SAINT VINCENT DE PAUL

ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS
WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY
ISSUED EVERY THREE MONTHS

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A series of solemn festivals has just been celebrated in the diocese of Versailles. The celebration was organized by Mgr. Gibier, the Bishop of Versailles, that by this means he might revive the memory of Saint Vincent de Paul. A number of parishes, formerly in the diocese of Paris, but now in that of Versailles, were at one time the scene of the labors and preaching of Saint Vincent. *Le Temps* taking advantage of the occasion of this celebration, has published some interesting details entitled: “M. Vincent in the Seine-et-Oise Province.” This district of Seine-et-Oise, which environs Paris, has the same territorial limits as the diocese of Versailles. The following account given in *Le Temps* of September 13th, 1909, will prove interesting.

A religious celebration will begin to-morrow in a certain number of parishes in the district of Etampes,—at Bouville, Valpuiseaux, Orveau, Puiselet-le-Marais, the Forêt-Sainte-Croix, etc.,—in honor of Saint Vincent de Paul, who in the course of his laborious life, chiefly during the Fronde, dwelt in this part, preached, established organizations, and converted many persons. However, his activity was so great in other places, that little attention has been given by historians to his progress through Seine-et-Oise. Even in these very same towns where his memory is to be celebrated, the recollection of his toil has become dim. The little chapel of Varennes, situated between Bouville and Valpuiseaux, where Saint Vincent said Mass, has been purchased and restored by the Bishop of Versailles. It has known the vicissitudes of fortune; was sold at auction in 1791; was
used as a wine-shop in 1798. Re-built in 1872, it later became sadly dilapidated. Restored anew, it will form the centre of attraction for the religious festivals now commencing.

Father Pagès, the rector of the parish of Bures, appointed to secure information of Saint Vincent's sojourn in this region, discovered letters, and some testimony given in the cause of canonization of Saint Vincent de Paul. All are documentary; some have never been published, and others are little known, having lain concealed in archives.

The farm of Frenneville in the parish of Valpuiseaux was a bequest to Saint Vincent de Paul from the wife of the President de Herse. Saint Vincent had often sought her assistance in accomplishing his grand designs. "The Lady Charlotte de Ligny, widow of the late Sir Michael de Vialard, Lord of Laforest, Herse, and other lands, also private counsellor of the king and His Majesty's ambassador to Switzerland, has carefully expressed in the act of donation the motives of her generosity. The act reads:

"The said Lady, considering that while the people in the cities have the spiritual assistance of their pastors, many holy doctors, and religious, the poor country folk are lacking such help and consequently most of them are ignorant of the things necessary to salvation and are misusing the holy sacraments.

"That the priests of the Congregation endeavor to remedy this need, to the best of their power, going from village to village, preaching, catechizing and hearing the general confessions of the poor people, without receiving reward or donations from them.

"That these priests do their utmost to quiet disputes among the people, establish the Confraternity of Charity for visiting the poor in their sickness, and fulfil these functions with benediction, as the said Lady recognizes by the effects produced on her lands at Laforest and other places, where these gentlemen have shown a thoroughly apostolic charity: Hence the said Lady wishes to perpetuate this benefit among the subjects and dwellers on her lands."

M. Vincent at the same time established his "daughters" at Frenneville. He loved to visit there to rest occasionally. M. Pagès discovered a certain number of letters dated from there. Some are addressed to Mlle. Legras, the foundress and first Superioress of the Company of the Daughters of Charity; others are written to M. de La Salle, at Marseilles; to M. Bécu, and to M. John d'Horgny, the Saint's first companions as Priests of the Mission. They discourse about the many affairs in which he was engaged. A vein of pleasing humor pervades them, even
when the subject is one of purely material interest. The son of the peasant of Landes, retaining a passion for the soil, betrays himself unconsciously. He speaks as a practical farmer.

"You must not cut the hay," he writes, "so long as this rainy weather lasts, no matter what the workmen tell you."

Frenneville was the retreat of Vincent de Paul in 1649, during the troubles of the Fronde, after his unsuccessful errand to Mazarin. The Saint asked the latter to sacrifice himself for the common good by resigning his power. He passed one month at Frenneville in sadness and poverty; the winter was hard and there were no supplies. It was during this period that the military sacked the house of St. Lazarus at Paris, and divers farms of the Company in other places. The Saint received these blows with resignation and said: "Our sins have brought all these evils upon us." Meanwhile, as he was awaiting an opportunity of departure, he turned his attention to the farmers of the neighborhood; he also continued to direct, by means of letters, his Daughters of Charity, and his various confraternities. In his dire distress he wrote to the Ladies of Charity:

What shall we do with the works that God has entrusted to us, especially that of the Charity, the Hôtel-Dieu, and the poor foundlings? Truly the private misery seems great enough to dispense you from the care of public misfortune, and we would have an excellent pretext, in the sight of men, to withdraw from this charge. However, I do not know how it would appear before God, who might say to us, as Saint Paul said to the Corinthians on a like occasion: "You have not yet resisted unto blood," or at least, you have not yet sold any portion of your jewels.

After his return to Paris, he continued to keep in touch with the sisters of Valpuiseaux, for whom he showed an especial attachment. In 1652, he wrote them his felicitations on their having served the sick and the wounded, at the hospital of Etampes. He remarked that they had
much to do at Valpuiseaux, whither they had returned and proposed to send them a companion for relief.

He writes: — But you know the difficulty of the roads; the misfortunes also at Paris are so general that Mile Legras has not enough subjects to supply the demands in every place for the assistance of the sick and the poor refugees. In many parishes they make soup for unfortunates. The sisters at St. Paul's daily distribute it to nearly eight thousand persons, — some bashful poor; and others, refugees; besides this, they have sixty or eighty sick persons on their hands. Never did your Company toil so much or so usefully as at the present moment. I hope that God will greatly bless it in consequence.

M. Pages has also brought to light the testimony given in favor of M. Vincent, during the cause of his canonization, by various inhabitants of Valpuiseaux or the neighboring parishes. It is simple and rustic in form, and has a peculiar charm. Peter Gatineau testifies:

I beheld the following: 1. After the campaigns around Paris, the village of Valpuiseaux was left bare, like many other places; the house of St. Lazarus, having two farms in the said parish in a borough, called Frenneville, the Servant of God visited there. Seeing that many of the inhabitants of the said parish of Valpuiseaux were not planting their land, he asked them the reason of it. They told him it was for want of seed. The Servant of God had some given to them. Furthermore, I who am witnessing, recall that the Servant of God came to see my father, and asked him the same question. My father answered as did the others and was given some seed. The Servant of God also gave him two measures of grain on which to live. I did not see these things myself, but I have heard my father and my mother tell them as I relate them here.

2. At this same period I saw the Servant of God have tools distributed to many poor people to aid them to gain a living. He had ditches which were not necessary dug around many tracts of land, wishing thus to afford the poor people an occasion to earn their bread.

3. I saw the Servant of God having clothing distributed to the poor of the country who had none, or else giving them money to buy some.

4. I know that at this time, a poor farmer on one of the said farms owned by the house of St. Lazarus at Frenneville owed from 40 to 50 crowns; the Servant of God gave him a receipt and canceled his debt.

5. A great act of charity of the Servant of God at Valpuiseaux was his sending there two Daughters of Charity, who had charge of the poor and gave out needful remedies. The Servant of God maintained them a long time in these parts.
6° I saw on different occasions that the Servant of God, in buying pieces of land from poor people of the country, always paid them something more than the price agreed on.

Thomas Gadée testifies to the same facts and also adds:

I saw that when there were persons in the locality at variance, the Servant of God used to reconcile them and prevent their going to law.

M. Vincent’s method of restraining the peasants from lawsuits would hardly have seemed a title to sanctity to the basoche; but the study yeoman of Valpuiseaux judged otherwise according to good common sense.— Le Temps.

The reader may have remarked this statement about M. Vincent:

"He sought to give the poor an occasion to earn their bread, and for this purpose, he had ditches dug, though they were not needed, around certain portions of land." This statement brings to mind the modern watchword, of "Assistance by labor," which has been so highly lauded of late—and justly so; we see that even then Saint Vincent de Paul preferred this manner of assistance to that of almsgiving, the former lacking the demoralizing and humbling features of the latter. He gave, when necessary, wheat and clothing to the poor, but he gave them more willingly "utensils of labor to aid them in gaining a livelihood."

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Religious festivals in commemoration of Saint Vincent de Paul were celebrated successively in several parishes of the district of Etampes. The most magnificent solemnity however was at Valpuiseaux.

The previous week, the Semaine religieuse of the diocese of Versailles, contained this notice:

"His Lordship, the Bishop, will visit Valpuiseaux the whole day of Sunday, the 26th of September. Solemn Pontifical Mass will be celebrated in the open air at half past ten, and at two o’clock the solemn procession will take place to the newly restored chapel of Varennes, where Saint Vincent de Paul celebrated holy Mass. The papal blessing will be given at the close of the high Mass."

The Very Reverend Superior General of the Lazarists and the Most Honored Mother of the Sisters of Saint Vincent
de Paul had contributed their offering toward the restoration of this chapel at Varennes and the expense of the celebration. Father Méout, Assistant to the Very Reverend Superior General, represented the Congregation.

We give herewith the account published by the Semaine religieuse of Versailles (October 3rd, 1909) of the solemnities at Valpuiseaux, Mgr. Gibier, the Bishop of Versailles, presiding.

FESTIVAL OF SAINT VINCENT DE PAUL

Valpuiseaux!

Valpuiseaux! Well may she be proud, this little parish, lost in the depths of a valley surrounded by the last outposts of the forest of Fontainebleau; she has emerged from the oblivion of centuries. Glory illumines her, and—wonderful lesson of events!—it is the religion, which she might well have thought exhausted, which awakens her from sleep, and restores her to life.

Valpuiseaux! This name to-day escapes from the lips of thousands of pilgrims, who, since morning, have swarmed hitherward to venerate the memory of Saint Vincent de Paul.

The hum of vehicles disturbs the unbroken silence of the surrounding country. The castle of Farcheville, which commands the forks of the roads from Etampes to Milly and la Ferté-Alais, may believe for a moment that the ancient combats are returned, but is suddenly re-assured by the thought that this is not the tumult of armed men or of engines of destruction, but the more peaceful clatter of automobiles, of breaks, of camions, of milk wagons, of trains, of bicycles, all hastening towards Valpuiseaux. They must not miss the rare spectacle of a pontifical Mass in the open air. With a quick glance, as they pass, at the chapel of Varennes, very tastefully restored, standing at the side of the road, they quickly alight in the valley where the
village dwellings cluster beneath the shadow of the old church. It is a stone edifice, and though quaintly built and commandingly situated, attracts their attention but for a moment: then all eyes turn to the tent-altar erected in a field adjoining the church, and adorned by the skill of a tapestry hanger of Etampes. Some triumphal banners hanging from staffs indicate the majesty of the spot. Nature takes upon herself the task of decoration; the austere background of landscape has already done its share to inspire emotions of religion in the believer.

Two thousand five hundred persons are already massed in this place of worship, as old as the universe, when, at half past ten, the pontifical procession appears. The choir boys, seminarians, cope-bearers lead, followed by Mgr. Gibier, the Bishop of Versailles; he is accompanied by the Very Reverend Father Millot, the Vicar-General; Father de la Porte, the Superior of the ecclesiastical seminary; Canon Féron, the Arch-priests of Etampes, of Corbeille, and of Rambouillet, the Curate of Ballancourt, and a numerous clergy.

The band of the Brinon factory of Pussay greets with music the entrance of the bishop, and the touching rites of the pontifical Mass are celebrated within the setting of this grand and picturesque background. The weather is at one with the festival, there is no moisture, and but little sun. The good Saint Vincent has well attended to that.

The music of the high Mass is tastefully executed by the choir of Pussay directed by Reverend Father Mainfroid, rector of that place; the Reverend Father Lefèvre, pastor of La Ferté-Alais, is seated at the harmonium. The proper of the Mass is in the Gregorian; the common parts, chosen from the special Mass of Dumont, are rendered by all the singers with a spirit of faith. The Credo, with the band accompanying, produces a vivid effect,—this sublime act of Faith, is uttered by hundreds of voices amid the
surrounding echoes which have long been mute to any holy sound. What a contrast, but what hope here for the future! At the Offertory, the band executes one of its most brilliant selections; at the Elevation, the trumpets croon, drums beat, thus acknowledging the majesty of the Mystery of Faith. At the close of the office, we have the pleasure of receiving a second time, at the hands of his Lordship, the Bishop of Versailles, the papal blessing, generously bestowed upon the pilgrims of Valpuiseaux, on this occasion, as it was, the previous Sunday, upon those of Bouville.

Every one then departs, happy, and anticipating for the afternoon a ceremony worthy of so auspicious an opening. The hour of dinner is now at hand. The pilgrims, with appetites sharpened by their early morning journey, gladly unpack their luncheon, supplementing it, when necessary, by purchases from the neighboring stores, and proceed to dine under tents or resting in their vehicles.

Hardly have they finished their repast when strings of carriages again appear rolling along the network of roads. These are pilgrims of the eleventh hour. Hindered from coming in the morning, they will not miss this act of religion; they come in hundreds, chiefly from the near-by places and swell the number of the faithful. At two o'clock, the assemblage sings Vespers in the field, the place of worship, with the bishop presiding. At this very moment, however, the procession to the chapel of Varennes is being marshalled. The diocesan Mission Fathers of Paris assume charge of it, assisted by a corps of twelve aids, chosen from among the young men of Etampes, of La Ferté-Alais, of Pussay, headed by M. Pétel and M. Pontabry. Four thousand persons take part in this imposing array, which extends half a league. The cross moves at the head. The parishes of the district, most of them largely represented, follow, conducted by their respective pastor;
next come the numerous societies for young girls, of the dioceses of Paris and Versailles; they are in charge of the Sisters of Saint Vincent de Paul, whose white coruettes undulate joyously over this tide of humanity; these are followed by the band from Pussay, the group bearing the statue of Saint Vincent, the members of the Conferences of Saint Vincent de Paul of the Paris and Versailles dioceses, the Jeanne d’Arc of Orsay, the pontifical escort accompanied by a body guard of young men of the gymnasium of Pussay, admirable in their religious deportment; the ladies coming last close the procession.

For more than an hour the singing re-echoes through the ravines of the valley in honor of Saint Vincent de Paul, and of the place that gave him hospitality: at little Frenneville the glory of the Saint reflects on the spot; this thought is well expressed in a chance quatrain, whose rhythm recalls the simple canticles of bygone days.

Thy glory is Vincent,
Thy powerful friend;
Bless Thou his renown,
Valpuiseau, without end.

The assemblage increases as the religious cortege passed: the five parishes of Bouville, Valpuiseaux, the Forêt-Sainte-Croix, Puiselet-le-Marais, and Orveau were in line, eager to crown worthily their attendance at the mission, which they had so well attended during the previous fortnight.

At length, the concourse gathered in a large meadow, near the ancient chapel of Varennes, which is six hundred years old; it witnessed the exceptional piety of Saint Vincent, who several times offered the Holy Sacrifice there. The restored temple was again blessed by the bishop, who placed there a new statue of the Saint. A priest intoned
the Magnificat, and the throng replied in a grand unison: the effect was indescribable. The bishop took his place on an improvised throne: a background of evergreen trees arose behind him, while far away on the opposite side the dark hills faced the valley; at the foot of the episcopal tribune, a compact mass of five thousand persons was gradually hushing, and awaiting in silence the words of the head of the diocese.

Our bishop was well pleased: his countenance showed that. In his love for the little ones of his flock, he had long been contemplating the religious uplifting of these distant parishes. He decided to organize a pilgrimage to Saint Vincent de Paul, preceded by missions in the towns about Bouville. Considering the lack of means of communication, the difficulties predicted were enormous. But the zeal of an apostle is so great that nothing may arrest it, and to-day that success has crowned the efforts expended, our bishop allows the joy filling his heart to overflow.

A canticle of thanksgiving with good reason arises from the lips of the pastor: he voices his gratitude to God, to our Lady of Varennes, to Saint Vincent de Paul,— who have blessed the enterprise, and restrained from the valley, on this closing day, both shower and rain, which would have interfered with the success of the plan. The bishop then thanks all those in attendance, who have co-operated with the weather, in this holy enterprise. He first congratulates the Very Reverend Father Vavasseur, the vicar general, whose zeal and initiative have solved so felicitously the difficult problem of transportation; then, Father Grandmontagne, the rector of the group of towns around Bouville, and his curate, Father Greffier, each of whom has fulfilled joyfully a heavy task. The Reverend diocesan Missionaries of Paris are next commended, who under the direction of the Reverend Canon Harmois, and assisted by five seminarians, whom the bishop praises.
with lively ardor, have been engaged in the simultaneous evangelization of five different towns. Our bishop lastly praises the immense congregation, who have come so far to pay their homage to Saint Vincent, the Apostle of Christian Charity, and to give to these parts the spectacle of an ardent, joyful, and courageous faith. This is in truth, the peaceful army of religion; no disturbance has occurred among its ranks, and the bishop is happy to recognize that there is no cause, amid this gathering of peaceable believers, to feign any fear of commotion or violence. In his eulogy of Saint Vincent de Paul, the bishop renders a heartfelt tribute to the Sisters of Charity, who are as humble as they are devoted to the lowly; the assemblage thrill with enthusiasm and a great cheer is given for the Sisters, reverberating from every rock of the valley. Concluding, the bishop appeals in touching words to the upright people of the surroundings to return to the religion of their fathers; he assures them that in so doing they will meet with the concurrence of a devout and active clergy, and that this concurrence will further fortify itself by the bonds of association and organization, the indispensable conditions of success. He then blesses the multitude, wishing them a happy return there; he does not bid them a lasting farewell, but only a farewell until the next year.

The assembly then dispersed, with joyful and tranquil hearts; the numerous equipages on the return made a picturesque panorama. For an hour there was a press of automobiles, breaks, omnibuses, bicycles, on the roads to Etampes, Milly, and Ferté-Alais: some of the country-folk who had been at Paris were heard to remark, “You’d think it was the Champs-Elysées!”

The Champs-Elysées at Valpuiseaux was something new, to be sure. Silence soon began to settle over the valley; the evening mist was climbing the pines in the distance,
gradually obscuring the outline of the hills. Valpuiseaux was returning to herself again, but not entirely. A change had been wrought in the souls of these sturdy farmers. The assurance that the Christian faith was still a living one, in spite of many assaults, was strengthened in their minds, and her offering to them of eternal hope touched their hearts and disposed their wills.

O never to be forgotten day, on which the grandeur of God had passed! Order, multitude, propitious weather, faith,—such were its distinguishing marks.

Before departing, the bishop personally visited the residence of M. Darblay, the mayor of Valpuiseaux, to congratulate him, and to thank him for the kindness he had uniformly shown, in many different circumstances, toward the organizers of this festival, for the greater welfare of his townsmen.

The 26th of September, 1909, will remain a memorable date for Valpuiseaux and the district of Etampes.

MARSEILLES

Letter of M. Garros, Priest of the Mission, to
M. Milon, Secretary General


At the time of my last visit to Paris you asked me to send you a description of the Society of Christian Servants of Marseilles. I comply with your request most willingly, for your own satisfaction first, and then for that of others who may be interested in a knowledge of this institution.

Ours is not the first organization of the kind established at Marseilles, but it has this peculiar mark, that its especial purpose is the preservation of the young girl. It was founded in 1857 by a Vicar General of Marseilles, the Very
Reverend Father Conties, of holy memory; his co-laborer was the venerable Sister Agau, the Sister Servant of the House of Charity; it is under the title of "Our Lady of Nazareth."

The work is recognized as one of "public utility"; it is one more safeguard in the stormy days of the times. It is placed under the direction of the sister in charge of the House of Charity who is assisted by two other Daughters of Charity; these latter have charge of the members, receiving them when they come, caring for those that are ill, and above all, finding them suitable positions in respectable households. A chaplain attends to their spiritual needs.

The conditions for membership are as follows:
1. The applicant must be under twenty-five years of age:
2. She must be recommended by a responsible person:
3. She must pay an assessment of a dollar and twenty cents per year. In return for this expense, she receives free care during sickness, for three months in the home of the Association; furthermore, when in need of a place, she is received into the same home, while the sisters endeavor to secure a place for her: in this case she pays twenty-five cents a day.

The Association has a residence in which there is a large dormitory for the girls in good health, and an infirmary for the sick or for those who require special care.

Various advantages are offered to the associates from the religious side:
1. Beginning with the 1st of November, there are devotional services until the month of June, on the first Sunday of every month, and on Wednesdays, weekly. Before and after the exercises, the chaplain is at hand for confession.
2. After June until November, the meetings are held but twice a month.
3. A retreat is preached each year in the week between the fourth and fifth Sundays after Easter. It closes on the
following Tuesday with a pilgrimage to the shrine of Notre-Dame de la Garde (Our Lady of Preservation); the ceremony is a most beautiful one: more than four hundred of the associates participate, and all receive Holy Communion.

On the decease of an associate, a special Mass is said for her benefit. If she dies at Marseilles, the Association assists at her obsequies with its regalia and its banner.

The Association, which includes eight hundred members, has accomplished excellent work. Many of those enrolled regard it as a second family.

With kindest regards etc.

M. Garros.

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RUGLES

At the close of the following letter is a noteworthy account of the interesting system inaugurated, with a view to prepare young girls raised in orphanages for the transition to the outer life that awaits them.

**Letter of Sister Bomard, Daughter of Charity, to Most Honored Mother Kieffer.**

Rugles (Eure), Orphanage of Mary Immaculate, June 20th, 1909.

I cannot help sending you the following account, which, I am sure, will prove a great consolation to you.

It is a narrative of the marriage of one of our former orphans, who had lived, for a year past, together with two companions, in a small dwelling at Rugles, while continuing to work in our establishment. She has just married one of the finest workmen in the place; a man who is also a very good Christian. Our worthy founder, M. Martin, desired to give the greatest possible solemnity to this, the first marriage from the orphanage. He himself was the witness for the young girl, and regarding her as his own daughter, he acted accordingly. (Here follows the description of the auspicious day. The orphans, who had contrib-
uted to the solemnity, by their singing, partook of a delicious luncheon in the afternoon.)

This excellent M. Martin said to us, with great warmth, in the evening of the joyous day: "At last, I have seen my dream of the last twenty years realized!"

He experienced another source of consolation, along with us, my Most Honored Mother, by the entry among the Poor Clares, in September, of the second orphan placed in the dwelling house. With what heartfelt gratitude do we thank the Most Holy Virgin for her visible protection over this little addition to the work of the orphanage, and how earnestly we beseech her to continue her blessing upon it!

In accordance with your wishes, Most Honored Mother, I shall give you the following details of its working:

For organization, it is indispensable:

1. To have sufficient remunerative work to offer the young girls.

2. For them to have passed a certain number of years at the orphanage, in order to have gained a thorough knowledge of all the branches of the school of house-management: cooking, washing, cleaning, mending, etc.

The following is our method of procedure:

Choosing three orphans, the oldest of whom was about twenty-one years of age, the others, eighteen and nineteen respectively, we installed them in a small dwelling furnished with all the necessaries for house-keeping, such as furniture, linen, dishes, etc.

These young girls, still under the supervision of the orphanage, are to pay, with their earnings, for their rent, food, and clothing.

Each one in turn leaves the work-room a half-hour before the others, at noon, and in the evening, to prepare the meals. On Sundays and holy days they enjoy full liberty. Their social relations are with the orphanage rather than with the patronage; hence, thanks to the privilege ex-
tended to them, their desires for amusement remain similar to those of their former companions, and with the latter they pass their recreations.

They are often invited to their meals at the orphanage on festivals; the invitation however is not a general one, so that on each separate occasion, it is a real joy for them.

They are left the entire charge of maintaining their home, and full liberty in the purchase of provisions and other requirements. The assistance of the orphanage is at their disposal, should they desire it. They readily apply for counsel to the sisters, who direct them, both in regard to their purchases and to their dressmaking. The laundry service of the orphanage is also placed at their disposal.

