coöperation offered us at all times by them, and especially by their confrère, our worthy prelate, who so gra-
ciously accedes to our least desires. May the beatification of Sister Marguerite Rutan add a new lustre to the aureola already encircling the Institutions of Saint Vincent de Paul. We gladly anticipate the success of the Cause for our own diocese which, claiming the saintly Father among its members, will be honored by the glory of the Martyred Daughter. Lastly, we would rejoice with Holy Church who avenges the martyrdom of her Children by offering them to the veneration of the faithful.

How gladly, my Lord, do we indeed look forward to the happy day when it shall be given us to decorate the altars of your cathedral and therein proclaim the glorification of our Martyr. With what fervor shall we not add to our daily invocation: “Saint Vincent de Paul, pray for us!”—“Blessed Marguerite Rutan, pray for us!”—May Almighty God hasten this joyful day!

This discourse delivered with a characteristic enthusiasm, was followed by the reading in Latin, of special documents relative to the Process. Bishop Touzet then in a few words expressed his appreciation of the work so faithfully accomplished by the Court which not only wished to work but indeed did work well, as the results testify. “Let us,” added the Bishop, “pray most fervently for the beatification of the Daughter of Charity who so generously gave her life for the most sacred of all causes. It will assuredly be a beautiful day when we behold the ceremonies commemorative of the glorification of the virtues and martyrdom of Sister Marguerite Rutan in our Cathedral of Dax. Let us hasten it by our prayers and sacrifices and in the meantime may our daily life find its inspiration in the noble example of our heroic Martyr.”

The ceremony was closed by prayer and thanksgiving.
During the Benediction of the Blessed Sacrament given by Bishop Touzet, the hymns, *Jesu Corona Virginum* and *Te Deum Laudamus* were sung in the Gregorian chant, thus uniting with the choirs of angels, who no doubt have already intoned the song of victory for her whom we have reason to believe that our Lord has already encircled with the double aureola of virgin and martyr, His faithful Servant, Marguerite Rutan.

THE DAUGHTERS OF CHARITY

OF ST. VINCENT DE PAUL

THEIR WORKS

About twenty years ago a special interest was awakened for works adapted to the needs of our times — a most praiseworthy movement. From the standpoint of instruction, there are works organized for those who no longer attend school, and each year the *Official Journal* publishes an account concerning these works, while Mr. Edward Petit, a specialist, gives the statistics of the different laic centers; we are happy to say that the Catholics with the least resources are not less zealous. It is necessary to continue the support of the Works of Assistance but the public are more in favor of those works which provide for the future because they reassure support in the event of old age or infirmity. The tax on society is thereby diminished, for when these Works are patronized by certain classes public charges are eventually lessened, as persons are encouraged to provide by their economy for the future so that when their strength fails and old age comes upon them, they can then live on their own resources. The Work of Assistance will always have unforeseen misfortunes to alleviate and “the poor will ever be found among us;” hence it provides Bureaus of Charities for the needy, Dispensaries for the sick,
and gives an impulse whenever possible to institutions of professional training, which prepare the young to earn a livelihood, the Syndicates a surety against want, also the Bureaus of Deposits for the aged, and the Bureaus of Deposits in case of suspension from labor, or accidents, which guarantee the laborer against extreme misery.

We doubt not, that Saint Vincent de Paul if he were living would approve of all these means to render more supportable the condition of the laboring classes. We should not exactly copy Saint Vincent but adopt the principles of that great saint in the management of charitable works, for the needs of to-day are very different from the needs of former times, and he himself did not follow on the same lines of those who preceded him in the direction of charitable organizations but he adapted himself to the requirements of the age in which he lived. To imitate his ingenious devotedness is our earnest endeavor in the establishment of Dispensaries, Syndicates for young girls, Housekeeping Schools, etc.

I. — Dispensary

House of the Daughters of Charity,
105 Saint Dominic Street (Gros-Caillou), Paris
February 1, 1909

The Dispensary is conducted by two sisters who have taken diplomas at the “Croix Rouge” after the summer session lasting three months and a half, when theoretical and practical instructions were given daily.

The Saint Pierre Dispensary on Saint Dominic Street was opened November 3, 1908. It is easily described. The main entrance is through a covered courtyard; to the left is a comfortably heated waiting room with a small dressing-room adjoining, for the nurses; to the right is the consultation room, a hall for the patients and another
apartment fully equipped with apparatus for sterilizing, etc. The walls, flooring, and furniture are painted white, giving a neat and cheerful appearance to the place. Three physicians in turn give their services free to the Dispensary. There are two consultations per week, one especially for diseases of the ear, nose, and throat. A consultation for surgical cases is held daily. The report of the first months gives the following returns:

1st. mo. Consultations ... 103; Surgical Dressings ... 167; Operations ... 2
2nd. " ... 232; " ... 454; " ... 4
3rd. " ... 348; " ... 500; " ... 11
Cuppings ... 27;

Nurses from the “Croix Rouge” assist the sisters in the work at the Dispensary and several among them come there to avail themselves of the experience thereby afforded. Their services besides facilitate attention to the patients and a large number of poor sick thus receive proper assistance. A general satisfaction is expressed and by this good work many of the bashful poor are brought into relations with those who are anxious to relieve, not only their physical ailments, but also their moral miseries.