In a word, by means of this training in personal initiative and responsibility, we aim to shape the pathway, gently and wisely, by which our children pass from the easy and care-free life of the orphanage to the duties and difficulties of real life.

Kindly excuse, Most Honored Mother, the length of this letter, and accept, etc.

Sister Bompard.
OUR ANNALS.

We have often been asked whether we were to publish a new tabulation, comprising the matter contained in the Annals since the previous tabulation, ten years ago.

Such a tabulation we intend to make. For without such an index, periodicals like the Annals, which are compilations of interesting and important communications, lose much of their utility. Hence our intention is to publish a general synoptical table.

During the past ten years in particular, we have striven to introduce into the Annals the greatest possible number of documents and chronicles, not only regarding the present, but also the past, which would be interesting to one or the other of the religious families of Saint Vincent de Paul. We have inserted many historical documents. Of these, some relate to the very early days of our existence, and are contained in the Histories of the Congregation by M. J. Labour and M. Perboyre. Others are more recent, relating by provinces the origin, progress, and vicissitudes of our various works at home and abroad.

The decisions of the Roman Congregation affecting our communities have been published, unclassified, as they were issued.

We purpose, the coming year, to summarize all the above matter and to publish it in a synoptical table, for ready access. This indeed will cover the last ten years. It would please us still more to merge the former table with the one we are about to prepare. Adding to this combination the maps of each of our provinces which we have had prepared, and published in the Annals, together with the views of our chief establishments, we should be furnished with a catalogue and guide to the whole history of our Congregation. This feature, it seems to us, would be agreeable, instructive, and at the same time extremely useful.
The following account is given in the Italian edition of the *Annals of the Congregation of the Mission*:

Mgr. Tasso, the Bishop of Aosta since 1908, who is an affectionate son of the Congregation of the Mission, and who maintains intimate relations with it, was desirous that his religious family should participate in the solemn festival celebrated at Aosta in 1909, in honor of Saint Anselm. Judging that the Superior General could not be present, he invited him to send M. Milon, the Secretary General of the Congregation as his representative.

As we had the happiness to be present at this festival we take pleasure in giving you an idea of what occurred.

The solemnities lasted from the fourth of September to the eighth. Their purpose was the celebration of the eighth centenary of the death of Saint Anselm, a native of Aosta, and the holding of a Marian congress.

A Cardinal, the Archbishop of Turin, with the title of papal legate for the occasion, presided. Two archbishops, ten bishops, four mitred abbots, and numbers of the clergy, both local and foreign, assisted. Splendid weather continued to favor the celebrations, both civil and religious, which occupied this memorable period. In the morning of each day, there was a pontifical service, sermon, and procession through the city; in the afternoon, were held conventions, academical sessions in honor of Saint Anselm, and devotional sessions of the Marian congress. Each day closed with Vespers or Benediction of the Blessed Sacrament.

1. The newspaper, *the Duchy of Aosta*, of the 8th of September, 1909, gives the following list of the prelates and abbots of monasteries:

His Eminence Cardinal Augustine Richelmy, Archbishop of Turin, representative of the Sovereign Pontiff; Mgr. Francis Bourne, Archbishop of Westminster, London, primate of England and by this title the suc-
The civil authorities of Aosta, who had worked in perfect accord with the religious in organizing these festivals, undertook the decorating and draping of the city.

Furthermore, each day, the members of the clergy assembled for meals in the beautiful hall of the house of St. Louis, a dependency of the ecclesiastical seminary. Plato says “the table is the intermediary of friendship” and in fact a feast for heart and mind was furnished in the amiable conversations that took place. The highly distinguished clergy of Aosta, by their cordial and friendly manner, became instantly the bond of union among the many priests from other parts; all were as members of a loving family. The conversation at table, was expressive of their pleasure at the current festival, and voiced the general views on various subjects: it evidenced a joyous and friendly spirit, and was instructive for every one. These few days had sufficed to form relations of friendship between the priests from Turin and Rome, as well as between them and the priests of Aosta, of which all retain the most agreeable recollection.

The few moments which remained unoccupied with other affairs were devoted to visiting the Roman or mediæval ruins, among the latter is the Leper’s Tower, the scene of the pathetic historical tale of Xavier de Maistre, entitled, “The Leper of Aosta.”
The newspaper *l'Univers*, in its number of the 13th of September, 1909, gives the narrative of the festival at Aosta. After describing the civil ceremonies at Milan, the correspondent of the above paper writes:

The festival at Aosta is of a very different character. Its significance is indubitably more lofty.

Its object was the commemoration of the eighth centenary of Saint Anselm in the city which gave him birth. From the commencement, the Pope had accepted, with enthusiasm, the project submitted to him by his Lordship, Mgr. Tasso,—the new bishop of Aosta,—and he has not failed since then, to encourage him in the undertaking.

The little city of Aosta presented a striking appearance for the celebration. Decked with banners, drapings, and greens, adorned with triumphal arches, it seemed as if consecrating itself, whole and entire, past and present, to the occasion, for glorifying this, the most illustrious of her sons.

The statue, which is erected near the seminary and the house of St. Louis, stretches its protecting embrace over the whole city. Here, living memories of the past abound. The Praetorian colony, founded twenty-four years before the Christian era, still exists, with its rampart, bridge, theatre, and triumphal arch; the mediaeval city is interesting for its cathedral, its Leper towers, and its collegiate church of St. Orso, where the academic sessions, and those of the Marian congress were held.

An enormous throng appeared within these picturesque surroundings, on the days when the bishops and the mitred abbots, in the train of Cardinal Richelmy, the Archbishop of Turin,—of Mgr. Bourne, the Archbishop of Westminster,—and of Mgr. Walfre di Bonzo, the Archbishop of Vercelli,—marched in the procession in honor of Saint Anselm and the other saints of the valley of Aosta.

Popular organizations were largely represented in these religious festivals. The diocese of Aosta is one wherein workmen’s associations and rural granges are the most highly developed of all Italy. Delegations from the city, others from the country joined in line; they also attended the services of unveiling the statue of Saint Anselm, on a later day. The full significance of the celebration was revealed on the latter occasion in the speeches of the orators. We can not quote them entire, but we must relate the most prominent sentiments of some. A tribute to all who had assisted in glorifying Saint Anselm was rendered by the reverend Canon Vuillemin. After his discourse, which was in French, the Bishop of Clifton, Mgr. Burton, made an impromptu address in Italian. M. Milon, the Secretary General of the Congregation of the Mission, then spoke in the name of France. He expressed the gratitude of the French Catholics toward the municipality and the bishop of Aosta, who had glorified the holy Abbot of Bec so splendidly. Recalling Saint Anselm’s formation in the Norman abbey, the orator eulogized the lofty influence of the abbeys in the
Middle Ages,—they were beacons of science, and the fountain-heads of the
greater part of French civilization. "France is now in a struggle," he
said, "but that is a sign of life." He addressed these words of hope chiefly
to the numerous French Benedictines surrounding him, who have lately
been driven from France and home by the persecution. He concluded by
begging a blessing from Saint Anselm, on the place of his birth and on
the people among whom he passed his life.

As soon as the applause had ceased, at the close of the discourse, a very
beautiful address was delivered in French by the Mayor of Aosta, M.
Julian Charrey. His Honor in accepting for the city the monument erected
by his fellow citizens in honor of Anselm, congratulated the artist who
so fittingly had imaged in bronze the powerful personality of the monk-
bishop. His train of thought was expressed as follows: "How many
monuments, in these mutable times, are erected under the impulse of cap-
rice, or of whimsical sentiment, and destined for short-lived glory! On
the contrary, this statue,—be witness, men of the Vand, who listen,—shall
not crumble to dust, like that of a passing hero. No, Saint Anselm
shall remain, on the pedestal raised by the pious and legitimate pride of his
brother-citizens! He shall endure, the object of our universal respect and
admiration. We honor Anselm, not alone because he was a great thinker,
a great philosopher, a blade of steel dictating the law of Right to the great
ones of the earth; we honor Anselm yet more because of the doctrine he
taught, which was the doctrine of Christ—the doctrine that he embodied, so
to speak, in his own existence..."

Mgr. Bourne, the Archbishop of Westminster, pronounced an eloquent
discourse; he recalled the eminent service to England, rendered by Saint
Anselm; he voiced the wish that Anselm may preserve to Italy, the land
of his birth, the treasure of the Faith, which she has kept in the past; and
that he may bring back England to the Church which she has so long for-
gotten.

His Eminence, Cardinal Richelmy, voiced the lesson of fortitude and
confidence contained in the celebration; addressing himself in particular
to the people of the Vand, he expressed his assurance that, like docile pu-
pils of Saint Anselm, they will always be to the Roman Pontiff, a subject
of consolation.

The following is a copy of the inscription, placed in 1900, on the façade
of the house where Saint Anselm was born:

<table>
<thead>
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<tr>
<td>FIRST SAW THE LIGHT OF DAY IN 1033</td>
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<tr>
<td>SAINT ANSELM</td>
</tr>
<tr>
<td>ARCHBISHOP OF CANTERBURY, PRIMATE OF ENGLAND,</td>
</tr>
<tr>
<td>DOCTOR OF THE CHURCH</td>
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</tbody>
</table>
PROFOUND METAPHYSICIAN AND THEOLOGIAN,
THE GREATEST GENIUS OF HIS AGE.
IN HIS DOCTRINE AND IN HIS WORKS
HE EXHIBITED AN ADMIRABLE
UNION OF THE SPLENDOR OF FAITH
WITH
DEVELOPMENT OF REASON.
HE OPPOSED ERROR
WITH THE ELOQUENCE OF THE PHILOSOPHER
AND THE
ARDOR OF THE APOSTLES.
HE STROVE WITH THE GREAT ONES OF THE EARTH
WITH
INDOMITABLE VALIANCE
FOR
RIGHT, FOR JUSTICE, AND FOR LIBERTY.
MEN OF THE VAND!
BARE YOUR HEADS, AND VENERATE
THE
BRIGHTEST LUSTRE OF YOUR COUNTRY.
THE CITY OF AOSTA.
1909.

** *

The following more personal sentiments in regard to the
celebration are given in a letter dated from Aosta.

Letter of M. Milon, Priest of the Mission, to
M. A. Fiat, Superior General.

Aosta, September 7th, 1909.

Another day of festival, to-morrow, the 8th of Septem-
ber, and the celebration at Aosta shall have ended. Some
of Mgr. Tasso's closest friends had been apprehensive regarding the success of so vast an enterprise,—eight days of celebration, with the advent of a cardinal, archbishops, bishops, and a host of strangers. The project was feared to be too ambitious. To-day the battle is won. Mgr. Tasso has achieved not only a success, but a triumph.

The cathedral and city are handsomely adorned. The civil authorities have lent their aid, assuming charge of the illuminations (which have been most successful), of the bonfires in the mountains to-day, and of the figured fire-works to-morrow.

Coming to the religious side of the celebration, let me say that no expense was spared on the part of Mgr. Tasso,—nor has he spared any person. For four days we have made processions in the city, carrying successively, each day, the relics of Saint Anselm, and of the various saints of the region of Aosta. To-morrow, the feast of the Nativity, we shall carry the image of the holy Virgin. While we see the mountains near by clothed with snow, the temperature within the valley is burning hot; in spite of this, the bishops and mitred abbots wear their heavy copes, and cross in hand, follow the long course of the procession. Near them, the band unflaggingly discourses its strains, and at the head of the line, canticles follow one another without intermission. A sermon is preached by a bishop each day at the pontifical service.

Speeches were given on the day of dedication of Saint Anselm's statue,—a work in bronze, that is a high commendation of the sculptor. The civil authority accepted the monument, the mayor delivering a very elegant discourse. As Saint Anselm's life was spent in three different countries,—in Italy, in France at the abbey of Bec, and at Canterbury in England,—these three nations were represented: a canon of Aosta spoke in the name of Mgr. Tasso; I was requested to speak in the name of France; Mgr.
Bourne spoke in the name of England. The Cardinal Archbishop of Turin, the delegate of the Pope, spoke in conclusion.

A reception for the clergy was held in the evening at the city hall. The act of the erection of the monument was read, together with the names of those who participated in the ceremony. I was mentioned as having represented France, and felt happy and honored to inscribe my name after those of the prelates on the act which is to be kept in the municipal archives of Aosta.

The celebration will close with a procession in honor of the holy Virgin, on the day of her Nativity, as I mentioned previously. The last session of the Marian congress will be held in the evening. In the procession, Mgr. Tasso will have the statue of the Immaculate Virgin carried. I am due to speak at the session of the Congress in the evening; the subject of my address, most naturally for me and for us, will be the Virgin of the Miraculous Medal, in whose honor the procession of the morning will have been held.

Afterwards, there will be figured fire-works to terminate the celebration, and then a general dispersion. The great event will certainly produce a deep and enduring impression upon the minds of the people, who will have found in it a source of joy and spiritual uplifting,—also upon the clergy of Aosta, who will feel that they have been honored, and will remember the occasion with a just pride. An historic page has been inscribed in the Annals of the Aosta diocese, and Mgr. Tasso is its author.

Kindly receive, etc.

A. Milon.
The following is the opening of the address delivered by M. Millon, Secretary General of the Congregation of the Mission, which was mentioned above:

In the name of France my country, which was a home to Anselm in the days of peace, and a refuge in the time of trial, I come to lay my homage at the foot of the monument reared in honor of this great man.

I first salute the city of Aosta, the cradle of Anselm, which rises before our eyes amid the surrounding splendors of nature whose beauty was ever mirrored within the great soul of Anselm.

I salute those who have concurred in erecting this magnificent monument, around which we are joyfully gathered to-day, and notably, the municipal administration, represented here by the eminent gentleman who presides over it, the honorable mayor of Aosta.

Permit me, also, citizens and diocesans of Aosta, to salute in a particular manner, your bishop, for the friendship with which he honors me, because I am like him, a son of Saint Vincent de Paul. The Superior General of our community preserves a respectful and fatherly attachment for your bishop, and we his brothers, cherish an inviolable recollection of him, envying you the happiness of possessing him to-day, who yesterday belonged to us.

I turn now to the grand figure of Anselm, whose admirable likeness in bronze has been unveiled before our eyes.

A moment ago, we saluted the land of his cradle, Italy; we shall soon salute his tomb in England. I salute the thirty years of glorious and productive labor, which he spent in a monastery of my country, at the abbey of Bec, in France. There he was trained in scientific learning, and in the moral greatness, which are the golden crown of his life; there was the motive center whence radiated the powerful action that he exerted over his age; this is the reason why I am so happy on this occasion to link the memory of France together with that of Anselm.

The eighth of September, the festival of the Nativity of the holy Virgin, was the last day of the celebration at Aosta. Again the procession of bishops, of priests, and of people filed onward after the pontifical Mass, through the streets of the city. The image of the Immaculate Virgin borne in triumph amid flowers and incense was according to the model on the face of the Miraculous Medal.

In the afternoon, the last session of the Marian congress
held its meeting. Various treatises were read in honor of the Virgin Mary. M. Milon, with the view of paying a tribute to the devotion to Mary in the name of the two religious families of Saint Vincent de Paul, read a treatise on the Virgin of the Miraculous Medal.

As this subject has been often presented to the readers of the Annals we shall not re-produce the treatise here. The Italian Annals give the text in full; we shall content ourselves with giving only the conclusion:

I have spoken all I have to say.—But it is customary to close by expressing a wish, and I shall do the same.

I have learned from the Gospel that the yoke of my divine Master is sweet and His burden light: *Jugum enim meum suave est, et onus leve;* I picture to myself that it must be the same in regard to His holy Mother. It is not a heavy load that I, in His stead would place, upon your shoulders; it is light, and I would wish it to be placed upon your hearts. My wish then is that we may all,—you, Ladies, we, Gentlemen, bear with love the Miraculous Medal of the Immaculate Virgin Mary: a burden that is light and very sweet, is it not?

Pray, be not astonished, and do not think that I am asking of you too little. When David was about to fight the giant, God said to him: *"Take a small stone from the bed of the stream and put it into thy sling."* David did so, and the giant struck with the little stone, fell to the ground. My Christian people, I tell you: *"Put upon your breast the little medal of the most sweet and powerful Virgin Mary, and you may rest in full confidence, from the record of her past intervention, that with Her assistance, amid dangers from without, and perils within the soul, you will remain the conqueror."*

After nightfall, the last day of the festival at Aosta, on the eighth of September, the municipal administration favored us with a spectacle of figured fire-works. Places of honor were reserved for the cardinal, for the bishops, and principal visitors. All the population of the place was present.

When the various figures had been displayed and admired, the final letters of parting remained, graven in flames of fire: *Long live Anselm!* Thus ended this grand festival, bearing the impression from first to last, of lofty sentiment, of a religious and sincere cordiality.
The Daughters of Charity of the province of Cracow celebrated, on the 15th of October the present year, 1909, the fiftieth anniversary of the opening of their central house and of the founding of their province of Cracow.

The former province of Galicia was not very flourishing: it was composed of one hundred and thirteen sisters spread throughout thirteen different houses. The Visitatrix at the head of it, Sister Lucy Borowska, was worn with age and feeble in health; her residence was in the house of St. Vincent, at Leopol, the central house of the province.

Father Etienne, the great restorer of the entire organization of the Daughters of Charity, was passing through Leopol in 1857. After surveying the conditions of the province, he judged it a fitting opportunity to diffuse a new life throughout it. He thereupon resolved to effect its reorganization, with a new central house and a seminary.

To Father Klinger, at that time Director of the Sisters, the Superior General entrusted the task of seeking the establishment of the new central house at Cracow. The Director sought, and by the aid of divine Providence found the means to realize the design.

There lived in Cracow at that time the Bishop, Mgr. Letowski,1 who had formerly been the administrator of the

diocese, and was then dean of the chapter. He was a type of the Polish nobleman and soldier. After having passed a portion of his life on the battle-fields for the cause of his country, he was permitted by God to consecrate a half century more to the service of the altar, and to occupy during twenty-three years the episcopal see.

This prelate had amassed, during the time of his administration, a considerable amount of wealth, yearly increased by his revenues, which were very important.

One day, as he had received a new accretion to his wealth, he began to reflect on the account that God would demand of him for the use of his riches. He started for a walk in the direction of Kleparz, a suburb of Cracow. On the way, he passed beside the church of St. Florian, and came to the site of the little church of Sts. Simon and Jude. The building, which threatened to collapse, had been turned into a granary. Some distance from the church stood a house of two stories, having nine windows on the ground-floor. It was occupied by an inn and a place of ill-resort. Alongside the church a group of children, dressed in rags, were amusing themselves, shouting and jumping. At sight of the sad spectacle the bishop stopped short. As he viewed their wretched condition, the same thought that had so confused him before, at sight of his full treasure-case, took possession of his soul. The prelate drew near to the children, to question them: "I asked one of them," he says in his Memoirs, "and then another, whether or not he knew the "Our Father," but the children hardly knew how to make the sign of the cross. "Where is your mother," I asked of a child, "has she not taught you your prayers?" One little girl was an orphan child; another told me that her mother was away from home every day, selling fruit or working. Nobody was left to attend to the children, and teach them to pray. On my return to my house, I was seized with a still deeper shame.
at sight of the money before me in the case. I was well acquainted with the Sisters of Charity and God inspired me in my course of action.” The bishop accordingly resolved to apply his funds to the relief of the poor and miserable dwellers in the Kleparz, whither he had been so providentially directed. The dilapidated church was purchased, also the dingy house near by; the bishop then sent a request to Father Etienne, the Superior General at Paris, for some Sisters of Charity. His Lordship offered them the church and the house before mentioned, to establish their work among the poor children. Such was the birth of the central house which the Superior General desired.

Several Polish Sisters were living at Paris at that time: Sister Agnes Wasalska, who was preparing herself for Directress of the Seminary; Sister Jane Swietorzecka, who had just received the habit, and Sister Ostrowska, who was preparing to make her vows. These three Sisters were chosen by the Superior General to begin the establishment of the new house. At the same time Sister Borowska asked to be relieved of the duties of Visitatrix, and a successor was appointed, Sister Mary Talbot. In the life of Mgr. Letowski by Louis Debicki, there is a splendid acknowledgment of the services of this first Superior of the new house at Cracow. She became distinguished for her zeal and devotion to the poor children of the Kleparz, and for her charity to the unfortunate.

Another Sister, who was then at Paris, Sister Mary Switeczka, was appointed her assistant. The little community with its Superior at the head reached Cracow on the 24th of September, 1859. The small ruinous church with the neighboring house not being fitly arranged to receive them, they took a provisional abode in the house of St. Lazarus, where the Superior, Sister Caroline Kohlrus received them in a cordial manner. Another sister now joined the little band; this was Sister Mary Kulesza, who
was sent from Leopol, and appointed secretary of the new central house.

Saturday, the 15th of October, the festival of Saint Hedwige, patroness of Poland (as is read in the act of the foundation), was the day appointed for the blessing and opening of this new central house of a new province, to be called henceforward the Province of Cracow. At two o'clock in the afternoon, Sister Talbot, accompanied by six other sisters, was ready, awaiting the coming of Father Klinger, the Director of the Sisters, who was to bless the house. The blessing was done privately.

The little abandoned church, which had been suitably restored, and fitted up for a chapel, at the expense of their illustrious benefactor, was consecrated in the most solemn manner by his Lordship himself, on the 21st of October, at nine o'clock in the morning.

That same year, on the 21st of November, the festival of the Presentation of the holy Virgin, the seminary for the sisters was opened in the central house. Thus the new province was fully established.

Much had been accomplished with the funds given by his Lordship, the Bishop, but more was required, especially as the new central house took on a rapid extension. It developed indeed with astonishing speed. In the year 1861 Sister Talbot purchased a site in front of the church for building an orphanage, which was repeatedly enlarged in the course of the following years. The residence of the sisters also became too small for their numbers, and had to be extended, in 1867. The same year, another building was started to serve as a school.

At last the little church had become too restricted for the large numbers that assembled from the different establishments of the sisters. Thereupon the courageous Sister Visitatrix, undaunted by the extensive undertaking, resolved to build a new church. On the 3rd of May, 1869,
ground was broken for the new edifice, which was designed in the Roman style. The corner stone was laid on the 28th of June following, by Father Soubieille, the Visitor of the province.

On the 14th of September, 1871, this beautiful church was consecrated by the apostolic nuncio from Vienna, Mgr. Falcinelli.

The eminent benefactor, Mgr. Letowski, who greatly rejoiced at the development of his work, did not live to see the new church. In 1868, the year before it was started, the venerable old gentleman, eighty-two years old, had celebrated in the midst of his beloved people the fiftieth anniversary of his ordination to the priesthood. The sisters had their part in the festivities: on the 10th of May, the day of the celebration, his Lordship, the Bishop, having celebrated holy Mass at the cathedral in the presence of an immense throng, betook himself to the house of the sisters. The house was decorated for the occasion as well as the chapel, where the Missionaries and the Sister Servants of the province were gathered, awaiting the arrival of the illustrious prelate. Father Soubieille, the Director of the Daughters of Charity, made an address to the bishop, expressing the good wishes and gratitude of the two families of Saint Vincent de Paul. A solemn Te Deum was sung to thank God for all the benefits accorded by the hand of his bishop, Mgr. Letowski.

After the reception in the church, the guests of honor visited the garden, where the orphans of the central house, as well as fifty poor old men and the same number of poor old women, were awaiting his Lordship, the Bishop. The gratitude of these poor people to their benefactor knew no bounds when he kindly invited them all to dine with him in the central house, they were unable to express their gratitude to their illustrious host. The sisters, on their part, had omitted nothing to make the festivity as brilliant as
possible: they held it an honor to serve the poor, and to procure for them everything that could please them. At the close of the feast, his Lordship chatted some time with the poor people who were his joy and his consolation,—thus was concluded the beautiful festivity whose memory remains ever treasured by the sisters who were its happy witnesses.

Three months later, August 25th, the festival of his patron, the holy bishop terminated his long and beautiful career on this earth, having been attended in his illness by the sisters of Klemparz. It was the desire of the deceased that his body be interred in the new church of the sisters; temporarily his mortal remains were deposited in the royal sepulchre at Wawel.

In the month of September, 1872, a solemn procession accompanied them to the new church, where they were placed in a crypt. His heart so full of charity for the poor, had been placed beforehand in a separate casket. “If the establishment of this work,” his biographer writes, “was the consolation of the illustrious bishop, Mgr. Letowski, it must be a subject of joy to his mind and heart to see that the work begun by him for the glory of God, and the welfare of his neighbor, has taken on such grand proportions.”

While its early development was a rapid one, the work has still grown onward. Simultaneously with the growth of the central house, the province also, during the last fifty years, has developed in a marvelous manner. At the close of the year 1859, the new province contained fourteen houses of sisters and one hundred and twenty-three members. At present, at the close of the year 1908, there are fifty-nine establishments and six hundred and sixty-five sisters.

During these fifty years, it has appeared in a striking manner, as the same biographer of Mgr. Letowski writes,
"that God visibly protects the work." This is the reason why the Daughters of Charity on the 15th of October last, wishing to show their gratitude to divine Providence, sang a solemn Te Deum, and prayed fervently, for the souls of those who had been, in the hands of Providence, the instruments of so great a good; the soul of the deceased Bishop Letowski, and the soul of Sister Talbot.

TURKEY IN EUROPE

CAVALLA

The Priests of the Mission have been established at Cavalla since the year 1887, and the Daughters of Charity have just opened a school there.—The following is a short account of the city.

Cavalla or Kavalla is built on the coast of the province of Salonica, seventy-five miles east-north-east of Salonica (Macedonia, Turkey in Europe.) Population, 5000 inhabitants, of whom only a few are Catholics. Situated at the head of the ancient gulf of Pieria, Cavalla stands on a rocky island detached from the coast. It has no harbor, but a sandy shore, with an offing where the boats of the place anchor in line. To-day Cavalla is a port of stoppage for boats plying from Salonica to Constantinople. Kavalla, in French of the Levant, "la Cavalle," is the ancient Neapolis of the Greeks, Neapolis of the Byzantines, and a port of ancient Philippi, which is distant eight miles, and is now but a mass of ruins.

From a standpoint of religious history, we may remark that Cavalla, the ancient Neopolis, was the first city of the continent of Europe visited by Saint Paul. We read in the Acts of the Apostles, as follows (chap. xvi, verse 9):

"And a vision was shown to Paul in the night: A man of
Macedonia standing, and beseeching him, and saying: Pass over into Macedonia, and help us. And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them. So sailing from Troas we came with a direct course to Samothraia, and the day following to Neapolis: and from thence to Philippi."

Letter of Father Stephen Jouglia, Priest of the Mission, to Father A. Fiat, Superior General.

Cavalla, November 1, 1909.

For a long time past, the Missionaries of Cavalla desired to have the assistance of the Daughters of Charity in the evangelization of this district. Their wish is at length realized. Four Daughters of Charity arrived in this city on the 6th of October last.

They were well received by the inhabitants and started to work immediately. During the first days of their arrival, the children, at sight of the cornettes which were new to them, gathered around the sisters, manifesting their astonishment. This lasted but a few days. We give thanks to God with all our heart, and hope that the coming of the sisters will be identified with the inauguration of a new era of salvation for this and the surrounding district.

It is now twenty-two years since Father Hypert arrived here to found this mission, in the city where Saint Paul first trod the ground of Europe, on his journey, by Divine command, from Troas to Macedonia. The word of the great Apostle fell on fruitful soil. The Neapolis of the Acts of the Apostles became Christopolis, and saints multiplied in this region of Macedonia. These days of glory passed, and heretics, pagans, and Musulmans destroyed the work of Saint Paul. The great city of Philippi, of which Cavalla was the port, is now in ruin, and Father Hypert found at
the old city of Christopolis but a limited number of Catholics, deprived of all religious succor.

The beginning of the Mission establishment was one of toil and difficulty. Father Hypert was obliged to remain for some months the guest of a Catholic family. He succeeded at last in renting a house, where he took up his lodgings, and opened a school and a small chapel. In this rented home, which was very incommmodious, the Missionaries remained for a period of thirteen years, at the close of which, thanks to your beneficence, they were enabled to build a suitable house and school.

The Catholics came little by little and grouped themselves about us, but while we gained some influence over the men, and the children, by means of our ministry, and our school, the rest of the population were almost irresponsive to our efforts. The young women attended Jewish or Greek schools; some were scarcely ever seen in our chapel.

Afflicted at the sad conditions, we determined to combine all our savings, in order to construct a house for the Daughters of Charity.

Thank God, during the present year, the house has been built the sisters have arrived, and within the past few days a great change has been wrought. The school opened, the sisters received from the start all the young Catholic women. We shall now find it an easy matter to instruct them. A number of Greek and Jewish students also attend, so that at present there are eighty in attendance from among the best families of the city. We hope to see this number increased.

As soon as the Daughters of Charity are able to open up a dispensary, the influence of our holy religion will extend among the people as well.

We are not expecting any immediate rich harvest, for we live in a country where eyes open slowly to the light. We shall nevertheless enjoy some spiritual consolation. We are
beginning now a few associations which appear to promise some salutary fruit.

Our sole desire is to see the times of the Apostle Saint Paul revive once more in this country.

Stephen Jougla.
Under this heading we read in the Mission Catholiques of November 11, 1909, the following observation:

We say here our last word in regard to the terrible occurrences in Asia Minor. We are indebted for our account to an eye-witness of those bloody days, wherein the devotion of the missionaries shone so conspicuously; it furnishes some interesting side-lights on the origin of the disturbances.

Letter from Father Dillange, Lazarist, Superior of the Lazarists of Akbes.

The ex-sultan Hamid, and his party had never repented of the bloody measures taken in 1895, which were provoked in part by the bold audacity of the young Armenians, that is, the secret revolutionary committees. A violent hatred of the Armenian race was kept alive in the heart of every true Mussulman, awaiting only the occasion, to burst forth and sacrifice thousands of victims. The spark which enkindled this great conflagration was cast by the ex-sultan and his coterie.

Furious at seeing the Armenians clamor more eagerly than the other Christians for the constitutional form of government, Abdul-Hamid had sworn vengeance. Secret orders had been issued to all the Governors, Prefects, and under-Prefects to proceed to another massacre.

Ten thousand Armenians, exclusive of Greeks and others, had joined the liberators’ army, which freed Constantinople from the yoke of the sultan, Hamid. The latter became
more furious because of a rumor that was spread abroad,—
affirming that he was descended from an Armenian wom-
an,— a statement which his personal appearance seems to
confirm.

The Armenians on their side, had not forgotten the butch­
ery of 1895; they dreamed, not improbably, of founding
an independent kingdom. Their spiritual heads, who are
likewise their temporal rulers, (the schismatic Gregorian
patriarch of Constantinople, schismatical bishops etc.), en-
kindled the insurrectionary spirit by their pen, their atti-
tude, their emissaries, and by large contributions of money.
The Gregorian schismatic bishop of Adana was one of the
most urgent. Foreseeing, however, the sanguinary direc-
tion of events, he fled to Cairo, where he still remains,
while a sentence, at home, of one hundred years imprison-
ment awaits him. His escape was fortunate, for otherwise he
would have been among the first victims, as were the other
Gregorian priests, wherever found, and even the Protestant
pastors, while no Catholic Armenian priest is reported
massacred. Indeed, more or less in all parts, the religious
orders, and the Missionaries preached among their flocks,
instead of violence, calmness and obedience to the govern-
ment.

The Armenians in all parts were reported to be arming,
as early as February and March, 1909. They openly carried
revolvers, guns, and belts of ammunition. Their houses
were stacked with engines of destruction,— and all this prep-
aration was under the eye of the Musulmans.

I had already caused our representatives at Aleppo and
Adana, to be informed of the conditions. The reticent atti-
uide of the government authorities of Adana and the vicin-
ity was not re-assuring. Evidently a blow was preparing,—
far greater in reality than could have been devined.
The storm fell, like a bolt from above, taking all of us unprepared. A terrific panic seized all our Christians, and on the 15th of April, our house of Akbes and the monastery of the Trappists were overcrowded with terrified fugitives. The villages within a radius of eighteen to thirty miles had been fired; their inhabitants were in flight, or had had their throats cut; young girls were carried off and women outraged.

These horrors were the work of the Kurds, who had come more or less from all parts, to engage in massacre, pillage, and devastation. They had abundance of time to complete their bloody task, for no assistance from Europe arrived until a later date.

We owe our delivery to our lamented consul, M. Roqueferrier, and to the energetic representations of Admiral Pivert, and the commanding officers of the naval division sent for our protection. Yet what a mournful future still appears!
CHINA

GENERAL STATUS

OF THE RELIGIOUS ESTABLISHMENTS IN CHINA

SERVED BY THE LAZARISTS

Comparative Figures 1908-1909

We read in the *Missions Catholiques* of the 19th of November, 1909:

The following are some general statistics, to be taken in conjunction with the appended table, which expresses in detailed form the status of the missions attended by the Congregations of Lazarists (3 vicariates in Chi-li, Chi-Kiang, and the 3 vicariates of Kiang-Si.)

In 1894-1895, which we take for the starting point of our general scheme, these vicariates united contained only 99,600 baptized Christians, forming 1,498 separate bodies, while the number of adult baptisms (exclusive of those *in articulo mortis*) did not reach 2,000 (1892).

Starting from that period, a remarkable progress set in, swelling yearly, the providential result, doubtless, of the humiliations arising from the China-Japan war: the Chinese had caught a glimpse of the advantages of European influence in religion, as well as in temporal progress.

The momentum, however, was very slight compared with that which followed the Boxer disturbance. Thus, in 1899, the number of Christians hardly exceeded 115,000, while the Christian congregations numbered 1,789; there were 3,828 baptisms of adults, considered a remarkable figure at that date, but very slight, compared with the present total.

A marked increase was observable in the compared statistics of 1901-1902. The dispersed flock was able to gather again, ruins gave way to more handsome churches than before, missions were re-organized, stronger than ever; the
blood of our martyrs was the seed of a fresh harvest of Christians. Within the years mentioned, there were 6,500 baptisms of adults, whose instruction was facilitated by the payment of the indemnities. We may well say that the demon, who had striven to destroy the Catholic religion in China, was caught in his own trap.

Since that time, the stream has continued to broaden each year, reaching the remarkable record of 32,000 baptisms at Pekin in the year 1907-1908, making a total population of 138,000 Christians in this vicariate,— a growth from 39,800 to which it was reduced by the formation of the vicariate of Eastern Chi-Li, and by the martyrdom of 5,800 of its members. Evidently, as great a harvest as this could not be renewed for the lack of laborers to garner it.

This present year, the number of our dear Christians is increased again by 26,000, and by 286,000 neophytes, baptized in the various vicariates, comprising 3,580 missions, administered by the Lazarists. To direct them, to perfect them in the Faith, and to gather new members, we have 300 priests at our disposal. We would wish to have many more: Rogate ergo Dominum messis, ut mittat operarios in messem suam!
## CHINA—COMPARATIVE TABULAR VIEW OF THE LAZARIST MISSIONS—1908-1909

<table>
<thead>
<tr>
<th>DESIGNATION</th>
<th>NORTH CHI-LI</th>
<th>WEST CHE-LI</th>
<th>EAST CHI-LI</th>
<th>CHE KIANG</th>
<th>NORTH KIANG-SI</th>
<th>EAST KIANG-SI</th>
<th>SOUTH KIANG-SI</th>
<th>SHANGHAI RIAOSHING CHALINO (v.)</th>
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<th>PRECEDING YEAR</th>
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# et al.: Annals of the Congregation of the Mission, Vol. 17, No. 1, part 1
# via Sapientiae, 1910
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<tr>
<th>Establishments and Works</th>
<th>Men, Boys Catechumenates</th>
<th>Women, Girls Catechumenates</th>
<th>Dispensaries and Visits</th>
<th>Hospitals</th>
<th>Homes</th>
<th>Conversions of Heretics or Schismatics</th>
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<td>33 882 475 443 354</td>
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<td>2,726 794 291 479 5,556 10,555 7,834</td>
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CHINA.—COMPARATIVE TABULAR VIEW OF THE LAZARIST MISSIONS—1908-1909

(Continued)

DESIGNATION

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<th>SHANG-HAI KIA-SHING CHA-LA</th>
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<th>PRECEDING YEAR</th>
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<td>2,718</td>
<td>2,574</td>
<td>51</td>
<td>1,248</td>
<td>554</td>
<td>405</td>
<td>167</td>
<td>7,717</td>
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1. Associations of the Propagation of the Faith, of the Holy Childhood, of the Children of Mary, of Saint Joseph, for men; of Saint Ann, for women.
   —Archconfraternities of the Most Holy Trinity, of the Blessed Sacrament, of the Sacred Heart of Jesus, of the Sacred Heart of Mary, of the Holy Rosary, of the Holy Agony.—Scapulars of the Passion, of Mount Carmel, of the Immaculate Conception, of the Seven Dolours of the Blessed Virgin.
### SPECIAL CHART OF THE WORK OF THE HOLY CHILDHOOD 1908-1909

#### RESULTS OBTAINED

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<tr>
<th>Location</th>
<th>Orphans</th>
<th>School Boys</th>
<th>School Girls</th>
<th>Pupils</th>
<th>Industrial Schools Boys</th>
<th>Industrial Schools Girls</th>
<th>Children placed in Christian Families</th>
<th>Orphans Placed with Nurses</th>
<th>Pupils or Workshops</th>
<th>Children redeemed</th>
<th>Infants Placed with Nurses</th>
<th>Total</th>
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<td>1,838</td>
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<td>58,136</td>
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https://via.library.depaul.edu/annals_en/vol17/iss1/1
The following describes more in detail some of the vicariates mentioned in the table.

VICARIATE APOSTOLIC OF CHI-LI
THE SEMINARY OF CHA-LA-UL

We have received the following account of the recent establishment at Cha-La near Pekin, of a seminary for the young members of the Congregation of the Mission.

As announced in the circular letter of the Very Reverend Superior General, January 1, 1909, we had obtained authorization from the Holy See to open a community seminary in Chi-Li, on account of the difficulties of climate in Kiashing for postulants from the North of China. Our three vicariates in the Chi-Li province contain more than 210,000 baptised Christians, and vocations to the ecclesiastical state appear there, proportionate to the number of conversions. We have, accordingly, every reason to hope for a sufficient supply of vocations to the family of Saint Vincent, and it is our purpose to favor them.

In the month of March last, the Visitor of the province made a journey to the North (Chi-Li) in order to confer with the three Vicars-Apostolic in regard to the location of a new house of community training. Cha-La was the unanimous choice, as being the most naturally fit for the purpose.

This name, corrupted from the primitive cha-lann meaning a rampart, recalls to mind the enclosure of the cemetery given to the Jesuits by the emperor, Kang-Hi. As the rampart exists no longer, the Chinese know this extensive property of the mission under the name, Che-Menn (gate of stone,) on account of the massive gate of marble which faces the new church.

Cha-La, situated to the west of Pekin, about three-fifths of a mile from the gate, Ping-tze-Menn, is entirely in the
country. The air is pure and there is abundance of fresh water, owing to the nearness of mountains. The capital is close at hand, with markets affording an excellent supply of provisions; and in case of sickness, the services of a European physician may be readily obtained.

The Mission is interesting on account of the great memories, both ancient and modern, attached to it. Within its precincts is contained a cemetery where the most illustrious missionaries, Fathers Matthew Ricci, Longobardi, Adam Schall, and Father Verbiest were interred. The tombs to the number of eighty, were rifled and profaned by the Boxer rioters in 1900. A special indemnity has been obtained on the demand of the French government, and bestowed on the Pekin Mission for the purpose of erecting an expiatory monument to the memory of the dead, whose sepulchres were violated.

The monument is a beautiful church in the Roman style, built in front of the cemetery; the stelae of the former tombs, most of which are shattered, are immured in the masonry of the walls about. Under each one are buried the remains that could be found of the Jesuit or other missionary whose memory is enshrined above. Some of the most important tombs are preserved and are now re-erected in the cemetery where they were.

The interior of the church is ornamented with a long band of black marble, along the side-naves, about six feet above the floor; it is inscribed with the names of 5,800 Christians massacred by the Boxer fury in the Vicariate of Pekin, and arranged according to prefectures, sub-prefectures, villages and families.

To the north of this monument, which may well be entitled the church of Martyrs, at the entrance to the cemetery there rises a dome-crowned shrine with a crypt beneath, where all the bodies of the victims, that could be
found after the disturbance, are interred. A large number were found in the well on the property.

These are some of the associations that give to Cha-La a very peculiar interest, and that made it a fitting choice for a house of clerical formation.

We may add that since 1900, two rows of buildings, each about 150 feet long have been constructed on the eastern side, very near the church. The more southerly one was used as a residence by the acting Missionary, and also as a country-house for the seminary at Pekin; the northern one, separated from the southern by an extensive courtyard, was occupied by a large school for catechumens. Mgr. Jarlin kindly consented to sell this property to the Congregation for the establishment of an intern seminary and scholasticate, thus greatly facilitating the installation.

The time of transfer was fixed for the beginning of last July. All the young men who were natives of the North, both clerics and coadjutor brothers to the number of nine, were due to leave Kiashing for Cha-La with Father Du-tilleul as Director, and Father Serre, as assistant-Director. Hence the spirit of Kiashing, which is one of a true family kind, will naturally flow into the establishment at Cha-La, or rather the two houses will be as one.

In the middle of June, Father Serre, who was nominated treasurer, visited his new post with two brothers coadjutor, in order to make the most necessary preparations there, bringing with him from Shanghai and from Tientsin the provisions indispensable at the outset. A large part of the furniture had been manufactured on the spot beforehand, by the solicitude of Mgr. Jarlin and the confrères of Pekin. The southern building was immediately arranged for an intern seminary, and when the little colony which had left Kiashing on the 28th of June arrived at Cha-la on the 3rd of July at half-past seven o’clock in the evening, they
were agreeably surprised to find there almost a complete equipment. The new line of railroad from Fong-Tai to Kalgan, passing Pekin on the western side, stops within five minutes’ distance from the new seminary. Divine Providence had blessed their journey and provided for everything. A Mass of thanksgiving was celebrated on the following day, the feast of the Precious Blood, the fountain of so many blessings.

The provincial Visitor of China, Father Guilloux, who had accompanied the colony, took advantage of his sojourn at Cha-La to arrange with Mgr. Jarlin the status of the new house, and to inaugurate the necessary building operations for a house of studies. His Lordship, who has ever manifested the most thoughtful benevolence for the establishment at Cha-La, condescended to all the wishes of the Very Reverend Visitor. He agreed to sell, in the name of the vicariate of Pekin, to the Congregation of the Mission, for a house of clerical training, not only the ground on which the buildings stood, and the courtyard, but also another plot, which is to be planted with trees, to purify the air and keep at a distance any undesirable neighbors. Mgr. Jarlin could not dispose of the church, which is too costly a memorial, but he generously allowed us the use of it. He pressed his generosity so far as to offer us provisionally, for a summer house, the cemetery of Cheng-fou-se, near the summer Palace, three and one half miles distant, which is almost as rich as Cha-La in precious memories. There are to be found almost all the tombs of the former Lazarist Missionaries of Pekin.

Notwithstanding the July heat, the Vicars Apostolic of South-Western and Eastern Chi-Li, Mgr. Coqset and Mgr. Geurts hastened to journey to Pekin in order to manifest on their part, by honoring it with a visit, the interest they felt in the new seminary. Mgr. Coqset immediately sent there two good priests and two of the best students of the
Seminary of Cheng-ting-fu. I must likewise mention the visit of Mgr. Ciceri, who was in Pekin at the time.

The seminary now includes two priests, eight clerics, and three novices, coadjutor brothers. All are natives, as well as another coadjutor brother of five years’ vocation. We earnestly hope that this little flock will increase, and that the good God will continue His initial blessings. The Europeans number three priests: one of the new arrivals, Father Hubrecht has been added to those already mentioned.

The older seminarians will be able to continue their studies in November, as soon as the new structure is completed. A story is being added to the northern-most building, which will contain the students’ rooms, and a wing at either side will form a quadrangular enclosure with the present edifice.

The new house of Cha-La, in short, relies on Providence, not only for filling it with good vocations, but also for completing its equipment, especially that of its library. May it secure, for this purpose, as many benefactors as its elder sister the house of Kiashing!

SOME LEAFLETS FROM NORTH CHI-LI.

PEKIN, September 5th, 1909.—In spite of the enormous task of the Missions, etc. the Missionaries of the Vicariate compose some books. We have produced ten new volumes in one year, Brother Maes having printed more than three thousand copies.—Mgr. Jarlin, Vic. Ap.

PEKIN, September 4th, 1909.—Our ecclesiastical seminary, separated from the preparatory departments two years ago, will contain 34 seminarians this year: 11 students of philosophy, and 23 of theology. During the year elapsed, 8 of our seminarians were raised to the priesthood; six deacons will also be ordained, we hope, in February. The total number of native priests ordained here since 1900 is 35.

Before 1904, new classes of students were admitted at the preparatory seminary only once in two or three years; ordinations to the priesthood, consequently occurred but once in three years. Henceforward, we hope to have ordinations to the priesthood almost every year,—of seven or eight persons, I should think. We two priests, Father Barrault and I are the domestic staff of the seminary; besides ourselves, Father Dumond, our Vicar General teaches moral theology.—J. de Vienne, C. M.
GOLDEN JUBILEE OF THE VICARIATE OF SOUTH-WEST CHI-LI

Under this head, Mgr. Coqset, the Vicar Apostolic of the district has published (at the Lazarist printing house in Pekin, 1909) an important contribution on the history of South-West Chi-Li, of which he is the religious Administrator. We hope that our other houses will publish similar reviews, on like occasions.

I

SOUTH-WESTERN CHI-LI PREVIOUS TO ITS ERECTION INTO A VICARIATE APOSTOLIC

The Mission of Chi-Li was originally attached to the diocese of Macao. This latter see was erected by Gregory XIII in the year 1585, at the request of Portugal; it was a suffragan of the archiepiscopal see of Goa, and embraced the whole of China.

As the Portuguese who had discovered the East Indies showed a considerable zeal for the Faith, the Holy See granted them a kind of official protectorate over the missions there. Portugal claimed for itself the privilege of providing for the missions of the Indies and China. Without its sanction, no bishopric could be erected, no bishop nominated, and no missionary allowed to enter China.

To avoid the inconveniences of this monopoly, Alexander VII, in 1656, nominated three Vicars Apostolic independent of Goa, to whose care he confided China and the surrounding country. One of these Vicars Apostolic, Mgr. Catolendi, who was designated in charge of Nankin, Pekin, and all of the Northern district of the Empire, died on the journey thither. At the suggestion of his two surviving fellow-bishops, a successor to the deceased was appointed by Rome, he was a Dominican religious, named Gregory Lo (Lopez), and a native of Fo-Kien. He was already advanced in years and never reached his diocese.
The field confided to him, furthermore, was vast; happily it had long been cultivated by missionary labors.

The Fathers of the Society of Jesus of the Portuguese province had reached the capital of China as early as the close of the sixteenth century. Father Ricci died at Pekin in the year 1610; Christians, at that time, were in the capital, and in this section of Chi-Li.

A minister named Fong a native of Cho-ping-kiu in Ning-tsing-hien, conceived a liking for the Christian teaching. He did not embrace the Faith himself, because of his two wives, but he spread it among his friends, thus inaugurating the old Christian settlements of Ning-tsing. Some of our villages of Cheng-ting-fu like the Pe-t'ang, can trace their conversion to the time of the Ming rulers, and others to the beginning of that of the Ts’ing. In 1650, the Jesuits had built a beautiful church at Pekin, with the permission of the emperor. This church, dedicated to the Immaculate Conception, was erected into a cathedral by Alexander VIII. The court of Portugal, as a matter of fact, obtained the creation of the two episcopal sees of Pekin and Nankin, promising to endow them.