II. — Professional Syndicates for Women.

The Daughters of Charity also direct an establishment, 15 Berdnardins Street, in Saint Nicholas du Chardonnet quarter. The following account is from the parish bulletin, Le Chardonnet:

The idea of the Syndicates is not new, but it is made to fit modern needs and in its up-to-date adaptation, it has achieved rapid progress, branch offices being organized throughout the country which in turn develop and encourage the various professions. The latest branch office is on Bernardins Street. Not only are the young girls of the patronage admitted, but all the working women of the quarter, who appreciating the advantages offered them, have
gladly welcomed its establishment. The work, we trust, will not be restricted to the quarter Saint Victor, but will extend beyond the limits of the parish and thus become by the zeal of its members an impulse to further good, offering as it does not only material advantages but also the exercise of fraternal charity and support.

The Syndicate of Saint Bernadins Street purposes, among other practical ends, to procure positions for the members. A means of adding to their professional knowledge is given them in an evening course of lectures by well-known professors. The committee in charge is composed of members whose zeal and united efforts will not fail to make the Syndicate a success as their one main object — the welfare of the associates — is certainly most praiseworthy. These will also enjoy the privilege of making all purchases at five and ten per cent discount; salesmen having agreed to grant this favor, and living will, therefore, become comparatively cheap.

The board of managers is composed of a president, secretary, treasurer, and four counselors.

III.—HOUSEKEEPING AND PROFESSIONAL TRAINING

The Orphanage for girls, 254 Saint Anthony Quarter, Paris, is in charge of the Daughters of Charity of Saint Vincent de Paul. Young girls, received into the different classes according to their parents' wishes and their own aptitude, are taught the following branches:

Fine sewing on underwear; Dressmaking for ladies and children; Ironing and darning; Embroidery in silk and gold, for military decorations, church vestments, upholstery, and new fancy work.

To be complete, the professional training should include the minutest knowledge of the trade and at the end of the course, the apprentice should be qualified to fill a position. To insure this result and to maintain the interest of the apprentices, the establishment willingly sacrifices time and
money to meet the present requirements; every opportunity therefore, is given for studying new methods and the latest fashions, not only in theory but also in practice. Three separate classes have been organized for embroidery, plain sewing, and dressmaking. The embroidery course has its special program which is so arranged as to include the necessary knowledge for practical work. Apprentices are also taught to make their own clothes—an advantage which cannot be overrated for its benefit to society. How much will be saved on household expenses if mothers have been trained to economize in this line. Special encouragement is, therefore, given to the class by the teachers in the cutting-out department and when a young girl leaves the establishment she is provided with a full set of patterns. The plain sewing course has its several grades of instruction, wherein the apprentice has a twofold work to accomplish: to become expert with the needle and with the scissors, thereby making herself competent to gain a comfortable livelihood. Moreover, she is allowed the privilege of receiving instruction in the dressmaking department for her own special interest. The professional dressmaking course follows that of the plain sewing, and the apprentices may become real artists in this line. The program of this course is consequently more lengthy, including all kinds of needlework.

At the Orphanage, young girls are most dexterous in the use of the needle, and the reproach sometimes made that a lack of training is perceptible in the ouvroirs and orphanages, cannot find its application here. Examinations are to take place in July when the successful apprentices will be awarded a diploma qualifying them for a reliable position.

Housekeeping, an art which belongs essentially to woman's sphere, has its place in the general training. In this branch, the girls of the Orphanage are initiated very young and are taught step by step every detail of the work. The plan followed is highly commended by parents and bene-
factors and it is most interesting to the pupils who are taught to cook, to laundry, etc. At twelve or fourteen years of age, the young girl is made to darn and care for her clothes. Theory and practice go hand in hand throughout the years spent at the Orphanage, and when she leaves it, she is thoroughly prepared to meet the requirements of home-life. She has been taught to keep accounts, to utilize everything at her disposal and to preserve cleanliness and order in her home. Her training has disciplined her to habits of punctuality, the importance of having meals at the right time, and the proper arrangement and direction of table services, which contribute to the enjoyment of the family circle.

The young girls who remain in the establishment after they have reached their eighteenth year, are encouraged for their application and deportment by the gift of a trousseau of their own making. This trousseau is valued at 300 francs, besides an additional amount of 200 to 300 francs is also given them.

In 1907, ten apprentices left the Orphanage having reached the limited age. They all secured reliable positions in Paris and in the country. Their wages average from 3 fr. 50 to 4 fr. 50 per day; several receive from 5 to 6 francs. These young girls gladly avail themselves of opportunities offered them to re-visit the home of their childhood — the Orphanage.