Two years previous, some French Jesuits had presented themselves at Pekin as savants with recommendations from Louis XIV. They were received with great consideration by the emperor, Kang-hi, and in 1693, they were given a site of ground in the yellow city, and allowed to erect a church near his palace. The church was dedicated in honor of the Holy Savior. Thenceforward there were two churches at Pekin,—the North church, (Pe-t’ang, known also as the French Mission) and the cathedral or South church (Nan-t’ang, also called the Portuguese Mission). The Christian settlements of southern Chi-Li continued to depend on the Portuguese Mission, according to the custom that the Christians should be reared and cared for by those who had engendered them in the Faith.
In 1784, the French and the Portuguese Lazarists were substituted for the Jesuits in China. The times were evil now; few missionaries arrived from Europe, and the persecution was almost continuous. The Bishop of Pekin, like the Vicars Apostolic throughout the empire, receiving almost no subjects from Europe, confided the charge of the Christians almost exclusively to native priests. Forty of these priests, who had been trained by the Lazarists, from Father Raux to Father Torrette, served the missions which were dependent on the Pe-t’ang. The college of Saint Joseph at Macao was used especially as a diocesan seminary for Pekin. The priests who issued from it remained for the most part seculars and administered the Christian missions of the Nan-t’ang. In five of our old missions, the tombs are still to be seen of native priests who were ordained at this seminary. We knew personally the last survivors of the diocesan clergy of Pekin, Fathers Senna, Pinna, and Mello, who labored in south-western Chi-Li in company with several of us; their names had been turned into Portuguese, according to the custom at Macao.

The last European Lazarist of the Pe-t’ang was Father Lemiot, who on the occasion of the interrogatory of the Blessed Clet was obliged to leave Pekin in order to be confronted with the martyr. The Pe-t’ang was confiscated shortly after. Father Lamiot established the procuracy and a seminary for the different missions dependent on the Pe-t’ang at Macao, where he had taken refuge.

The last European Lazarist of the Nan-t’ang was Mgr. Pirès, the bishop of Nankin, who was always prevented from proceeding to his see, and who remained Administrator of the diocese of Pekin until his death, the 2nd of November, 1838. The Nan-t’ang was confiscated at the death of Mgr. Pirès. His Vicar General was Father Castro, who left so many and excellent memories of himself at this Mission. Left the only European in Chi-Li, with no
hope of other Missionaries from Portugal, he began to think of asking aid from his French confrères. On the 8th of April, 1840, Father Borja, a Portuguese Missionary, wrote to Lisbon: “Father Perboyre, a French Lazarist, suffers a glorious martyrdom in the province of Hu-pe. This Missionary was designated for Pekin to aid in the Missions there; he was expected there by Father Castro, an untiring Portuguese Missionary, who was laboring concealed in the midst of Christians.¹

Father Castro was nominated the bishop of Pekin by the court of Lisbon, which aimed to maintain its former privilege. However, the authorities at Rome had long recognized that this right of patronage had become more burdensome than helpful to the Missions. The fixed purpose of Pope Pius IX was to suppress the see of Pekin, and to nominate Mgr. Castro, Vicar Apostolic of Chi-Li. This prelate, not wishing to displease his sovereign, nor to disobey the Pope, preferred to return to Portugal, doing so with the permission of the Pope. Pius IX forthwith nominated Mgr. Mouly, of the Congregation of the Mission, administrator of the diocese of Pekin; he was already the Vicar Apostolic of Mongolia, and Superior of the French Missions of the Pe-t'ang. This humble bishop made a thousand efforts to retain Mgr. Castro and engage him to accept the title of Vicar Apostolic, but without effect. This did not prevent those who were attached to the old administration, both people and priests, in their ignorance of the motives for the changes wrought, from accusing Mgr. Mouly of having caused the departure of Mgr. Castro. These difficulties vanished only with time.

In 1851, Father Étienne, the Superior of the Lazarists, commissioned his first assistant, Father Poussou, as Visitor

¹ In April 1840, the Blessed Perboyre had already confessed the Faith in tortures and imprisonment during seven months. His martyrdom was not to be consummated until the 11th of the following September.
extraordinary to China, and the heads of our various Mis­sions were convoked to meet him at Ning-po. Before starting on so long a journey, Mgr. Mouly took the occa­sion to seek a coadjutor, whom he was allowed to select and consecrate as the bishop of Abydos, by the terms of a brief from Rome. Father Anouilh, who was then at the Mission of Cho-Chu was chosen by Mgr. Mouly, who consecrated him with the assistance of Fathers Simiand and Talmier. The ceremony was performed in as simple a manner as possible in the village of Siao-ing-ly; and three days afterwards Mgr. Mouly started with Father Simiand for Ning-po.

After the transactions at this latter place were completed, Mgr. Mouly traveled to Shang-hai where an assembly of bishops was held under the presidency of Mgr. Maresca, the Administrator of Kiang-nan. At this meeting there were present Mgr. Maresca, Mgr. Mouly, Mgr. Baldus, Vicar Apostolic of Ho-nan, Mgr. Forcade, Administrator of Hong-kong, Mgr. Daguin, coadjutor of Mongolia, Mgr. Danicourt, Vicar Apostolic of Che-kiang, Mgr. Spelta, coadjutor of Kiang-nan. Deliberations were held with regard to questions sent from Rome, and proposed to the Vicars Apostolic. One of the results of their consider­ations was a petition to the Holy See for dividing certain provinces into several Vicariates.

The plan proposed by Mgr. Mouly for dividing Chi-Li into three Vicariates, was accepted and sent to Rome, which ratified it only in 1856. The Northern Vicariate remained under Mgr. Mouly. Mgr. Languillat, S. J., was nominated Vicar Apostolic of south-eastern Chi-li. The third Vicariate, which we now occupy, was not immediately pro­vided with an incumbent, but remained under Mgr. Mouly, who entrusted its administration to his coadjutor.

On the 14th of December, 1858, the Holy See gave the
definitive title of Vicar Apostolic of this Vicariate to Mgr. Anouilh, though the documents from Rome did not reach him until 1859.

Cheng-ting-fu; March 25th, 1909.

II

GOLDEN JUBILEE

of the

VICARIATE OF SOUTH-WEST CHI-LI

December 14, 1858—December 14, 1908

The diocese of Pekin which comprised only the province of Chi-Li, was divided into three vicariates by bulls dated May 30, 1856. North Chi-Li was left in charge of the Congregation of the Mission, with Mgr. Mouly as Vicar Apostolic; South-East Che-Li was given to the Reverend Jesuit Fathers, and South-West Chi-Li was offered to the Fathers of the Foreign Missions, who declined it. After two years it was given to the Congregation of the Mission, by letters apostolic of December 14, 1858. Mgr. Anouilh, the bishop of Abydos, who had been coadjutor to Mgr. Mouly since June 22, 1851, was named Vicar Apostolic.

This is the anniversary we celebrate, dating from December 14, 1858, in order to thank God for the graces accorded during these long years, and to encourage ourselves to continue and further develop the good work begun by our predecessors.

The new Vicariate is situated between the 36th and 39th parallels of North latitude, and the 111th and 113th of East longitude, measuring about 150 miles in length by ninety-five in width. Its southern boundary is the province of Honan, its western, Chan-si, while the other two Vicariates

1 On June 22, 1851, Mgr. Anouilh was consecrated bishop of Abydos, in the chapel at the village of Siao-ing-li, by Mgr. Mouly, then administrator of the Pekin diocese, who had chosen the former as his coadjutor.
complete the circumference. It contains two cities of the first class, Cheng-ting-fu and Choen-te-fu; two of the second class, Ting-chu and Cho-chu, and twenty-nine cities of the third class. It is a land of plains with the exception of some low mountains, joining to the chain of Chan-si on the West. It has a population of about eight million.

When Mgr. Anouilh took possession of it, the Missionaries numbered about nine, Father Simiand, five Chinese confrères and three secular priests. The Christians were about 14,000, divided among seventy or eighty missions, the most important being T’ang-Kiu, Pien-ts’uen, Yu-tong, Ly-ts’uen, Tuo-toen, and Koang-ting, which were scarcely recovered from the schism occasioned by the departure of Mgr. Castro in 1847. It is necessary to remark that their small number and the continuous persecution were an obstacle to the Missionaries’ frequent visitation of their flocks. The former had to confine themselves to what was strictly necessary for the latter’s fulfilling the essential obligations of religion.

The persecution mentioned was rarely a bloody one, but nevertheless it was very real. It sufficed to show oneself a Christian to be subjected to vexations of every sort. There was a treaty framed at Tien-tsin this year of 1858 which declared the Chinese free to embrace the Christian religion, but it remained a dead letter in the villages. The Chinese were angry with Europeans generally, and particularly with the Missionaries, who propagated a religion so opposed to their morals. The bishop himself, Mgr. Anouilh, barely escaped capture by the mandarin of Ting-chu, when at Che-kiu for the festival of Christmas in the year 1858. Warned just beforehand, he crossed the enclosing wall in the middle of the night, and saved himself in an ox-cart. His two catechists were put in chains. In order to have them liberated, and to manage the pending suit in regard
to the Christians of Siu-kia-choang, he was obliged to journey to Pao-ting-fu. He won his cause, but the viceroy had him conducted back to Shang-hai.¹

Divine Providence restored him from this enforced exile in an unexpected manner. The vessels of the Anglo-French expedition were at that time ascending the river to the Ta-ku forts, when the bishop of Abydos arrived at Shang-hai; Admiral Protet offered the expelled Vicar Apostolic hospitality on board his vessel, and brought him to Tien-tsin.—It happened at that time that Prince Kong, the brother of the Emperor, was in quest of an intermediary for facilitating relations of the Chinese government with the allies. Mgr. Anouilh seemed to arrive at a happy moment for fulfilling this agency. As soon as the Prince was informed by emissary, of the bishop’s presence at Tientsin, he sent for him to come to Pekin. Mgr. Anouilh accepted the embassy, on condition that Mgr. Mouly, whose coadjutor he was, should be associated to it. The condition was accepted and the two prelates made their entry publicly into Pekin.

On the 29th of October, Mgr. Anouilh assisted at the re-opening of the old cathedral of the Nan-t’ang and at the

¹. In 1843, M de Lagrenée concluded a treaty in which he had some articles inserted for the betterment of the conditions of the Missions in China. There was an article stipulating that any foreign missionaries who were apprehended in the interior of the empire should be conducted under escort at imperial expense to their respective consuls. It was by virtue of this clause that several Lazarists were brought to Canton. The first of these was Father Carayon who was treated as a prisoner, and suffered greatly on the journey to the consulate, in 1845. His death shortly afterwards was the result of the ill-treatment he had endured. In 1846 Fathers Hue and Gabet were brought back from Thibet with greater consideration.—In 1851, Father Montels was apprehended in Kiang-Si and conducted to Macao; he was later seized a second time by the imperial soldiery and decapitated. In 1853, Mgr. Mouly, in order to arrest a persecution, delivered himself up to the Chinese authorities and was conducted to Shang-hai. In 1860, Mgr. Anouilh was the last Lazarist to be escorted away by virtue of the Lagrenée treaty.
Te Deum chanted by Mgr. Mouly. Thenceforward the laborers of the Gospel were not obliged to remain concealed. The freedom of the apostolate was recognized by the treaties.

The gravest obstacle to evangelization had now disappeared,—the gravest, for the Chinese are little disposed to embrace a religion when there is only affronts and ill-treatment to be endured, but this difficulty was not the only one, nor the most painful to the hearts of the Missionaries. Another was encountered in the attitude of the old Christians who had become relaxed, and were yet under the influence of the schismatical spirit. The above-mentioned schism was little more than a wandering astray, and its authors were deserving of pity rather than blame.

A letter from Mgr. Castro, mailed from Europe, expressing the affection of that worthy Missionary for his former comrades in arms, and bestowing on them some counsel was misinterpreted. Some of them saw in it a wish to return, and were made to believe more firmly than ever that Mgr. Castro had been driven away by Mgr. Mouly. The organized resistance by some secular priests became more headstrong; after a Benediction service and the singing of a Veni Creator, they solemnly swore never to obey the usurper, and to exert every effort to secure the return of the one who had been dispossessed. A considerable sum of money was collected for this purpose, and an embassy was sent to Rome. The leaders and the rebellious Christians were excommunicated, and interdicted. At the same time the Missionaries strove to lead back the stray ones. Mgr. Anouilh had energetically taken part in this attempt, in company with Father Simiand and Father Talmier, not without success,—so that Mgr. Tagliabue was able to write that in 1858, when the bishop of Abydos received charge of his new Vicariate apostolic, there were none, outside of a few individuals, obstinately rebellious. The villages had submitted,
and re-entered into communion with the Church. The spirit, however, of these Christians did not change in a day, and their example and relaxation gave but meagre encouragement to their pagan neighbors to become converted. Here was a field for renovation in faith and virtue, which the new Vicar Apostolic could not overlook. Under his authority, Father Simiand prepared himself for this peculiar task. The Missionaries were yet contending with material difficulties, which, though borne with joy, were sometimes very irksome. "The Vicariate, scarcely formed had neither residence for the Missionaries, nor chapels for the faithful," at most, a few stopping-places in the larger Christian communities. According to an account written by Father Wang there were about seventy-four chapels or oratories destroyed by the mandarins, burnt down by the pagans, or fallen to ruin of themselves,—none of which had been restored. In order to meet these needs, Mgr. Anouilh received a yearly allowance of about 1800 or 2000 dollars. This year of 1858, the same account goes on to say, the money of the Holy Childhood was divided up, and the following year, the budget of the Mission. A house for the children of the Holy Childhood was purchased at Pien-ts’uen, which was the most ordinary place of refuge of the Missionaries. The resources were manifestly disproportionate to the requirements.

The Missions in their general standing were as above described, when they were confided to Mgr. Anouilh; the difficulties there mentioned were those with which he had to contend. He took up his task with admirable zeal and energy, but he made his chief care the conversion of the infidels.

His method of evangelization was simplicity itself. Attended by a Chinese priest and two catechists, he traveled through the villages, halting at the public squares, and lodging in the inns. A large number were drawn, ordina-
rily, by curiosity to see him; if this motive failed to attract, he had recourse to other ingenious and unfailing expedients. He had his catechist play on a hand-organ, or else he exhibited some European objects. As soon as the square, the streets, and the roofs of the surrounding houses were filled, the bishop mounted a table and began to preach. Entire days were spent in this exercise until his strength was exhausted and his voice broken. After preaching his sermon, he desired those who wished to become Christians to enroll themselves. Some accepted this invitation, others declined, and others decided to wait until further consideration. The catechists passed through the crowd, writing down the names of adherents. If the number was sufficient, the bishop sent a schoolmaster to instruct them and passed on to the next village.

His eloquence was not merely of the persuasive kind. He had another and more powerful means to win the Chinese: he helped them in temporal matters in the following way. It often happens that the peasants in the villages, who are ordinarily little instructed, suffer oppression from some lawyer of the fifth order, or from a rich man of the neighborhood, or sometimes from the mandarins themselves whose exactions are insatiable. The poorer people have no recourse against these men of station; the tribunals will scarcely listen to them, unless they are of ready speech and prompt payment. Those who became converts gained the patronage of the bishop in their suits. In protecting their cause he was indefatigable, carrying a case from court to court, from sub-prefect to prefect, from prefect to viceroy, and from viceroy to the capital, until he had won for his client. His reputation increased in a few years; he was besought on all sides. Entire communities declared themselves Christians, as soon as they were assured of the protection of the "Tong-ta-jen," and a temporal reward in view. Thus it was that several villages embraced the
Christian religion in Pai-hiang, in Lung-ping, in Cha-ho, in Sin-lao, in Ping-chan and elsewhere. Their motives for conversion were far from supernatural, and it is deplorable that Eternal Truths, grandly exposed, should have had sometimes less influence than some miserable worldly reward to be gained. We cannot blame Mgr. Anouilh, however, for employing these natural means. In doing so, he not only accomplished a work of justice, but he set on foot a movement of conversions, which still continues throughout that region. Up to his death in 1869, Mgr. Anouilh evangelized more than one hundred villages. More than thirty thousand catechumens were enrolled on his lists. A great many failed to persevere, it is true, but their defection can not be attributed to a lack of zeal in the tireless apostle.

He preached incessantly, he presented the Faith to new villages, but he lacked sufficient means to assure to his work the full success desirable. He lacked catechists, and also schoolmasters. He had found a large number of these among the older Christians, but as conversions increased, the instructors were found insufficient. His greatest need was of Missionaries and pecuniary resources.

He spent his nights writing countless letters to Europe; he besought his Congregation to send him laborers. He begged here and there for his new Christians, for his churches, for his projected residence. He asked for an architect for his cathedral. Brother Génin at Paris was his usual provider. Little by little his solicitations were heard; resources began to flow in, Missionaries were sent from Paris. In 1861, Father Erdely arrived; in 1863, Father Moscarella; and in 1864, Father Prammagiore, who died the same year shortly after his coming. In 1866, the province of Mongolia was confided to the Belgian Missionaries; and simultaneously Father Bray arrived, and in addition several Chinese confrères, among whom were Fathers Paul Chang and Peter Kuo, who are still alive.
At the beginning of the year 1863, the old imperial palace of Cheng-ting-fu was granted to the Missionaries by the Chinese government in return for some chapels that had been burned or destroyed. It was but a pile of ruins; the site however is the finest in the city. The bishop took possession of it on the 2nd of May 1863. He installed there ten or more orphans of the Holy Childhood Association; he also began repairs on a portion so as to make it at least habitable. On the western side he obtained a plot of ground and began to think of erecting a church. On the 8th of December, 1867, he laid the corner stone of the edifice which was dedicated to Mary Immaculate. He was denied the pleasure of seeing it finished. He died in February 1869, when it was built up to the window sills.

South-West Chi-Li contained, at the time of his death, about 20,000 Christians. Considering the difficulties of every class he was forced to encounter,— with the mandarins, with the Christians themselves, we can not too highly praise him for having obtained this number, which was considerable at the time. The Mission was on solid footing in a city which had formerly been the capital of a province, Mgr. Tagliabue, nominated Vicar Apostolic in 1870, was to attempt the completion of the work.

Among those who had recourse to Mgr. Tagliabue were some self-seekers, who hoped for substantial temporal advantages under the terms of the treaty of 1860. As soon as they were undeceived, finding that the Missionaries no longer supported their cases unless they were related to religious matters, they withdrew from the congregations and resumed their former mode of living. This was the principal cause of defection.

1. Mgr. Tagliabue, Bishop of Pompeiopolis, who was first named coadjutor of Kiang-si, was transferred with the standing of Vicar Apostolic, from South-West Chi-Li, and consecrated by Mgr. Delaplace, on the 11th of December 1870, in the new church, hardly completed, at Cheng-ting-fu.
Another cause, acknowledged so by Mgr. Anouilh himself, was the want of instruction. It does not suffice, indeed, to obtain a transient conversion; the subject must be instructed, and herein lies the difficulty. This was the task to which Mgr. Tagliabue consecrated his efforts.

His first means was the employment of retreats. In company with one or two European Missionaries, one or two Chinese priests, and some catechists, he selected an important Christian community for his labors. The Christians of the environs were summoned and the exercises begun. One retreat was for the men, another for the women, often a third was given to the unmarried women, and sometimes a fourth for the young men. During the time of the exercises, they were subjected to a monastic mode of life. The programme included absolute silence, meditation three times a day, two spiritual readings, three or four instructions, and particular examens; it was forbidden to return home, to smoke etc., general confession and communion closed the retreat. These exercises wrought the happiest results. Experience proves this. In villages where these retreats were given, the lives of the Christians were for a long period, greatly improved.

In order to facilitate the instruction of the new converts, Mgr. Tagliabue established a school for catechetical instructors. Under the impetus given it by some excellent Missionaries, this school prospered. When sent to instruct the new Christians, these schoolmasters, having received a solid and pious education themselves, were able to give good example, and to confirm the sometimes wavering faith of their disciples. There are still a few of these worthy catechists to be found in some of the Christian communities, who are an honor to those who trained them.

At the same period, the bishop instituted the Congregation of Josephite Sisters, whose direction he intrusted to Father Moscarella. These sisters were first given charge
of the orphanage of the Society of the Holy Childhood, and later of the education of some young girls, who desired to lead a life of chastity in their own households; — their principal object, however, was the catechetical instruction of women in their respective homes, and now, since they have consecrated themselves to this important undertaking, they have abundantly proved the necessity of their Institute.

Mgr. Tagliabue could not overlook the supereminent work of every Mission which desires to perpetuate itself; — that of the seminary. This field was entrusted to Father Moscarella. One can readily comprehend the care, the attention, the prudence, discernment, time, and patience expected by this delicate task. Father Moscarella consecrated himself to it with his whole energy, and his whole heart; he succeeded in training some good priests. Mgr. Tagliabue had the happiness of ordaining six.

At last the Daughters of Charity, who had been sought by Mgr. Anouilh, and awaited more than twelve years, arrived in the month of October, 1882; they were six in number, having at their head Sister Guerlain, who is alive today, full of life, enthusiasm, and zeal. A wide extent of ground had been purchased west of the cathedral. There the bishop erected their buildings. They were first entrusted with the girls of the Holy Childhood. Their work commenced to grow little by little. They founded a home for the aged infirm, or for the aged simply, who were cast out by their families on this account, an asylum for the blind and the dumb, a work-shop, a catechumenate for women, a hospital, a dispensary etc. These works rapidly prospered; to-day they are assuming ever-increasing proportions.

The Work of baptizing pagan children in danger of death was begun at this same period by an Italian Missionary, Father Catella, whose humility equaled his zeal; it assumed a most prosperous development. "I came to
China," said he "for the conversion of the pagans. But the Chinese in general, unfortunately, are blind to the benefits of religion; and unless drawn by a temporal prospect, are little disposed to embrace it. Let us give our attention to the children." He accordingly organized a company of catechist-baptizers; he had a list of remedies prepared for ordinary infantile disorders, he distributed rewards, whose value was proportionate to the number of baptisms, he exhorted the Christians generally, to lose no occasion of giving these little innocents the grace of salvation. His initiative met with success. The other Missionaries followed his example, and to-day, the number of such children baptized fluctuates between 28,000 and 32,000.

In the midst of these holy occupations, Mgr. Tagliabue did not overlook the temporal needs of the Vicariate. It is to his initiative that our ability to complete the cathedral of Cheng-ting-fu was due. He extended little by little the construction of the residence, he built some rooms for the lodging and repose of Missionaries during sickness, or any interval of vacation. When he was called, in 1884, to the government of the Vicariate Apostolic of Pekin, he left that of South-West-Chi-Li in full tide of prosperity. We can read his statistical accounts, given in the Annals of the Congregation, they are consoling. He left to his successor, Mgr. Sarthou, a legacy of 25,000 Christians.1

"I shall continue the works of the Vicariate according to the plan of my predecessor" said Mgr. Sarthou, on his arrival. This was indeed, his constant solicitude. He visited zealously all his Vicariate, he continued to give retreats, and perfected what had been begun. The shortness of his stay in the Vicariate, hardly five years, and the diminished resources of the Mission prevented his creation of new works, and giving a very personal stamp to those then

1. Mgr. Sarthou, Bishop of Myriophytus, was consecrated at Cheng-ting-fu, on the 24th of April 1885, by Mgr. Tagliabue, who was transferred to Pekin.
Nevertheless, it was under his rule that the churches of T'ang-kiu, of Choang-ting, of Tong-kia-Choang were built, and when he was named Vicar Apostolic of North Chi-Li in 1890, in place of the deceased Mgr. Tagliabue, he left in South-West Chi-Li 3000 more Christians than were there on his arrival.

Mgr. Brugnière, who succeeded him had the advantage of fourteen years experience as a simple Missionary in this Vicariate, and of a thorough knowledge of the customs and idiom of its inhabitants. While treading in the footsteps of his predecessors, he strove to give a new impetus to the existing works of the Mission, and to establish new ones.

One of his first acts was the transfer of the remains of Mgr. Anouilh to the recently constructed mortuary chapel of the Pe-t'ang. Here, in the presence of the tomb of the first Vicar Apostolic, he established his preparatory seminary. The work of the seminary had been dwindling for some years in the city of Cheng-ting-fu, either on account of the lack of missionaries for giving a sufficient training to the students, or on account of the union of the ecclesiastical and preparatory seminaries. Mgr. Brugnière built at Pe-t'ang the necessary establishment and confided to Father Ramon the direction of his preparatory seminary. Father Ramon died shortly afterward,—too soon, alas! and Father Hercouet was charged with the education of the young seminarians. The number of these was increasing with each year. Thanks to a constant solicitude, Mgr. Brugnière had the happiness of ordaining twenty native priests.

In 1895, the bishop instituted an association of teaching catechists, under the title of the "Brothers of Saint Paul." Experience had proved, beyond doubt, that those catechists who had received an almost gratuitous education, showed but slight concern, for the most part, to become school-
masters among the new Christians, preferring to engage in some more lucrative calling. This defect had to be remedied, and the new society was instituted for supplying the want. Children were chosen ordinarily of families that were both numerous and poor. They were boarded, clothed, and instructed free. After some years, they were permitted to take vows for a year. In spite of numerous difficulties, the new association prospered almost from its birth, and each year it advances. The Brothers of Saint Paul are about twenty-nine in number at present, and render excellent service.

At the same time, some churches were building, whose necessity had become more and more evident. Father Lescure labored with an untiring spirit on that of Pients’uen, Father Morelli, on those of Chu-kia-choang, Siuts’ai-ing-li, etc. The bishop personally attended to those of Ki-ts’uen, Li-ts’uen etc.

The work of converting the infidels was going on constantly, and schools and catechumenates were multiplying when in 1900, the Boxer Insurrection interrupted these labors, however, the Vicariate was spared the worst horrors. No missionary was killed; outside of sixty Christians, who fell in two massacres at Pei-ou-tan and at Che-ki-u, we suffered from nothing but fear. The material destruction was considerable. The Christians had congregated in the great centres around their missionaries; on returning home, when peace was restored, they found their houses and chapels destroyed. The cholera which followed was very destructive: it carried off two missionaries, and hundreds of Christians.

After the struggle, we returned to our work with new spirit, and again we experienced the truth of the statement that persecution attracts the blessings of God.

New missionaries arrived; the number of adult baptisms increased; new churches were built in Choen-te-fu, in
Ch’è-ki-u,tin In-ts’-uen, and in Siao-li, etc., etc; the chapels of the Christians were repaired, but so many labors and trials bravely borne, and the weight of a heavily felt responsibility had ruined the health of Mgr. Bruguière. He succumbed on the 19th of October 1906, more burdened with merits than with years: he was only fifty-five years of age. He left an increase of fifteen thousand Christians in the Vicariate.

To resume, these fifty years of Missions have not been barren. The works of the Vicariate have progressed slowly, sometimes with great difficulty, but surely. This year of 1908, the statistics of the Mission show that there are 48 500 Christians, 348 churches or chapels, and 81 outlying missions in the Vicariate: there are 44 Missionaries, of whom 25 are Chinese, an ecclesiastical and a preparatory seminary with 100 seminarians: 3 911 adults have been baptized during the year. The Daughters of Charity are here to the number of 12: omitting their other works, 672 sick persons have been attended at their hospital, 27 300 visited at their homes, and 29 548 Pagan children have been baptized at the hour of death.

Praise and glory to God, who with such weak instruments has wrought so great results! Honor to Mary Immaculate the Patroness of the Vicariate, whose protection has been so effective!

Let us also render a just tribute of gratitude to the brave Missionaries who preceded us, and who sowed with their sweat, their privations, and their sufferings this fallow field of the Father of the family; thirty-six of them, among whom are two Vicars Apostolic, Mgr. Anouilh and Mgr. Bruguière, sleep their last sleep in the cemetery of the Pe-t’ang. Most of them died quite young. On this Fiftieth Anniversary of happy augury, let us not forget them in our prayers.
### Statistics of the Vicariate of South-West Chi-li

#### 1. Number of Christians by Prefectures and Sub-Prefectures 1908

**1. Cheng-ting-fu.** Total of Christians 21,069

<table>
<thead>
<tr>
<th>Sub-Prefecture</th>
<th>Number of Christians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cheng-ting-shien</td>
<td>2,745</td>
</tr>
<tr>
<td>Loang-Cheng</td>
<td>1,591</td>
</tr>
<tr>
<td>Hoai-lu</td>
<td>688</td>
</tr>
<tr>
<td>Kao-Cheng</td>
<td>5,593</td>
</tr>
<tr>
<td>Tsin-Chu</td>
<td>2,687</td>
</tr>
<tr>
<td>Yuen-che</td>
<td>1,148</td>
</tr>
<tr>
<td>Tsan-hoang</td>
<td>504</td>
</tr>
<tr>
<td>Fu-Ping</td>
<td></td>
</tr>
<tr>
<td>Ling-Chu</td>
<td>797</td>
</tr>
<tr>
<td>Shing-t’ang</td>
<td>210</td>
</tr>
<tr>
<td>Tsing-shing</td>
<td>99</td>
</tr>
<tr>
<td>P’ing-chan</td>
<td>2,160</td>
</tr>
<tr>
<td>Sin-lao</td>
<td>1,718</td>
</tr>
<tr>
<td>Ou-ki</td>
<td>1,129</td>
</tr>
</tbody>
</table>

**2. Ting-Chu.** Total of Christians 3,333

<table>
<thead>
<tr>
<th>Sub-Prefecture</th>
<th>Number of Christians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ting-Chu</td>
<td>2,380</td>
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<tr>
<td>Kiu-Yang</td>
<td>212</td>
</tr>
<tr>
<td>Chenn-ch’ai</td>
<td>741</td>
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**3. Chao-chu.** Total of Christians 19,664

<table>
<thead>
<tr>
<th>Sub-Prefecture</th>
<th>Number of Christians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chao-Chu</td>
<td>4,472</td>
</tr>
<tr>
<td>Ning-tsin</td>
<td>8,570</td>
</tr>
<tr>
<td>Kao-i</td>
<td>1,823</td>
</tr>
<tr>
<td>Pai-hiang</td>
<td>2,628</td>
</tr>
<tr>
<td>Ling-Cheng</td>
<td>409</td>
</tr>
<tr>
<td>Lung-P’ing</td>
<td>1,762</td>
</tr>
</tbody>
</table>
4. Choentefu. — Total of Christians 4434

Hing-tai. . . . . . . 598
T’ang-chan. . . . . 616
Nei-kiu. . . . . . . 156
Kiu-lu. . . . . . . . 428
Jen-hien. . . . . . 860
Koang-tseng. . . . 592
Ping-hiang. . . . . 118
Nan-ho. . . . . . . 81
Cha-ho. . . . . . . . 985

Total 48500

2.—Number of Christians

1858. Mgr. Anouilh. . . . . . . 14000
1869. — . . . . . . . . . 20000
1870. Mgr. Tagliabue. . . . . . 20591
1884. — . . . . . . . . . 25035
1885. Mgr. Sarthou. . . . . . 25555
1890. — . . . . . . . . . 28005
1891. Mgr. Bruguiere. . . . . . 28549
1906. — . . . . . . . . . 41880
1907. Mgr. Coqset. . . . . . . 44358
1908. — . . . . . . . . . 48500
NORTH KIANG-SI

Letter of Mgr. Ferrant, Vicar apostolic, to Father A. Fiat, Superior General

Ku-ling, near Kiu-Kiang, August 5th 1909

Ku-ling is a name that is, doubtless, new to you so I shall improve the opportunity to acquaint you with our new property in this section.

Opposite to Kiu-Kiang, about nine miles distant, is a chain of lofty mountains called the Lu-chan. Fifteen years ago, a kind of European city was inaugurated upon one of the table-lands at its base, at a place called Ku-ling. The city is quite deserted in winter, but is very much frequented during the four or five months of summer. A large number of Europeans inhabit China, especially along the valley of the Blue River, and every year they come here to enjoy a refuge against the torrid heat of the plain. There are on an average from 1200 to 1500 persons here every year for their summer vacation. Until the present time, the Catholic Mission had no property here,— a cause of regret to doctors who were called to attend sick missionaries. Every year there are some confrères who are fatigued and anemic from the deprivations and labors of the ministry, for whom the period of strongest heat (July and August) is not only painful but dangerous and critical. This season in the plain ends by exhausting their strength and causing maladies,— fever, malaria, dysentery, etc., which often become chronic, subsequently resisting all treatment.

The best remedy, either to prevent or to cure, is a refuge against the excessive heat of the plain. This is well known by all Europeans,— merchants, Protestant ministers, etc., who every year abandon their posts to pass two or three months in this locality. One season on these
heights is worth nearly as much as a trip to Europe, as a health restorer to foreign residents.

In the interest of my confrères' health, and with the advice of the members of my council, I purchased last January a property with a bungalow (villa) situated on it, in one of the best spots in Ku-ling. The grounds are spacious, with a wooded hill elevation; and furnished house, the whole costing the Mission 5,900 taels, or about 3,000 dollars.

We have already experienced the advantages of our acquisition, and we thank God who inspired us to make it. A month ago, four of our sick Missionaries—two suffering from dysentery, one of five months’ duration, one from a persistent malaria, and another from pleurisy—have perfectly and speedily recovered their health there.

In short, Ku-ling, during the summer months, is as healthful a resort as could be found for sick or exhausted patients, while proving highly agreeable to well persons. The climate is delightful. On these table-lands, lying on an average about three quarters of a mile above sea-level, the medium temperature is between 65 and 77 degrees, Fahrenheit, while the heat of the plain, for instance at Kiu-Kiang, is often from 95 to 98½ degrees, in the house, while the humidity is stifling; these conditions prevail not only in the day-time but also at night. In July and August we are obliged to pass sleepless nights; it is exhausting for all, particularly for the infirm. Here it is always cool; the nights are even cold, and we must be well covered.

Our grounds are very finely situated in a little valley aside. Our confrères are very quiet here, and can perform their exercises and observe their Rules. We shall call our retreat the Sanatorium Marianum, and we hope that the Immaculate Virgin will shed her protection about it as well as about the Missionaries who occupy it, in search of
that health which is so necessary for them in the accomplishment of their toilsome ministry.

Kindly accept, etc.,


EAST KIANG-SI

We read in the Mission Catholiques of November 19, 1909:

Father Henry Crapez, Lazarist, writes us:

"Sing-Cheng. I have now lived three years in this interesting land of China, and I live happily, losing every day, some one of the numerous prejudices I formerly held against its inhabitants. Sing-Cheng, my post for the good combat, has been provided with Missionaries only during the last seven years. During four years, an excellent native priest was engaged here, and I have succeeded to his labors. There are some hundreds of Christians in the city, and eight groups of outlying missions to be attended. The men are provided with what is necessary, but I have no means left for the women. I entreat generous Christian women to come to the aid of their Chinese sisters."

PERSIA

Letter of Brother Leo Broutin to Father Milon, Secretary General.

Teheran, October 4th, 1909.

Now that I have arrived and am housed at my new post, I take the opportunity, afforded me by the departure of Father Delteil for France, to inform you of some particulars of my journey.

Our voyage was most favorable, our Lady of Preservation took good care of us. The weather was mild.
The boat put in at Smyrna and at Constantinople where we naturally found a warm reception, good board and lodging with the confrères. At Constantinople I was fortunate in having a chance to see the church of Saint Sophia, which is always open to the public since the promulgation of the new constitution. It is a noteworthy edifice, crowned with a wonderful cluster of domes. The Catholics of olden-time must have been very proud of it.

After sailing through the Bosphorus and enjoying the mellow gleam of the setting sun on its surface, we entered the Black Sea, and coasted its southern shores until our arrival at Batum. Our persons and baggage were here subjected to the inspection of the Russian officials, and I can assure you that both the custom-house officers and police as well, have their eyes open. Several times on the way we were forced to open up our baggage, especially at the ports on the Caspian sea. Fortunately, our pass-ports were unimpeachable.

After suffering these vexations, which are the lot of every traveler, particularly in the Orient, we crossed the Caucasus mountains, taking about thirty hours by train, and at Tiflis, we separated from Father Clarys, who was hastening to his post, at Khosrova. We were not left without companions, however, for we had journeyed, ever since leaving Paris, with two gentlemen of charming manners, who were envoys on a scientific mission in Persia, in the name and at the expense of the French government. They are engaged on excavations in the vicinity of Teheran.

At last, after about three weeks of travel, Father St. Germain and I arrived at the post assigned us. We had embarked from Marseilles on the 21st of August, and reached our present abode on the 14th of September, rather late in the evening, near midnight.

You will tell me perhaps that it is not a seasonable hour for good children to pass through a capital, but you must
remember that we were at the mercy of the driver, for there are no railways in Persia. We were obliged to travel by rickety coach the distance of two hundred and forty miles which separates Teheran from the frontier.

Personally, however, we had no great reason for complaint, although our baggage could not make a similar avowal.

Teheran rests tranquilly on the surface of a lofty tableland, about four thousand five hundred feet above sea-level. It is surrounded with a rampart of mountains which would have made the joy of a Vauban or of his master, the "Glorious King." Doubtless it would not satisfy the European idea of a grand capital, but you must remember that we are in Asia,—in Persia, and not at Lille, nor even your own dear city of Valenciennes. The climate is excellent. The temperature is moderate at present, but I am informed that it hovers around 104 to 114 degrees.

You can readily understand that I was cordially received here. I had asked myself what the mission of Teheran was like. I find that the house here has the true form of a community establishment.

You know our tasks and methods, there is a school, which has grown somewhat, owing to the recent contributions received; the class rooms especially have been built in an ingenious and practical manner.

Near the entry is our house and the little church which, aside from the sisters' chapel, is the only Catholic one in the city. It is amply sufficient for the attendance at Mass on Sundays and holy days, for few persons outside of some foreign residents and members of foreign legations with their families attend the Latin Mass. M. Lecomte, the French minister, takes great interest in our little school.

The oriental rites are naturally represented here. There is a Chaldean and an Armenian priest. They each have a meagre number of parishioners, who must be attended to
prevent their falling into the hands of the Mussulmans, the fire-worshipers, and the schismatics.

I am glad to hear French spoken so often, which is due to the schools; there are three here, the Jewish, that of the French Alliance, and ours, called the school of St. Louis. There is naturally some rivalry among these institutions, but this does not prevent our having a goodly number of pupils. Our schools were opened the day after my arrival; the full number will not be received until after the festival of Ramadan, when our quota will be about 300 attending.

I never expected to go so far and find myself again amongst young people. I seem in this regard to have missed Charybdis only to meet Scylla, changing my gun from one shoulder to another. It is not an unpleasant task however.

When with our young students the future Lazarists, at Ingelmunster, I had nothing to do but keep a general survey. Here, I see clearly, I shall be obliged to use other means, and prepare myself carefully. I am confident, however, that all difficulties will subside, as it is through obedience that I am here. I shall work for God,—for Saint Vincent,—and for our beautiful land of France.

Believe me etc.
Leo Broutin
Our schools are progressing finely. Father Slupinski takes an earnest and active interest in them. He also attends to our little church at Swedesboro. He has started a school, which now has more than sixty pupils; not all the Polish residents, however, send their children, although they solicited it beforehand. There are about eighty families in the mission.

Father Slupinski preaches a great deal, and does what he can to influence the men. The work, in general, is expanding, assuming more and more the character of a true parish, well organized.

At Conshohocken, the parishioners are not so generous, and probably not so religious as those of my confrère's station at Swedesboro. There are about 240 or 250 families, and about 1300 souls, many emigrants having arrived of late, the greater number unmarried, 115 children attend the school, where we priests instruct in Polish, while a lady-teacher instructs in the rest of the branches, in English. The latter is quite energetic, and comes of a good pious family. Every day she comes from Philadelphia to perform her school-work. Classes last from eight o'clock in the morning until half-past eleven o'clock, and from
half past one in the afternoon to four o’clock. Every morning there is holy Mass at eight o’clock for the children. Saturdays are free, with the exception of a catechism class preparatory for holy Communion.

The people attend in sufficiently large numbers; there are 600 and sometimes 700 men at the two Sunday Masses. The collection yields from forty to forty-seven dollars. There are some unbelievers in the parish who never attend church.

We also conduct an evening school in which English and Polish are taught three times in the week.

Factories are very numerous, especially in Philadelphia; they are constantly running, and salaries are slightly higher than they were. In one the workmen earn about twenty-five dollars a week; in another they earn but ten dollars, or at most fifteen dollars. They are hoping for an increase in the spring when a new President will be inaugurated.

We are soon to have a mission. It is fixed for the first Sunday after the New Year and will last from the 3rd to the 10th of January; the one at Swedesboro will last only four days.

We are also preparing for the Forty Hours’ Devotion at the end of the mission. Our only regret is that Father Buchhorn will not be able to assist at it, as he is to start for Europe on the 6th of January.

There is a mission now in progress in Philadelphia. We go each day to share in its labors, and shall pass the festival of Christmas with our confrères in the city.
This country has been ravaged by earthquakes and floods to a great extent during the latter part of this year, 1909. A newspaper dated August 1, 1909, gave the following summary of the calamities:

On the 30th of July, Friday last, the city of Mexico was visited by two violent earthquake shocks, the first at 4.20 A.M., the second at 4:25.

A large number of dwellings in the poorer quarters of the city fell, killing five persons and mortally injuring three.

In the main part of the city, the destruction of property was not extensive. The Cathedral walls were somewhat weakened and many poorly built edifices were demolished.

Telegrams from various parts of the country tell of shocks in many different localities, and also, of their severity.

The city of Acapulco was half destroyed, and many were killed or injured.

The human casualties seem to be very numerous in the state of Guerrero; fifteen persons are reported killed in Santa Julia.

Communications between the western coast and the interior have been cut off.

Cilpancingo and Cilapa are destroyed; many hundreds have been killed; the survivors are camping in the open air.

The losses in property are very great. The shocks continued in the evening.

New convulsions occurred, in the evening, at Acapulco, where all the buildings along the water's edge and the churches have collapsed. Dwellings and hotels are uninhabitable; not a single house is unscathed.

Loss of property is also reported from Vera Cruz, Oajaca, Tlacotalpam, and from Hachica, but none of human lives.

Other details will be given in the following letter.

Letter of Father Bruno Alvarez, to Father A. Fiat, Superior General.

Mexico, September 5, 1909.

I consider it a duty to inform you of our circumstances in the midst of the present calamities. The earthquake shocks continue. A second shock was felt here yesterday at a quarter to five in the morning, though not so strong as the shocks of July.
A frightful inundation occurred at Monterey. From two thousand five hundred to three thousand perished, and from fifteen to sixteen thousand people are in a state of misery. Our confrères acted the part of good Missionaries, they received four hundred fifty persons, providing them, for eight days, with food and lodging and religious instruction besides. To-day, the 5th of September, the date of opening the seminary scholastic year, our confrères are bidding farewell to these unfortunate people, after providing them with employment and provisions for eight more days.

On the first of the present month, when I learned by telegram, of the situation I forwarded some means to our confrères and recommended the other houses to do the same. As the confrères at the stricken city are such faithful imitators of Saint Vincent, they are fully worthy of all our support.

Deign to receive etc.

B. Alvarez.

PANAMA

Father Allot writes:

Empire (Canal Zone). October 1909: We have received this month a visit from the Bishop of Panama, who came at the invitation of the Catholic society of the Knights of Columbus.

One month ago, I began at Empire a regular course of catechetical instructions with the assistance of three Sisters of Charity, who come every Sunday from Panama. This is a good step forward. One sister is English, one is Spanish, and one, French. The Canal Commission has granted me free railroad passes for the sisters, as long as I need their services. Last Sunday we had 45 children in the English catechism class, 36 in the Spanish, and 15 in the French. English is the sole language now in use in the schools of the Canal Zone.
During my few days' stay at Ibague, I have witnessed that everything goes on well, thank God.

The seminary contains 42 boys and 16 young men, all of them carefully chosen, and very well disposed. Notwithstanding the narrow quarters, the members of the ecclesiastical seminary have been completely separated during the year from those of the preparatory seminary. In the former the course is complete; the latter's course will be, as soon as the present students are advanced far enough for freshmen and sophomore work. The Bishop of Ibague seems to be satisfied with the progress of his seminary.

J. F. Bret.

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Peru

Letter of Father P. de la Garde, Priest of the Mission, to the Very Reverend A. Fiat, Superior General.

Lima, October 30, 1909.

Your two sons chosen for the episcopate, Father Emile Lizon, promoted to the bishopric of Chachapoyas, and Father Valentine Ampuero, to that of Puno, were consecrated on the nineteenth of September. The occasion, so auspicious for the future of their two sees, and of the Peruvian Republic, was signalized by beautiful and most
impressive religious celebrations an echo of which I shall endeavor to transmit to you through the distance that separates us. The first ceremony was the official delivery of the Bulls. The President of the Republic, having taken cognizance of them, transmitted them to the bishops-elect by the Director of Public Worship, and one of the presidential aides-de-camp. These two gentlemen arrived in a carriage of state and entered the residence of the Missionaries,—the most humble house in the street. A crowd of sight-seers soon gathered before our door, curious but respectful and well-behaved. Inside, the austere appearance of the parlor was scarcely altered except for the violet robes of the two bishops-elect, who awaited there, surrounded by some friends and the Superior of the house.

The Honorable Director of Worship and the aide-de-camp, with a few words of a strikingly religious tone, congratulated the bishops, pledging them the good offices of the government. Our bishops replied, expressing in their responses their sentiments as priests and patriots.

A generous sponsor provided champagne and after a warm hand-shaking, the invited guests departed.

I am convinced that this simple ceremony will leave a favorable impression in our locality, and that the episcopacy, thus honored with official recognition, will be much the more capable of fulfilling its divine mission.

The ceremony of pronouncing the oath, before the Supreme Court, took place two days later. Their friends and the whole community, which was exceptionally large at the time, attended the new bishops to the judicial department, where the President received everybody with the dignity befitting his high position, but with charming affability. He conversed in a simple way until the time of the ceremonial audience. During the latter, the bishops were seated near the counselors in the great red arm-chairs reserved for these magistrates. A special place was as-
signed us. A large attendance thronged the chambers, and the ceremony was more impressive than the former one.

The consecration was performed by the Archbishop of Lima; by this act the two new bishops become his first sons in the episcopate, and with good reason he seems to regard them with pride. The two assistant bishops were Mgr. Ballon, the former Bishop of Arequipa, and Mgr. Drinot of the Congregation of the Sacred Hearts, Bishop of Huanuco. His Excellency, the Apostolic Delegate, assisted at the ceremony, together with Mgr. Puirrédon, the former Bishop of Puno.

The President of the Republic graciously consented to act as sponsor for the two bishops, and at the Offertory he sent his orderly to make the solemn presentation of the symbolical offerings.

The ceremonies were accompanied by the singing of an excellent Mass, composed by Mgr. Perosi. They were in charge of three young Missionaries, lately received from the Mother House, who fulfilled their office with that solemnity, precision and faith which you know so well.

Your own presence, Most Honored Father, was the only thing lacking; however, we feel sure that your heart was with us on the occasion.

The notes of a triumphal Te Deum with orchestral accompaniment, now burst forth. The bishops descended with slow steps from the choir to bestow their blessing; the first recipient was the Chief of State. Among the foremost of the Congregation, surrounded by Daughters of Charity was a woman in mourning attire, weeping for joy; it was the venerated mother of Mgr. Lizon. While yet a young widow, she had sacrificed her only son to our Lord and to Saint Vincent de Paul, and now Saint Vincent de Paul and our Lord had restored him to her, invested with the glory of a pontiff.
The first solemn blessings over, the people, until then silent and motionless, flowed into the sanctuary, like an inundating stream. With the pious faith inherited from noble Spain, they dispute their way to the new bishops, kissing their hands, their robes, or anything that has come in contact with them. Grave, yet laudably proud, the Daughters of Charity survey the scene with their bands of Children of Mary, whom they direct with brief and discreet gesture.

I was in the body of the Cathedral, meanwhile, receiving the congratulations of bishops, of the chapter, and of numerous religious. Their kindly sentiments were intended for you, Most Honored Father, and to you I send them.

An hour later, a banquet was served at the table of the President of the Republic, to the consecrating prelate, the Apostolic Delegate, the assistant bishops, and the senators and representatives of the vast dioceses of Puno and Chachapoyas. By a delicate attention of the President Father Peña and I were accorded the honor of a place in the distinguished assemblage.

Another banquet, modest, simple, and tastefully prepared was served eight days later, at our house, to the principal friends of the new bishops. The archbishop, the apostolic delegate, and the premier with another minister were present.

Father Bulhon will accompany Mgr. Ampuero to Puno, Father Villavicencio has left for Sucre, Father Marino for Santiago; Father Carrera goes to La Paz, and Father Ortiz remains for the present at Lima. I hope that he will remain a long time.

Our little house is returning to its state of tranquillity, or rather of obscurity, for through of all these notable happenings we have not lost the gem of peace.

Kindly accept, etc.

P. C. DE LA GARDE.
Letter of Sister Souza, to
Most Honored Mother Kieffer, Paris.

Baia, Mendicant Asylum June 3rd, 1909.

One of our sisters from Espiritu Santo, Sister Aguiar, having arrived here in the month of February, very ill from beriberi, a malady common to the country, which causes great suffering and inability to walk, was cured, suddenly, on the fifteenth of last month, at the end of a novena in honor of Our Lady of the Miraculous Medal.

The following is an account of the occurrence: Sister Aguiar is a young sister of two years' vocation. She had already made several novenas for a cure but without effect. During the last novena, she had suffered intensely from vomiting and pains; on the last day, after receiving Holy Communion in bed, she found that she was entirely well and very hungry—a feeling she had not experienced for months before: she was given food, and partook of more than any one else in the house. The same day, she visited our sisters in the different houses of the city, walking with ease, as if she had never been ill: she continues to feel well.

I sent for the physician, who the night before had pronounced her malady a case of paralytic beriberi. He was astounded when he saw her, and went to the chapel to thank the Blessed Virgin. We also thank her from the bottom of our hearts.

Sister Souza.
NOTES OF JOURNEYS
IN CENTRAL AND SOUTH AMERICA
October 24, 1905—April 15, 1908.

Account of Sister Pinat, Visitatrix,
to the Most Honored Mother Kieffer, in Paris.

(Continued. English edition, Vol. xvi., p. 415.)

CHILI

On December twenty-ninth Sister Mollenhoff saw us comfortably embarked on the Guatemala, a fine large American steamer which was to bring us to Chili. We were about to end one year and begin another; and accordingly those days, which naturally suggest deep and solemn thoughts, assumed in presence of the immensity which surrounded us, a peculiarly inspiring character. We were but two to exchange thoughts and feelings, but, drinking at the source of a true and holy zeal, we encouraged each other to continue without fail, this wandering and uncertain life, trusting it wholly to the heart of the Divine Master. We were entering a country which had suffered much from earthquakes.

Our voyage was without incident. The ports, large and small, came in pretty varied succession: Arica, gracefully seated against an immense rock; Pisagua, on its lofty perch; Galeta, of savage aspect; Iquique, interesting for its commerce, Antofagasta; Talca and Chanaro, whose riches consists in the saltpetre, which is extracted from the neighboring hills.

Early, on January fourth, the first Friday of the month, we reached Caldera and good Sister Cemnighaud came to escort us from the boat. The sea, always calm in that port, made our leaving easy. Our first visit was to our Lord in the charming church of Caldera, where we had the happiness of hearing Mass. After dinner, we went to Copia-
seemed to establish itself as a visible guardian of the poor, the sick, the children, and the sisters, for not one perished in that terrible catastrophe, while beside them, at the establishment of the Little Sisters of the Poor, forty old men, and eight sisters were buried in the ruins; we have seen the sad wreck of many other houses.

On our arrival at Santiago, Sister Montigny, assistant of the Province, accompanied by the Sister Servants of Santiago, came to escort us to the railway station. We were soon at the central house, much pleased on finding ourselves among that dear family which was soon our own.

The Sister Servants assembled also, on the occasion of the feast of Father Fargues, Director of the Province and of the sisters of Chili. Together we expressed to him our best wishes; and his paternal and tender welcome was the dawn of the many happy days which we were to spend in that dear province.

The next day, Father Fargues came to say Mass at the central house. Good wishes were exchanged. A young sister made an address in French, and a Seminary sister in Spanish, to which the Director happily responded, desiring all to profit by the visit made in the name of the Community, from which he expected great good.

I visited each house; and at the same time admired not only the splendid establishments of our sisters but, also the graceful, bright, and gay city of Santiago. The churches are numerous, and interesting for their old paintings and sculptures. There are broad and beautiful avenues; pretty dwellings; and in certain quarters, one might think one’s self in Paris. Santiago has been less injured than Valparaiso; and, being the seat of the President of the Republic, the damage was promptly repaired.

Our first visit was to the hospital St. John of God, where there are still two sisters who were present at its foundation in 1854. Twice a year a mission is given to
the sick, to the number of four hundred, with most gratifying results. Attached to the hospital is a dispensary, where ten doctors, each a specialist, receive from four to five hundred patients every day to whom medicine is given gratis.

About a quarter of an hour’s walk from the hospital, the little House of the Holy Agony shelters some thirty widows, and twenty orphan girls. The church which has been built there is the centre of the Archconfraternity, in which reunions are regularly held.

My next visit was to the central house. There the large school for poor children, orphan asylum, and different dispensaries do an immense amount of good. The dispensary of the central house is particularly well frequented. Tickets and remedies are distributed by the hundreds; the good resulting from this work is encouraging. In winter soup is given to about sixty poor families, and to the day scholars. There are two homes for widows, depending on the central house, one with little girls, and the other with little boys. These widows are received in a large dwelling where each has her own room furnished. They earn their living as well as they can. Through the influence of Sister Teresa, who has had charge of these asylums for twenty years, they are able to procure food at wholesale prices and if anything is lacking the sisters supply it.

The chapel of the central house is quite artistic; though somewhat dim in the interior, it has an air of mystery that inspires recollection. Our Lady Immaculate, its dominating figure is very beautiful and invites confidence, and the stained glass windows by which the statue is surrounded splendidly represent glorious and consoling scenes from the history of our two religious families.

On January twenty-fifth, Feast of the Conversion of Saint Paul, what thanks did we not render to our Lord, for the benefit of the institution of that company, which
throughout the entire world, aids us so powerfully with its pious and prudent zeal!

On this day, we visited the House of Charity under the direction of Sister Babboutin; whose kind heart verifies the name which the establishment bears. Besides a dispensary and pharmacy, there has been established in this house, a very special work; a bakery, which is well patronized. It is carried on by the orphan girls who have no aptitude for sewing. The Society of the Ladies of Charity has its headquarters here and the Director presides at the monthly meetings. These ladies furnish drugs to the four pharmacies, which they have in the city.

On January thirtieth we were at Belen—the house of the sisters in the city of Santiago.—It contains various works: an asylum, a dispensary, an orphanage for girls and two for boys, a laundry, and a home for widows. All this activity calls for unsparing devotedness; the joyous gayety of the children prevents monotony.

On the morning of February first at 7 A. M. we left Santiago for Chillan, which we reached at half past one in the afternoon. The journey is not very long, but somewhat fatiguing on account of the heat and the dust. Along the route, as at Chillan, we came across ruins caused by the earthquake. In the sisters' house where are combined a hospital, a house of charity, an orphan asylum, a foundling asylum, a nursery, and a dispensary, it became necessary to make some minor repairs. We spent the Feast of the Purification there and a full day of adoration of the Blessed Sacrament, to the great comfort of our souls.

Like Chillan, Conception is a small town, in which the Sisters of Charity have certainly the finest place, both because of their works and for the good they do. The hospital is large enough to accommodate 350 patients, the dispensary open three times a week, is well conducted. Medicine is given free to 11,880 persons during the year.
The house of charity is a magnificent building, quite modern, covering a space of four streets. It is perfectly orderly and clean. The chapel is immense. Every form of misery is treated in this establishment from the foundling to those bent with age and infirmity. In the laundry forty young girls work for outside trade. Four hundred children may be accommodated in the day school, and they also take their meals at the house.

At Los Angeles is a small hospital in the open country, known by the name of Saint Sebastian. It must be a delightful spot, from its site and surroundings.

Talca came next; there the sisters conduct a very large hospital which the earthquake did not spare, and there are urgent repairs to be made.

On Ash-Wednesday, we arrived at Curico, stopping at the charming little hospital, delightfully situated, and the sight of which gladdens the eyes and expands the heart. The sisters are few but their zeal supplies the lack of numbers.

San Fernando also has a small hospital, which accommodates about two hundred sick. It also suffered from the earthquake; the chapel, which was as large as a church, has been abandoned, and, like most other parts of the establishment, stands in need of extensive repairs.

At Rancagua there is a small hospital of about two hundred beds. The good Sister Servant, who was advanced in years and very ill at the time of our visit, died some months later. Her pious and devoted soul was ripe for heaven.

All these short journeys were made by rail. By degrees we approached Santiago, where we arrived on the twentieth. Needless to tell you, my dear Mother, the kind welcome we received in all these houses. Our sisters were eager to hear news of the two families of Saint Vincent; and it was a great pleasure for me to show your photograph, and the
collection of views of the Mother House, given me by Sister Hannezo on my departure from Paris.

We spent only one day at the central house of Santiago, and then left for Valparaiso of which we had only a glimpse on our arrival. We visited again the hospital of St. John of God which sustained many injuries from the earthquake. The sisters’ quarters the community room and dormitories were so damaged that we could not enter them. In the wards there was a general confusion. When we beheld the complete destruction of that hospital, we asked ourselves, how so many sick and surgical cases, operated upon the day before, how many afflicted with various diseases, could of themselves leave their beds and fly from the danger.

Sister Duchesne, returning from France, learned on the steamer of the catastrophe. Her feelings were not spared by those who told the story. It was said that not one of the sisters had been found, that the chaplain was buried in the ruins, and that no one could tell how many sick had disappeared. When she reached Valparaiso and learned the truth, she could not but admire and thank Providence, for the wonderful preservation of the lives of the inmates and sisters, while she praised the bravery of her companions.

The hill on which is built the military hospital depending on this house has also been upheaved. The operating room just finished was completely destroyed, and the chapel was seriously damaged.

At a few minutes’ walk from the hospital, the small orphan asylum del Carmen was a heap of ruins. Some sheds were put up to shelter the few orphans who remained. Near-by a children’s hospital, opened only six weeks, had a like fate. The sisters are awaiting the providential time to rebuild those two small houses.

The hospital of Saint Augustin is in the same condition;
but the damage is not so evident. A new pharmacy opened on the eve of the earthquake, is in pieces. The maternity hospital occupying an entire wing of this great establishment, has been completely demolished; its immense staircase remained suspended as if by miracle to allow those occupying that story to escape. Some of the ceilings and floors of the halls have fallen in while others were violently shaken. What a pitiful sight! The dispensary where the poor were received at all hours of the day being somewhat insecure, has been partially closed.

To offset all these disasters, sheds were set up to hold as many as possible. The chapel, which has been preserved, is used for the sick who took refuge in any corner they could find, some even occupying the basement. Many stories are told of wonderful preservation and protection. It is related that a mother, who at the moment of the shock was holding her little boy, three days old in her arms, let him fall. The child disappeared, she knew not where. Three days after, he was found, fresh and rosy, under the ruins. The wife of the overseer has adopted him; as the mother died a few days after his discovery.

In this house as in all the others, spiritual help was not wanting. Two Missionaries, M. George, and M. Rigaud, braved every danger, ran through the streets giving absolution to those who were overcome by the shock; and by their words of peace and consolation revived calm and courage in all hearts.

I was eager to give the companions of Sister Sénac of the Hospital St. John of God, the consolation of remaining some hours among them, and of showing an interest in their works. In this house already twice built by Mrs. Edwards and now actually needing many repairs, there are many children, orphans of various classes. The works comprise a laundry, day-school, a dispensary, a bakery, from which more than eight hundred portions a day are
distributed to the poor: and where all the children of the school are given their meals. The two houses for widows, depending on this establishment, have been completely destroyed.

On March first we went to Vina del Mar. Saint Vincent’s House of Charity is very large and well located. The place is reached by tramway skirting the sea, in about an hour from Valparaiso. The earthquake injured the house somewhat, but everything has been already repaired, and the chapel, which has been completely transformed, is a marvel. The old men were well protected during the catastrophe. Thanks to the sisters’ activity, the greater number had been placed in safety. When the shock came it was found that some did not answer to the call for them. Search was at once made, and about a dozen were found in the ruins, waiting to be rescued, and confiding in Divine Providence, who had preserved them.

Vina del Mar has a school also, and an asylum numbering three hundred and fifty children.

The orphan asylum of our Lady of Sorrows at Valparaiso justified its name when we visited it. The earthquake had made it uninhabitable; and the children, forced to fly during the terrible night, spent two nights on the church plaza, waiting for a shelter which Providence sent them, through the pastor, who gave the sisters several small houses on the hill, where they made themselves at home as well as they could. We heard Mass in the open air, with the sea on one side and the mountain on the other, lending a picturesque charm to the scene. The children were so well pleased with the change, that they would have liked it to last. While waiting for a new arrangement, a dispensary has been set up at the Christian Brothers’ house. Sister Fages goes down every day to distribute medicine and soup to more than four hundred poor.

I must mention here an instance of the protection of
Saint Raphael. We had taken the funicular in the morning to ascend the mountain; but when about to return, we were told that the cable had broken during the trip which immediately followed ours. We have but to thank our faithful guide once more.

March fourth we stopped at the House of our Lady of Lourdes, Valparaiso; where several interesting works, due in part to the generosity of a distinguished benefactress, are grouped in three distinct houses. These are: an orphan asylum for boys and girls, several dispensaries, a soup kitchen, and a country-house for delicate children. In these three houses, Providence took good care of the children and sisters during the earthquake. At the first shock, the orphans who were already in bed, rose in haste and took refuge in the community room. Sister Pinto, after quieting them gave each a blanket, and in deep silence, those poor terrified children descended two by two, the one good staircase. They were assembled on the plaza and sometime after, they returned in groups of ten for their clothes putting on a double suit. After several days and nights under the open sky, a shelter was found. Repairs on this house are being made gradually. We were not to see Valparaiso again; but the memory of that ruined city will never be effaced from our minds.

On March seventh, at 8 A. M. we left for Los Andes, which we reached at 2 P. M. There is an up-to-date sanatorium, which Mrs. Edwards, the distinguished benefactress of Chili, built in 1901.

The journey by rail is over a chain of mountains, which we gradually ascended enjoying the most picturesque scenery, passing along the water-courses, bordered with verdure which thus revealed the near approach of the Cordilleras and prepared us for the enchanting vision of the other side.

I cannot pass over in silence the extraordinary goodness of Mrs. Edwards, that pious and generous lady who ex-
tends her beneficent charity to almost all the houses of the Sisters of Charity of this dear Province of Chili, whether by having them actually constructed or by her generous gifts towards their erection. The earthquake destroyed a great part of her own property; in fact, her loss is estimated by millions; but, before thinking of recovering her own losses, that good lady took care to repair and even to rebuild our sisters' houses. She is the visible Providence of Chili.

On returning to Santiago on the ninth, we went to Saint Vincent’s Hospital, an immense establishment which began in 1874, with six sisters. Now it has thirty-five. This shows the great development of the work necessitating the addition of several buildings. It is a little world of men, women and children, with clinics and dispensaries, and a new ward for men. On the women’s side the earthquake caused great damage, but on the men’s side, nothing was injured. The chapel needs some minor repairs. The good done in this hospital is equal to the need; and that is saying much.

Sister Giffart, who is of the Provincial Council has but to signify what she wants, to the administrators to obtain it, for these gentlemen are very kind and generous. The sisters are thus enabled to give perfect care to the sick, and obtain for them everything necessary. We celebrated the feast of the Blessed Martyr, Francis Regis Clet, in this house. The bonds of charity were knit more closely under the auspices of our Blessed Brother. The hospital of San Salvador in Santiago like the preceding, had a small and poor beginning. It is now a magnificent edifice, built of stone, with all modern improvements, receiving all sorts of cases. It is arranged in wards, well ventilated and spacious; the annexes are immense, and the gardens well kept; in the community garden is a statue of the Blessed Virgin brought by the sisters fifty years ago. To commemorate the anniversary of the death of our Venerable Mother, Louise de Marillac, we went to the central house to hear the confer-
ence given by the Visitor, who had just returned from Peru. It was the first of a series of fine practical conferences given by that worthy Father in a retreat to the Sister Servants, in which, in clear, forcible and precise terms, he enlightened them upon their duties, and indicated the means of performing them according to the spirit of Saint Vincent.

On March twenty-first, we went to Colina, a small mission depending on the central house. The journey, of about an hour by carriage, was through a delightful country. Our sisters are somewhat isolated, but their work for orphan girls, their school and the dispensary, keep them very busy; they love their work, and do much good.

Our next visit was to the Hospital of Saint Borgia at Santiago, which rivals those of Saint Vincent and San Salvador. It was founded in 1854, and it counts more than nine-hundred beds for women alone; it is immense, perfectly kept, with wards in excellent order. The sisters' quarters leave nothing to be desired.

Chili is rich in fine hospitals, and the sisters are privileged to conduct them with perfect freedom being supplied with all things needed. In all these establishments the chapels are like churches; and on certain days, one would have them still larger. The Missionaries have a wide field for their zeal in this country. Each year, they give missions in the different hospitals, and effect many and consoling conversions. We spent a part of Holy Week in the house of charity of Dolores, where the Church offices were solemnly performed.

In all the houses of charity there is to be found a combination of misery and sickness. This is particularly the case at Our Lady of Dolors, which counts 1120 patients, sick either in mind or body. This establishment of considerable dimensions comprises an asylum, a day school and an industrial school. Owing to the abundant alms
received almost all the children take their meals at the house.

We spent Easter Sunday at the central house, where we greeted one another with fervent Alleluias. At the Solemn Mass, and Solemn Vespers, the Visitor was Celebrant, and the Seminarians conducted the singing. It was St. Lazare’s in miniature, just as fervent and consoling.

There remained to be visited the House of the Holy Family, which includes a dispensary, an orphan asylum, a soup kitchen, a day school for boys and girls, and a boarding school for girls.

But our very last visit before leaving Chili was to the Lazaretto of St. Joseph. Sister Guerra showed us ten wards with forty beds in each, ready to receive patients. Shortly after our departure it was decided to send there all the tuberculous cases which filled the hospitals, so that now at the lazaretto, which is well situated and distant enough from the city, true charity is exercised towards the victims of this tedious and cruel disease. We had now only a few days to spend in Chili, and we devoted them to saying farewell.

As every trial brings a blessing; I doubt not, that after this terrible earthquake, there will be a new expansion of our works in Chili. The consolation I have experienced, will ever be treasured by me, and I entertain the hope that soon Providence will bring the necessary resources to re-establish what has been destroyed; feeling assured that God will maintain in the province that harmony and union which the spirit of Saint Vincent has caused to reign therein.

As April 8, 1907, was the day of the Renovation of our Vows. At five o’clock in the evening, our hearts filled with renewed ardor from the promises of the morning, having saluted and thanked the Visitor, we said farewell to the Sister Servants, and asked our Lord’s blessing for the
last time, leaving, not without keen regret the dear central house of Santiago, accompanied by Sister Fournial, who wished to be our guide to the Andes. We were about to undertake that wonderful and never-to-be-forgotten journey across the Cordilleras, to continue our mission in the Argentine Republic.

(To be continued.)

OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Peter Ly, 1909, China; 54 years of age, 22 of vocation.

Brother John Jung, August 29, 1909, Mother House, Paris; 74 years of age, 40 of vocation.

Rev. Edmund Richen, August 31, 1909, Theux, Belgium; 47 years of age, 22 of vocation.

Brother Moses Vadillo, September 8, 1909, Madrid, Spain; 27 years of age, 10 of vocation.

Rev. Joseph Morandi, September 14, 1909, Sessari, Italy; 34 years of age, 14 of vocation.

Brother John Ortiz, Cleric, September 27, 1909, Madrid, Spain; 20 years of age, 4 of vocation.

Rev. Denis Leyden, August 21, 1909, Perryville, Mo., U. S. A., 77 years of age, 56 of vocation.

Rev. James Anthony Serra, September 24, 1909, Spain; 80 years of age, 50 of vocation.

Rev. Felix Garcia, September 28, 1909, Mexico, Mexico; 74 years of age, 45 of vocation.

Rev. Edward Hopkins, September 24, 1909, Saint Louis, Mo., U. S. A.; 63 years of age, 40 of vocation.

Brother Joseph Maher, October 11, 1909, Vienna, Austria; 81 years of age, 56 of vocation.

Rev. Emile Barbaret, October 16, 1909, Tauris, Persia; 47 years of age, 30 of vocation.
Rev. Joseph Costy, October 16, 1909, Mother House, Paris; 56 years of age, 32 of vocation.

Brother Arnauld Schmalbrock, October 19, 1909, Rio de Janeiro, Brazil; 51 years of age, 28 of vocation.

Rev. Nicholas Torres, September 13, 1909, Nueva Caceres, Philippine Islands; 71 years of age, 42 of vocation.

Rev. Godfrey Heck, October 22, Forst, Germany; 70 years of age, 40 of vocation.

Rev. Anthony Gasiorowski, November 1, 1909, Cracow, Austria; 70 years of age, 48 of vocation.

Brother Andrew Castro, November 6, 1909, Milagros, Spain; 75 years of age, 34 of vocation.

Brother Apollinaris Rachez, November 24, 1609, Mother House, Paris; 73 years of age, 40 of vocation.

Brother Durand Teyssandier, November 27, 1909, Mother House, Paris; 67 years of age, 50 of vocation.

Rev. Patrick V. Judge, March 1, 1910, New Orleans, La., U. S. A.; 54 years of age, 30 of vocation.

OUR SISTERS

Sr. Jeanne Chantelauze, Paris; 64 of age, 42 of vocation.

" Julienne Gimel, Riom, France; 36, 17.

" Louise Chantrel, Rio-de-Janeiro, Brazil; 82, 61.

" Adeline Aymeric, Montpellier, France; 28, 2.

" Julie Sol, Bordeaux, France; 72, 40.

" Anne Tomsic, Laibach, Austria; 32, 11.

" Alice Hall, Tripoli, Syria; 70, 45.

" Francisca Guibernan, Saragossa, Spain; 32, 3.

" Rosa Aimerich, Seville, Spain; 64, 42.

" Agueda Zepeda, Albacete, Spain; 57, 34.

" Marie Banko, Vienna, Austria; 23, 2.

" Anne Siredey, La Teppe, France; 27, 2.

" Maria Carvalho, Santa-Quiteria, Portugal; 30, 5.

" Marie Collinot, Montolieu, France; 68, 42.

" Maria Barreiro, Madrid, Spain; 28, 4.

" Maria Botella, Jaen, Spain; 58, 33.

" Rufina Ansunes, Rio-de Janeiro, Brazil; 67, 44.

" Louise Savio, Grugliasco, Italy; 66, 48.

" Florine Maczollek, Mülheim, Prussia; 20, 15 days.

" Anne Challier, Havre; 67, 45.

" Rosa Rosi, Siena, Italy; 38, 19.

" Catherine Hostanska, Cracow; 53, 30.

" Marie Ajé, Beyrout; 72, 49.

" Anne Eder, Salzburg; 33, 13.
Rosalie Alessi, Naples; 64, 33.
Marie Horváth, Varpalota, Hungary; 30, 4.
Marie Lebleu, Saint-Brieuc, France; 30, 7.
Jeanne Morice, Damas; 58, 40.
Julia Giadas, Buenos-Ayres; 42, 15.
Marie Roché, Panhédin, France; 73, 48.
Maria Castella, Siena; 82, 55.
Trinidad Álvarez, Valdemoro, Spain; 28, 7.
Petra Aviz, Zamora, Spain; 68, 45.
Felisa Carrasco, Bujalance, Spain; 24, 2.
Antoinette Poulade, Montolieu, France; 74, 53.
Marie Boule, Arles, France; 75, 54.
Hortense de Montalembert, l'Hay, France; 87, 45.
Marie Kante, Laibach, Austria; 31, 10.
Marie Lhuillier, Clichy, France; 77, 49.
Charlotte Jacquier, Marmande, France; 80, 59.
Julie Burgazzi, Turin; 42, 24.
Thérèse Argoud, Drancy, France; 41, 19.
Marie Dufoure, Montolieu, France; 74, 53.
Maria Lensi, Siena; 64, 33.
Joseph Schmid, Lankowitz, Austria; 51, 29.
Jeanne Raczensky, Cologne, Prussia; 22, 11 months.
Maria Egger, Limoges, France; 41, 17.
Natalia Bujanda, Madrid; 54, 32.
Maria Goñi, Sanlucar de Barrameda, Spain; 75, 49.
Fanny Stainforth, Barcelona; 70, 46.
Lucie Dehandschewercker, Montolieu, France; 65, 43.
Françoise Clavière, Amiens, France; 70, 45.
Marie Cecere, Cerignola, Italy; 63, 37.
Pierrette Rosier, Castres, France; 77, 59.
Marie Poncet, Château-l'Évêque, France; 39, 17.
Joseph Lafer, Hohenegg, Austria; 48, 23.
Foi Tabalgayre, Mother House, Paris; 65, 47.
Marie Lachinger, Salzburg, Austria; 58, 32.
Marie Pagliano, l'Hay, France; 73, 46.
Joséphine Duchêne, Palermo; 61, 34.
Pauline Pichard, Quito; 59, 40.
Thérèse Pons, Bahia; 70, 36.
Anne Faisandier, Smyrna; 76, 56.
Maria Guarnieri, Ronta, Italy; 68, 46.
Marie Adamietz, Hungary; 27, 7.
Marie Martin, Lyons; 73, 50.
Marie Peyret, Brussels; 70, 40.
Marie Piette, Mustapha, Algeria; 71, 41.
Juana Arin, Toledo, Spain; 77, 51.
Maria de Ayerza, Santander, Spain; 32, 6.
Maria Gamazo, Puerto de Santa-Maria, Spain; 31, 10.
Ramona Llopis, Havana, Cuba; 71, 52.
Marie Carbon, Guatemala; 70, 48.
Maria Aspetti, Siena; 81, 57.
Zélénie Laurent, Montevideo; 74, 49.
Marie Lieu, Shang-Hai; 24, 1.
Annette Allin, Clichy, France; 80, 58.
Léontine Ouvrard, Rochefort-sur-Mer, France; 36, 13.
Marie Demelya, Budapest, Hungary; 56, 38.
Emma Steinsdorfer, Cracow; 30, 9.
Anne Buber, Salzburg; 31, 9.
Marie Bogensperger, Schwarzach, Austria; 77, 51.
Anne Dualé, Vic-Bigorre, France; 82, 53.
Marie Seignourel, Lyons; 79, 55.
Thérèse Canoles, Cuenca, Ecuador; 75, 43.
Jeanne Comet, Marseilles; 69, 47.
Joséphine Tcotini, Ruffano, Italy; 55, 27.
Marie Bony, Langres, France; 80, 54.
Marie Guillodo, Saint-Brieuc, France; 36, 15.
Marie Magat, Bézenet, France; 71, 49.
Augustine Neyret, Vannes, France; 69, 43.
Mary Ann McGuckian, Petersburg, Va., U.S.; 65, 48.
Mary Kelly, Nashville, Tenn., U.S.; 36, 17.
Mary Ernst, New Orleans, La., U.S.; 76, 55.
Catherine Klem, Emmitsburg, Md., U.S.; 85, 69.
Sarah Cogley, St. Louis, Mo., U.S.; 73, 50.
Ellen M. Josephine Minton, Evansville, Ind., U.S.; 61, 43.
Rose Devlin, Emmitsburg, Md., U.S.; 84, 55.
Margaret Daly, St. Louis, Mo., U.S.; 45, 19.
Elizabeth Schroeder, Emmitsburg, Md., U.S.; 81, 54.
Teresa Byrne, Mobile, Ala., U.S.; 56, 31.

R.I.P.

The Office of the Blessed John Gabriel Perboyre, martyr, occurs in the Proper of the Congregation of the Mission, on the seventh of November.

By a letter of April 22, 1909, Cardinal Gotti communicated intelligence of a decision of the Sacred Congregation of Rites, ordering a change in a word of the fifth lesson of the above Office.

The word barbaras is to be omitted, and the word remotas substituted.


Apostolic Letter

The existing Superior General of the Congregation of the Mission is declared Director General of the Sodality of the Immaculate Conception of the Holy Medal.

Pius X Pope

For a perpetual memorial. — Our Beloved Son, Anthony Fiat, Superior General of the Congregation of the Mission and of the Daughters of Charity, has informed us that a Sodality of the Immaculate Conception of the Holy Medal, commonly called the “Association of the Miraculous Medal,” has been established in many dioceses of the Catholic World and that the end and statutes of this Society are contained in the following articles.

To wit:

Art. I. — The Sodality of the Immaculate Virgin of the Holy Medal is a living and continual memorial of the manifestation of the Immaculate Virgin Mary, in the year 1830, the feast of which is celebrated each year on November twenty-seventh. In this manifestation the same Virgin gave the model of this medal which was soon spread throughout the whole world and has been called by the people, because of the many wonders that have been divinely worked through it, “miraculous.”
ART. II.—The Association has for its purpose to honor, with due respect, Mary conceived without original sin by seeking the sanctification of its members and of others, as the holy medal teaches, offering for this purpose, at the same time, an example and a help, both by the symbol which it bears, and by the power which it possesses.

ART. III.—In each diocese, diocesan Directors, who are appointed by their respective Ordinaries, rule the Association canonically erected, according to its spirit, its rules, and its constitutions, under the authority of a general Director.

ART. IV.—Through a concession granted by Us, on June 3, 1905, the Society of the Immaculate Conception of the Miraculous Medal, has annexed to it the same indulgences and enjoys the same privileges as the Society of the Blue Scapular.

ART. V.—All the faithful of either sex may become members of the Association and partakers of its privileges provided they wear, hung around their neck and on their breast the Holy Medal blessed and imposed on them by a priest, delegated for this, according to the formula approved by Our Predecessor Leo XIII of happy memory, on April 19, 1895.

ART. VI.—The principal feast of the Association is November twenty-seventh, on which day the memory of the Manifestation of the Immaculate Virgin Mary is venerated.

ART. VII.—The members, although assuming no new obligation, frequently repeat the invocation inscribed on the Medal: "O Mary conceived without sin, pray for us who have recourse to thee."

Now, since the spiritual betterment of the salutary Association, spread, by God's blessing, in many distant lands and across distant seas, needs that its government be committed to a Moderator General, appointed by the Holy See, We judge that the following should be added to the things already stated concerning the said Society. Namely, from the fullness of our Apostolic Power, by force of these presents and for all future time, in order that We may secure the unity not less than the perpetuity of the Sodality of the Immaculate Conception of the Holy Medal, We decree and order that its Director General is the existing Superior General of the Congregation of the Mission and of the Daughters of Charity, especially since the said medal was revealed to one of these Daughters, the Venerable Servant of God, Catherine Labouré.

However, on account of the difficulty which is found, especially on the Missions, in recording the names of the sodalists in the book of the Society, by the tenor of these presents, We benignly dispense from this obligation.

We decree that this letter is and always will be firm, valid and efficacious, that it possesses and obtains its full and entire effect, and that it favors, in all things and for all things, those whom it concerns or may in future concern, and that so it ought to be considered and defined, in the premises, by all ordinary or delegated Judges, and that every thing is void and null, which any authority, knowingly or unknowingly, shall attempt contrary to its
Apostolic ordinations or constitutions, even those worthy of special mention, to the contrary notwithstanding. These presents shall have value for all future time.

Moreover, We wish that to even printed translations or copies of this letter, when they are subscribed by the hand of any Notary Public and secured by the seal of any ecclesiastical dignitary, be given the same credence, as is given to this original, if it should be exhibited or shown.

Given at St. Peter's, Rome, under the Fisherman's ring, July 8, 1909, the sixth of our Pontificate.

L + S

Cardinal Merry del Val,
Secretary of State

81. — CONCERNING DEBTS AND FINANCIAL OBLIGATIONS OF RELIGIOUS BODIES.

Under the above title the following document, dated July 30, 1909, emanating from the Sacred Congregation of Religious, is published in the collection Acta Apostolicae Sedis.

Sacred Congregation of Religious.

INSTRUCTION

Among the things that do most harm to religious Families, and that both disturb their peace and imperil their good repute one of the chief is the excessive facility by which debts are at times contracted.

For it often happens that debts are unadvisedly and unwisely contracted for the building of houses or the extension and enlargement of them, for the reception of too great a number of novices, or for undertaking works for the education of youth or the relief of distress.

All these things are lawful in themselves or in their scope, and are praiseworthy, but as they do not always harmonize with the rules of Christian prudence and of right administration and are therefore contrary to the letter and the spirit of the apostolic prescriptions, they cannot be pleasing to God or prove of permanent utility to our neighbour.

And since there is a daily increase in this abuse of contracting debts without prudent safeguards, and frequently without permission of the Superior General or of this Apostolic See; and in view of the special and truly exceptional circumstances in which public and private property is now involved; lest any religious houses, through their own imprudent methods should for the future suffer loss through the contracting of debts; Our Most Holy Lord Pope Pius X, after taking the opinions of the Most Eminent Fathers Cardinals of this Sacred Congregation of Religious, in a

https://via.library.depaul.edu/annals_en/vol17/iss1/1
plenary meeting held in the Vatican on July 30, 1909, after mature examination, has been pleased to decide, decree, and prescribe as follows for the exact observance of all Orders, congregations, institutes of both sexes, whether of solemn or simple vows, and by monasteries, colleges and religious houses, whether existing of themselves, or subject to the Ordinaries of places:

I. Superiors, whether general, provincial, district, or local, shall not contract any serious debts, or undertake any serious financial obligations, directly or indirectly, formally or by trust, by mortgage or simply, with or without the obligation of revenue or interest, by public or private instrument, orally or otherwise:

a) without the previous consent of the general Council or of the body of Definitors, when it is a question of the general Curia or of a house or houses immediately subject to the jurisdiction or direction of the general Curia;

b) or without the previous consent of the provincial Council or body of Definitors, and the express permission of the Superior General, together with the deliberative vote of the general Council or body of Definitors, when it is a question of the contracting of debts or the assuming of obligations by provincial or district Superiors;

c) or without the previous consent of the local Council of a monastery or house, under whatever name it be designated, not placed under the rule of any provincial or district Superior, and with the express permission of the Superior General and of his general Council or body of Definitors. But if the Order be divided into various congregations, each with its own general or quasi-general President or Superior, the permission of this President or Superior and of his Council shall be necessary;

d) or without the previous consent of the local Council in the case of monasteries or houses not subject to any general Superior, but with the permission in writing of the Ordinary of the place when such monasteries and houses are not really exempt from the jurisdiction of the Ordinary.

II. In the contracting of debts and pecuniary obligations, a serious debt is one ranging from 500 to 1000 francs (from L. 20 or $100 to L. 40 or $200) in the case of single monasteries or houses, or one ranging from 1000 to 5000 francs (or from L. 40 or $200 to L. 200 or $1000) in the case of provinces or quasi-provinces; or one exceeding 5000 francs (L. 2000 or $1000) in the case of general Curias. If a house, province, or general Curia wishes to contract debts or obligations for over 10,000 francs (L. 400 or $2000), in addition to the permission of the respective Council as above, the permission of the Apostolic See is required.

III. It is not lawful to exceed the respective sums set down in the preceding article, by various debts or obligations however they may have been or may be contracted; but the debts and obligations, all and several, however contracted, always coalesce. Therefore there shall be no permissions for the contracting of new debts or the undertaking of new obliga-
tions if the previous debts or obligations be not already extinguished
(Ideoque nullae omnino erunt licentiae ad nova debita contrahenda novasque
obligationes suscipiendas, si anteacta debita vel obligationes nondum extincta
sint).

IV. So too apostolic indults or permissions for the contracting of debts
or the undertaking of obligations exceeding 10,000 francs shall be null if
the house, province, or general Curia asking for them fails to mention
other debts or obligations still resting upon it.

V. Congregations and institutes of simple vows and other religious
Families, which have no general, provincial, and local Councils, shall
within three months constitute them for the purposes of financial admin­
istration. Monasteries and houses which are independent (sui juris) and
have no Council constituted by the free election of the local chapter, shall
also elect one for themselves within three months. The Councillors are to
remain in office for three years, and they are to be four in number in mon­
asteries or houses which have at least twelve electors, and two at lowest in
the others.

VI. The votes to which reference is made in Article I shall be taken each
time (toties quoties), and shall always be secret and deliberative, not
merely consultive; the permissions granted by virtue of such voting is
never to be given verbally but always in writing. The Acts of the Coun­
cil shall be signed both by the Superior and by each of the Councillors.

VII. The conscience of Superiors is gravely charged not to conceal from
the Councillors, either by themselves or through the administrator (oecon­
nomus) either wholly or in part, the existence of any property, income,
money, bonds, donations, alms or anything else possessing financial value,
even when made as a personal offering to the Superior; or the existence of
debts or obligations however contracted; but everything shall be submit­
ted fully, exactly, truly and faithfully to the revision, examination and
approval of the Council; and all documents relating to temporal goods or
to the administration shall likewise be handed over to the Councillors for
examination.

VIII. No foundation of a monastery or house, and no extension or
change of a foundation is to be made, when the necessary money is not
in hand and when for this reason debts or financial obligations have to be
contracted, although the ground or materials for the building, or some
part of the building itself, be given gratuitously or be constructed gratui­
tously; nor does a promise of even a large sum of money made by one or
several benefactors suffice, because it often happens that such promises are
not fulfilled to the serious detriment, material and moral, of Religious.

IX. In order that money, revenues and other resources may be legiti­
mately put into some safe, lawful and fruitful investment and in one of such
investments rather than in another, the vote of the Council is required to be
taken each time and full information to be given to the Council concerning
the form, method, and other circumstances of the investment. This is also
to be observed for any change whatsoever of investments, with due observance of what is to be observed de jure.

X. The rules laid down in the constitutions of the different religious Families concerning the keeping of three keys of the safe, the inspection of the safe, and the proper administration of property, when they are more rigid than those ordained in the several articles of this Instruction are to be accurately observed in all points which are not in opposition with this Instruction. And where the temporal administration is not defined according to special statutes, provision is to be made immediately for all things, special attention being paid to what is laid down in Normis, cap. VI, and which applies not only to nuns but to religious men, as is set forth in the note at the foot of page 3 of the said Normis, saving always the prescriptions, contained in this Instruction.

XI. Lands, legacies and other property to which is attached the obligation of masses, and the interest and revenues accruing from the same, cannot, even for a brief period, be burdened with debts or economic obligations of any kind whatsoever; and money accepted for the celebration of Manual or other masses, must not under any pretext or for any reason be spent either entirely or in part before the celebration of these masses, but must be integrally kept. In this matter both Superiors and Councillors are to act with special vigilance.

XII. The rules laid down by the Apostolic See concerning the alienation of the dowers of nuns and sisters are to be studiously observed. Under no pretext, therefore, and under no plea of utility shall it be lawful to spend the capital of such dowers during the lifetime of the nuns or sisters to whom it appertained; and this under penalties to be fixed by law. And the permission of the Apostolic See is to be obtained when for reasons of a very grave kind it is judged of great utility to alienate even a single one of such dowers.

XIII. Donations, even under the title of alms or subsidies, are not to be made except on the conditions prescribed by the Holy See and within the limits ordained in the different constitutions or lawfully determined by the chapters, and in the absence of them by the Superiors general with their respective Councils.

XIV. All things prescribed in this Instruction apply not only to Orders, congregations, and institutes of men but also to those of nuns and sisters. The violators of the said prescriptions are to be seriously punished, and when the violation concerns matters which either by the common law or according to the present Instruction require the permission of the Holy See, they become ipso facto subject to the penalties inflicted on those who alienate ecclesiastical property.

All things to the contrary, even those calling for special mention, notwithstanding.

Fr. I. C. Card, Vives, Prefect
D. L. Janssens, O. S. B, Secretary
82.—THE SEMINARY FOR CHINA.—S. C. of Religious, August 6, 1909; for ten years.

MOST HOLY FATHER,

The Superior General of the Congregation of the Mission, makes exposition to your Holiness that in several of the Vicariates Apostolic of China, there are secular priests, desirous of entering the Congregation of the Mission, with the consent of their Vicars Apostolic, which Vicars have a well-founded hope of receiving their labors again, at the close of their probation. In order, however, to remove the inconvenience of leaving their present congregations deprived of pastoral care and unable to accomplish their Easter duty, it would be necessary to make an interruption in their novitiate for six months.

He, therefore, implores a gracious indulgence, so that their novitiate, notwithstanding the above interruption, may be considered as uninterrupted, and so that, after regularly fulfilling its term, they may be allowed to pronounce their holy vows.

Which etc.

Vigore specialium facultatum a SS. Dno Nostro concessarum, Sacra Congregatio Negotiis Religiosorum Sodalium præposita, attentis expositis, P. Superiori Generali Missionis facultatem tribuit super præmissis providendi ad decennium, suppleto tempore absentis; contrariis quibuscumque non obstantibus.

Rome, 6 Augusti 1909.

Vinc. La Puma.
I. — The Ecclesiastical Seminary of Saint Flour and the Civil Establishment of the Clergy in 1791.

The highly distinguished archpriest, pastor of Notre Dame aux Neiges at Aurillac, Father Boyer, has kindly obtained the following narrative and sent it to us; it is very honorable for our confrères, the Lazarists, who governed the Seminary of Saint Flour at the time of the Revolution, and hence most precious. We take the occasion to express our sincere gratitude to the worthy Father Boyer. — A. Milon.

Extract from the register of the deliberations of the Directory of the department of the Cantal, sitting at Saint-Flour.


Reading was made of the minutes of the preceding session. There was placed on the desk a letter, dated this day, addressed to this Directory by the gentlemen who govern and direct the seminary of Saint-Flour, conveying information that they shall cease their public functions on the day indicated, namely Sunday, the twenty-third of this month, for the reason, — so speak these public officers, that their conscience and their religion do not allow them to take the oath required by the decrees.

The Directory was engaged in deliberation on the contents of this letter, when M. Chapus and M. Vayron, one a member of the Directory and the other the procurator of the district of Saint Flour, and M. Borel, mayor, with M. Rouget and M. Beaufils, city officials, composing the local administration of Saint-Flour, were successively announced.
These gentlemen, on their introduction to the hall, were invited to join in the session. They were consequently informed of the reflections made in regard to letter received, and of the measures employed to procure new professors, for continuing the instruction of the seminarians, and explaining to them the same treatises as those in their actual course. Two ecclesiastics had offered themselves for the purpose of replacing the present superior and directors of the seminary; they were the former guardian and the former minister of the convent of the Cordeliers of Saint-Flour, recognized as highly enlightened men, and strongly attached to the Constitution; they had promised also to join to themselves other ecclesiastics of the same order of the Cordeliers, highly instructed men, capable of supporting them in the fulfilment of their newly assumed functions.

The subject was given consideration, and after the procurator general's opinion had been heard, it was unanimously decided, in view of the report that the seminarians, influenced doubtless by pernicious insinuations, have already, all expressed their purpose of withdrawing, that M. Teillard, M. Capelle, M. Benoid, and M. Coffinhal,—commissioners named by the Directory, should immediately proceed to the seminary of Saint-Flour with M. Capus and M. Vayron, and M. Borel, M. Rouget, and M. Beaufils, for the purpose of inducing the seminarians to remain,—offering them such argument as they deemed necessary, and advising them of the measures taken to secure the continuance of their present seminary course. They were to be informed, that as soon as the present superior and directors resigned, the places left vacant would be immediately filled by learned ecclesiastics, recognized as fully capable of continuing the same instruction as that actually given.

The commissioners were authorized, and also enjoined to take an inventory of the furniture belonging to the build-
ing of the said seminary, of the provisions found there in addition to those detailed in the inventory heretofore taken by the municipality of Saint-Flour—to affix seals wherever they shall judge it fitting to do so, after allowing a hearing to the actual superiors and directors—to perform all that circumstances and prudence dictated.

The commissioners immediately departed, accompanied by M. Capus and M. Vayron, by the gentlemen of the municipal administration, and by the secretary general of the department, the latter taking with him the seal of the department,—after the foregoing deliberations had been signed by the members composing the Directory of the department, by the procurator general, administrator general, and by the secretary.


On January 21, 1791, sitting: M. Vidalenc, etc., (as above enumerated). The secretary general placed before the members the minutes of the depositions taken by the Directory commissioners appointed at the previous session, detailing the result of the latter's proceedings in regard to the seminary of Saint-Flour: the Directory decided to have the record placed in the archives, to be considered shortly.

The Directory then attended to verifying some records and passing upon them.

One of the members having reported,—that all the seminarians had left the seminary that very morning, that certain ones were already departing for home, and that others were preparing to imitate them,—the Directory, considering that many of the inhabitants of the department, the families especially of the seminarians, would be alarmed at their departure, decided on publishing a circular letter to be sent to the municipalities of the department, acquainting them
with the measures used by the Directory regarding the seminarians, of the little effect produced, the common understanding among the latter,—and inviting all good patriots to urge the dispersed seminarians when opportunity offered and to exhort them to return to the seminary.

This project was immediately consigned to execution; 1500 copies of the circular were ordered printed, thus giving it full publicity.


(Archives of the department of Cantal; records of the Revolution L. 28.)

II. THE CONGREGATION OF THE MISSION AND THE PROVINCE OF IRELAND

PREFACE

The biographers of St Vincent de Paul have set before their readers the whole life and works of the saint. From the circumstances of the case they could only devote a limited space to his services to any particular country.

The object of the present volume is to set forth in fuller detail the services which Vincent in the seventeenth century, and his spiritual children in the nineteenth, have rendered to the Church in the British Isles.

The work is divided into three books. The first book treats of the part which Irishmen had in the early history of the Congregation of the Mission, and of their labors in Ireland and in Scotland during the lifetime of the founder; of the succession of Irishmen in the Community in the eighteenth century; and the re-establishment of the Con-

aggregation in Ireland, England, and Scotland in the nineteenth. It also contains an account of the establishment, development and the work of the Sisters of Charity, of the Ladies’ Association of Charity, and of the Conferences of St Vincent de Paul.

The second book is made up of a collection of letters of St Vincent de Paul addressed to certain Irish priests of his community. A life-sketch of the priest is prefixed to the letters addressed to each. The letters, a translation of which is given in this book, compared with many contained in the full collection of his correspondence, are not of special importance. They have been selected because they were addressed to Irishmen. They treat of the ordinary details of community administration, but they present a true picture of what manner of man St Vincent was in the management of business and in the details of ordinary life.

The third book contains short life-sketches of some of the more prominent members of the Irish Province of the Congregation of the Mission in the nineteenth century.

In the Appendix are to be found some documents of an official character, referred to in the course of this work, together with a list of the Irishmen who were members of the Congregation of the Mission from its foundation in 1625 to the French Revolution in 1793.

The sources from which this work has been compiled are: 1st. The biographies of St Vincent de Paul by Abelly, Collet and Maynard. 2nd. The collection of the letters of the Saint, printed in five octavo volumes for the use of the members of the Community, and to which fuller reference is made in the Introduction. 3rd. The Annals of the Congregation of the Mission. The facts contained in the Annals were furnished chiefly by Rev. Thomas Mac-Namara, and on them the author has relied for the account
which he has given of the re-establishment of the Congregation in the British Isles in the nineteenth century.

 Compared with the great works of Abelly, Collet, Maynard and Bougaud, the present volume must hold an humble place. The author may justly say with Tacitus (Annals, lib. iv, cxxxii), "Pleraque eorum quae retuli, quaeque referam, parva forsitan, et levia memoratu vederi non nescius sum. Sed nemo annales nostros cum scriptura eorum contenderit, qui veteris populi Romani res composuere. Ingentia illi bella, etc....libero egressu memorabant. Nobis in arco, et inglorius labor.....Non tanen sine usu fuerit introspicere illa, primo aspectu levia, ex quis magnarum saepe rerum monitus oriuntur." He is well aware that much of what he relates may seem, perhaps, unimportant and too trivial to be recorded. But no one will compare this book with the writings of those who dealt with the whole life and works of St Vincent de Paul. They narrated events which gave scope for more ample description, for a freer and more ornate style. His labor is limited and inglorious. But unimportant as it may appear, it will not be altogether useless if it helps to make more widely known the life and spirit of a saint who has been not inaptly styled the hundred-hand giant of charity.

 Patrick Boyle, C. M.

 Irish College, Paris, April 25, 1909.

 Feast of the Translation of the
 Relics of St Vincent de Paul
LIST OF ESTABLISHMENTS
OF THE SISTERS OF CHARITY

XVI.—UNDER VERY REV. A. FIAT (Continued).

We have already published, under the head of Historical Information, the principal establishments founded since the time of St. Vincent de Paul.

We shall now continue the list which will lead up to 1895.

Nota.—The abbreviations indicate the nature of the work: S., School; F. S., Free School; H., Hospital; C. H., Civil Hospital; G. H., General Hospital; M. H., Military Hospital; H. D., Hôtel-Dieu; H. C., House of Charity; O., Orphanage or Ouvroir; A., Asylum; F. A., Foundling Asylum; I. A., Insane Asylum; D., Dispensary; N., Nursery; M., Maternity; S. H., Sailors’ Hospital; B. A., Blind Asylum; H. I., Hospital for Incurables.—For Italy, Ricovero signifies Hospice; Conservatorio, Ouvroir.—For Spain and Latin America, Colegio a School or a Boarding School for young ladies.

1891. Agde, France, A.
    Alcaniz, Spain, H. C.
    Arcos de la Frontera, Spain, H.
    Armentières, France, S.
    Armentières, France, S.
    Avallon, France, H. C.
    Ayamonte, Huelva, Spain, A., N.
    Avila, Spain, H. C.
    Barcelona, Spain, A.
    Benavente, Spain, H.
    Benevento, Italy, S.
    Bisceglie, Italy, A.
    Bitonto, Italy, Pharmacy.
    Brzezani, via Leopol, Galicia, H.
    Cadiz, Spain, A., S.
    Calimera, Italy, H. C.
    Carabanchel, Spain, A.
    Catania, Italy, H. C.
    Cha-la-eul, China, H. C.
    Csurgo, Hungary, H. C.
    Dobritschan, Austria, A.
    Drewnica, near Warsaw, Polish Russia, O.
    Finalmarina, Italy, O., H. C.
    Florence, Italy, H. C.
    Foth, via Budapest, H. C.
    Guayaquil, Ecuador, S. A., M. H.
    Gyula, via Csaba, Hungary, H.
1891. Heinsberg, Prussia Hungary, H. C.
    Hollister, California, U. S. A., S.
    Jerez de la Frontera, Spain, N.
    London, England, H. C.
    Marin, Spain, S.
    Marseilles, France, Dispensary.
    Medicina, Italy, H.
    Mesztegnye, Hungary, H. C.
    Mont-de-Marsan, France, S.
    Montefiore dell' Aso, Italy, S.
    Montesa, Spain, S.
    Monte San Giusto, Italy, H.
    Paris, France, H. C.
    Podhajce, via Léopol, Austria, H.
    Quadrath, Prussia, O.
    Robecco sul naviglio, Italy, A.
    Roccadaspide, Italy, O.
    Rome, Italy, Home for Priests.
    San Jose, Costa Rica, O.
    Scarnafigi, Italy, A.
    Seckau, Austria, A.
    Steinamanger, Hungary, H.
    Tworki, near Warsaw, Polish Russia, H.
    Warsaw, Polish Russia, O.
    Vienna, Austria, H.
    Villach, Austria, H.
    Villareal, Spain, Schools.
    Vivero, Spain, H.

1892. Agde, France, Agricultural School.
    Aleixar, Spain, H.
    Badgastein, Austria, H. C.
    Bar-sur-Seîne, France, O.
    Bonorva, Italy, A.
    Bromberg, Polish Prussia, H. C.
    Budapest, H. C., H. C.
    Cabra, Spain, A.
    Caceres, Spain, H.
    Canillas, via Malaga, Spain, H. C.
    Cannes, France, H. C.
    Carabanchel, Spain, A.
    Cartagena, Spain, M. H.
    Cartago, Colombia, S. A., H. C.
    Castleknock, near Dublin Ireland, H. C.
    Celbridge, Ireland, H. C.
    Cerignola, Italy, H. C.
1892. Châteauvieux, France, A.
Château-Saint-Denis, near Vevey, Switzerland, H. C.
Corte Concepcion, Spain, S.
Dos-Hermanas, Spain, S.
Dumfries, Scotland, H. C.
Durango, Spain, H.
El Paso, Texas, U. S. A., H.
Fagnano sul naviglio via Gaggiano, Italy, A.
Fano, Italy, H. C.
Friedland, near Reichemberg, Austria, A.
Graz, Austria, B. A., Workmen's Restaurant,
Gruchet-le-Valasse, France, H. C.
Havana, Cuba, S.
Madrid, Spain, A.
Malaga, Spain, H. C.
Marglan, near Salzburg, Austria, A.
Mesztegnye, Hungary, S.
Mirambeau, France, H. C.
Mittersill, Austria, H.
Molteno, Italy, A.
Montluel, France, S.
Montmirail, France, O.
Mosony, Hungary, H. C.
Moulins-lès-Metz, Germany, H. C.
Muruzabal, Spain, S.
Newcastle on Tyne, England, O.
Pallanza, Italy, A.
Pescina, Italy, H. C.
Pescopagano, Italy, H. C.
Réalmont, France.
Rethel, France, N.
Rottenmann, Austria, H.
Sahagun, Spain, H.
Saint-Aignan, France, S.
Saint-Martin, île de Ré, France, S.
San Isidro, Argentina, A.
Sankt-Margarethen, via Raab, Austria, S.
Scansano, Italy, H. C.
Schwanberg, Austria, I. A.
Sonsonate, Salvador, S. A., H. C.
Tso-fu-pan, China, O.
Tworki, Austrian Poland, H. C.
Turin, Italy, O.
Valdemoro, Spain, H. C.
Vienna, Austria, F. A.
Warsaw, Polish Russia, I. A.
1893. Almazan, Spain, H.
Aguila, Italy, H.
Arnedo, Spain, H., S.
Asuncion, Paraguay, S. A., Home for the Aged.
Barcelona, Spain, S.
Barceloneta, Spain, A.
Barcelona de Carriedo, Spain, A.
Barge, Italy, O.
Branne, France, H. C.
Bouzonville, Germany, H. C.
Brixlegg, Austria, O.
Brustave, Germany, H. C.
Budapest, Hungary, l. A., H.
Caloto, Colombia, S. A., S.
Canneto-sull'Oglio, Italy, O.
Casamicciola, Italy, H. C.
Constantinople, Turkey, H. C., S.
Corrales, Argentina, H. C.
Cracow, O.
Csurgo-Stuhlweissenburg, Hungary, A.
Enröd, Austria, A.
Fermo, Italy, O.
Franklin, Mass., U.S. A., S.
Fünfkirchen, Hungary, H.
Grenada, Spain, Colegio, O.
Guenes, Spain, S.
Jaslo, via Tarnow, Austria, H.
Jeres, Spain, A.
Leopold, Austria, A.
Malaga, Spain, H. C.
Martano, Italy, A.
Messina, Italy, C. H.
Milazzo, Italy, H. C.
Moquega, Peru, S. A., H.
Nagyszombat, Hungary, H.
Peretola, via Florence, Italy, O.
Posen, Prussia, O., H.
Pressburg, or Poszony, Hungary, O.
Rome, Italy, H. C., O.
Rugles, France, H. O.
Saint-Michel, near Algiers, Algeria, H. C.
Sant-Elpidio al mare Italy, O., H. C.
Sars-Poteries, France, H. C.
Spinetta-Marengo, Italy, A.
Tyrnau, Hungary, H.
Vienna, Austria, A.
1893. Yecla, Spain, O.
1894. Agreda, Spain, H.

Amarante, Portugal, H.
Barcelona, Spain, Home for the Aged.
Barlin, France, H. C.
Besozzo, Italy, A.
Bilbao, Spain, H.
Brignais, France, O.
Budapest, Hungary, H., H. C., H.
Carrion de los Condes, Spain, Colegio.
Castelpulci, Italy, I. A.
Cointe, Belgium, A.
Cerignola, Italy, H.
Corropoli, Italy, A.
Deusto, Spain, B. A.
Dusseldorf, Prussia, H. O.
Edimburg, Scotland, H. C.
Fontenay-Saint-Père, France, H. C.
Frévent, France, H. C.
Genoa, Italy, B. A.
Gijon, Spain, Colegio.
Gordejuela, Spain, Home for Aged.
Gran, Hungary, H. C.
Grenada, Spain, H.
Greve, Italy, H.
Grumo-Nevano, Italy, S.
Guaranda, Ecuador, S. A., H.
Havana, Cuba, S.
Hundl, Austria, S.
Kolomea, via Leopold, Austria, H.
Las Palmas, Canary Islands, S.
Lauro, Italy, O.
Lyons, France, H.
Macotera, Spain, H.
Madrid, Spain, A., A.
Mairhofen, Austria, S.
Mogente, Spain, Colegio
Monaco, H.
Montceau-les-Mines, France, O.
Mortara, Italy, H.
Mühlheim, Prussia, H. C.
Nacqueville, France, H. C.
Neuilly, France, A.
Neutra, or Nyitra, Hungary, H.
Oria, Italy, H.
Origny, France, H. C.
1894. Palermo, Sicily, H.
    Palma, Majorca Island, S.
    Palmyra, Colombia, S. A., S.
    Puerto de Luz, Canary Islands, S.
    Reinosa, Spain, A.
    Sacuny-Brignais, France, S.
    Salonica, Turkey, H.
    San Juan, Porto Rico, H.
    San Martín de Provensals, Spain, S.
    Santa Cruz de la Palma, H., N.
    Santes, via Haubourg, France, O.
    Scutari, Turkey, O.
    Serraveza, Italy, H.
    Soncillo, Spain, S.
    Stanislawow, via Leopol, Austria, H.
    Stzyj, via Leopol, Austria, G. H.
    Sueca, Spain, A.
    Syra, Greece, S.
    Tourcoing, France, H. C., O.
    Toursainte, near Marseilles, France, O.
    Tidhoe, England, O.
    Turin, Italy, H. C., A.
    Vailate, via Caraggio, Italy, H.
    Villasana, Spain, A.
    Villers-lez-Hest, near Rhisme, Belgium, S.
    Voldepp, Austria, S.
    Warsaw, Polish Russia, Clinic.
    Wildbad Gastein, near Salzburg, Austria, H.

1895. Alcorisa, Spain, H., S.
    Alessandria, Italy, A. for Deaf and Dumb.
    Alfortville, H. O.
    Amiens, France, H. C., H. C.
    Aramon, France, H. C.
    Arezzo, Italy, I. A., H.
    Barcelona, Spain, Prison.
    Bédarieux, France, H. C.
    Birmingham, England, H. C.
    Budapest, Hungary, I. A.
    Burjasot, Spain, O.
    Caceres, Spain, H. C.
    Cadiz, Spain, S., Home for the Aged.
    Campeno, Spain, Agricultural School.
    Canneto-sull’ Oglio, Italy, Ricovero, H.
    Cébu, Philippine Islands, Colegio.
1895

Chiavari, Italy, O.
Corbeil, France, S.
Coulanges, France, H. C.
Croix, France, H. C.
Czortkow, via Leopol, Austria, O.
Dallas, Texas, U. S. A., O.
Engelsfeld, near Budapest, Hungary, I. A.,
Gottschee, via Laibach, Austria, O.
Hohenegg, near Cilli, Austria, H. C.
Huete, Spain, H.
Ignacy, Russia, Agricultural School.
Lautschin, near Nimburg, Austria, A.
Laredo, Spain, H.
Lucca, Italy, H.
Mayaguez, Porto Rico, A.
Mobile, Alabama, U. S. A., H.
Monte San Giuliano, Sicily, H. C.
Naples, Italy, O.
Nowy Sacz, near Tarnow, Austria, H.
Ostende, Belgium, D.
Oviedo, Spain, H.
Punitz, Prussia, H.
Rivoli, Italy, S.
Sadowa, Wiszma, via Leopol, Austria, A.
Sainte-Foy-lez-Lyon, France, H. C.
Santa-Clara, Cuba, M. H.
Saint-Nazaire, France, H. C.
Santiago de los Vegas, Cuba, M. H.
Santiago, Spain, H.
San Juan de Los Remedios, Cuba, M. H.
Sant'Omero, Italy, H. C.
Sancti Spiritu, Cuba, M. H.
Sully-sur-Loire, France, S.
Sulzy-Cologne, Prussia, H. C.
Taranto, Italy, H.
Thurn, near Mulheim, Prussia, H. C.
Turin, Italy, H. C., H.
Uj Pest, Pest, Hungary, H.
Utica, New York, U. S. A., F. A.
Vejer de la Frontera, Spain, Colegio.
Vigo, Spain, S.
Ville-la Grand, France, O.
Watten, France, H. C.
Warsaw, Poland, H.
Yao-cheou-fou, China, H. C.

Treatises on Moral Theology have been written at all times. The condition of society would be most deplorable if the laws of morality and honor were to disappear. A Treatise on the Duties of Mankind (de Officiis) was written by Cicero; in it he pays a tribute to the laws of morality, and defines the social and personal obligations arising therefrom. His harmony of diction is charming indeed, to the ear that is trained to the musical language of ancient Rome. The attentive reader, however, will experience a sense of illusion, when, in spite of his love of the literary charm, he perceives as he draws nearer to the close of the work, that the deductions are becoming weaker, and that the conclusions are lacking in the vigor displayed at the beginning; he sees more clearly than ever that there is a deficiency in any purely philosophical morality, and that Fenelon was right when he said: "Reason, unaided can not go to its own full length." The principles of morality and their consequences are far more satisfactory when supplemented by the doctrine of faith. Saint Ambrose's treatise on Duty, de Officiis, may be styled in the language of art, the replica of Cicero; in it we find the same subject, treated under the same heads,—we find in addition, furthermore, that it is vitalized and substantialized by the vigorous doctrine of Christian morality. Cicero's phrasing, with its cadence and harmony is indeed lacking, although the style of Ambrose is distinguished by beauty, and by an uncommon versatility of expression,—but the superiority of the Milanese Christian over the Roman pagan philosopher becomes manifest as he replies with completeness and readiness to the reader's anxiety concerning the nature of God, and the conduct of life.

Modern philosophers have also applied themselves to the consideration of Duties, as embodied in the doctrines of Cicero and of Ambrose. Among these latter the amiable Silvio Pellico, stands prominent; his graceful treatise on the Duties of Man is a jewel of literature as well as of philosophical handiwork.

Teaching on this subject, is now given, even in primary schools; text books or manuals are used, such as the "Manual of Morality," and the "Manual of Civic Education," etc. These compilations are prepared by authors who are not of our religious belief,—Christian philosophers must not allow themselves to be outstripped in this field.
The foregoing observations are, of themselves, a sufficient eulogy of the work reviewed, the *Course in Practical Morals*, edited by Father Olivares, C.M., for use in the schools of his country, Peru. The book is in conformity with the government syllabus, and is thoroughly Christian in spirit; its expression is precise, its matter comprises numerous citations, and judiciously chosen examples. The style is so exemplary that the government of the Peruvian Republic has approved the work, authorizing its use as a textbook in all colleges of the country. Most of the colleges have taken advantage of this approbation, and introduced the work.

One of the model men proposed for the admiration of the youth is Father Duhamel, Priest of the Mission of Saint Vincent de Paul, deceased in Peru in 1908. The author makes the following comment: "You will find in these pages a few words on the life of Father Duhamel. His merits are well known in this country; these, and his fame as an educator of Peruvian youth and moulder of the clergy, are ample reasons for proposing him to the admiration of youth, as a pattern, and as a well-doer to society." We rejoice over the publication of this volume, and felicitate the author on its success.

346.—After a series of extended researches, Father Edward Rosset, C.M. has published his interesting volume, *Notices bibliographiques sur les écrivains de la Congregation de la Mission*. In-8, Angoulême, 1878. We notice a few omissions in the enumeration. The following is one:

_Histoire et phénomènes du volcan et des îles volcaniques de Santorin, suivis d'un Coup d'œil sur l'état moral et religieux de la Grèce moderne, composés en 1837, by M. l'Abbé Pegues, ancien Missionnaire apostolique dans le Levant et Supérieur de la Mission de Santorin_. Paris, published with royal license, at the royal Printery. MDCCCLXII. One vol. in-8 vn-667 pages, one map.

Father Louis Pegues, born at Marcillac, department of Aveyron, July 28, 1794; was received by the Congregation of the Mission on November 22, 1817; pronounced his vows, May 1, 1821. He was first sent to Constantinople; he spent some time afterwards, at Smyrna, and was ultimately commissioned to Santorin, where he assumed charge of that Mission, retaining it until 1837.

The book whose title is quoted contains some curious relations of scientific moment, statistics, and important data on Santorin, Naxos, and Greece in general. Various items of information are also given, regarding different Lazarists who were engaged in the religious ministry in this region.

347.—Explicación de las Epistolas de San Pablo á Timoteo acomodada á la explicación del Nuevo Testamento que se acostumbra hacer a los Sacerdotes durante los ejercicios espirituales, por D. Miguel Pérez Anton, sacerdote de la Congregación de la Misión. Madrid, publishing office of the Central House of the Congregation of the Mission 1909.
The preface expresses the intention of the author.

This first epistle as well as the second to Timothy, and the one to Titus are called "Pastoral Epistles," because addressed to all pastors of souls. Saint Augustine exhorts all Prelates and Ministers of the Church to have these Epistles always at hand, to read them, and meditate upon them continually, as being written for their benefit. They will find therein a rule of priestly life.

As a peculiarly salutary effect is produced on the mind, by the truth presented during this time of the spiritual exercises, it seems profitable, Venerable Priests, during these days of retreat, to present for your reflection, some of the chief points of the first letter of Saint Paul to Timothy; we shall instruct ourselves by means of reading and meditation, each day of the retreat, from some one of the chapters of this epistle.

The literary editor, Father Horcajada, adds (p. 159): "I have joined with this book, two other small works. The first is entitled: Explicacion delNuevo Testamento ó sean algunas reflexiones morales, etc., (Explanation of the New Testament, or some moral reflections drawn from the first three chapters of the first epistle of Saint Paul to his disciple Timothy, for ordination retreats). These reflections were composed by a Missionary whose name is unknown to us.

The second writing bears this title: Novenario Apostolico sobre S. Pablo y Timoteo para la Juventud Eclesiastica (Apostolic novena of St. Paul and St. Timothy, for ecclesiastical youth). This little volume was written by Father Gabriel Angel, Priest of the Congregation of the Mission, who dedicated it, as a testimonial of gratitude to Mgr. Anthony Ferdinand Eschauve Zaldibar, Archbishop of Tarragon. At the time of publication, in 1847, Father Angel was Director of the seminary at Tarragon.


Happy is the religious community that possesses its founder's teachings, gathered up from day to day, as they issued from his lips to his first disciples. The Community of the Missionaries of Saint Vincent de Paul enjoys this happiness; through the zeal of some of his hearers, the Saint's words were, shortly after their utterance, treasured up and carefully recorded in

https://via.library.depaul.edu/annals_en/vol17/iss1/1
their exact and often picturesque clothing, we have his instructions and advices or recommendations to his Community,... These Advices and Conferences have been published several times in French, and have already (1898) been translated into Italian for the convenience and profit of the Italian provinces of the Missionaries of Saint Vincent de Paul. They were published in Spanish in 1903, and are now translated and published in Polish (1909).

The title mentioned shows that we refer to the second work mentioned. This collection of extracts was made in Paris in 1897. It was also translated into Italian in 1899.


The "Father Hanon" mentioned is the Father Hanon who was Vicar General of the Congregation of the Mission (Lazarists) from 1807 to 1816. The title of "Superior of the Foreign Missions," here given him, is explained by the fact that the documents the author used referred, in such terms, to the Congregation of Lazarists, which was recognized by the government at the beginning of the nineteenth century, on account of its furnishing subjects for the foreign missions.

In this production there are some curious accounts given, derived from unpublished documents deposited in the national Archives at Paris, F76539 and F77935. Some of these need rectification, but on the whole there is interest in knowing our history from the standpoint of strangers as well as from our own writers: the reason is evident.

On February 15, 1811, Napoleon ordered his minister of police, M. Savary, to apprehend Father Hanon. He was imprisoned at Fenestrelle where several cardinals were already incarcerated, for having incurred the emperor's displeasure. Father Hanon recovered his liberty only at the abdication of Napoleon in 1814.

350.—We have often thought, and from time to time remarked, that the value of the Syriac publications of Father Bedjan, Priest of the Mission, would be multiplied tenfold if a translation either in Latin, or some one of the European tongues used in the scientific world, were placed in parallel columns with the Syriac, in the numerous volumes of unpublished texts he has edited. If any one of his confrères could have devoted himself to this task, he would have rendered a great service. But what was not done by Father Bedjan, nor any of his brethren, for want of time, has been accomplished from time to time by others. This has transpired in regard to his publication, issued in 1888, of the Chaldean text of the *History of Mar-Jabalaa, patriarch, and of Raban Sauma*. (One Volume, in-12, Oriental Printing house of Drugulin, Leipzig).

The following are some passages of the translator’s preface placed by M. Chabot at the beginning of his translation: “A Lazarist Missionary of Chaldean origin, Father Bedjan, well known among Oriental scholars for the numerous works with which he enriched Syriac literature some years back, published in 1888, under the title of *Histoire de Mar-Jabalaha, patriarche, et de Rabban Cauma*, a document of the highest interest, unpublished before.

“A great part of this History—that which has especial interest for readers of the *Revue de l’Orient latin*, is devoted to the relation of a journey to the Occident by the monk, Rabban Sauma, sent as ambassador to the Christian princes of Europe by Argoun, king of the Mongols.

“The publication of Father Bedjan’s was made from a copy, taken at Urumiah, Persia, in 1887, from a manuscript, whose age and source are unknown; the copy was executed under the orders of Father Salomon, a Lazarist confrère of Father Bedjan’s. The manuscript mentioned is unobtainable, as the young man entrusted with it, disappeared, taking it with him. A copy of the manuscript—perhaps the original—is known to exist at the American Mission, at Urumiah.

“The book must have been composed in the Adherbeidjan, by a Nestorian writer, shortly after the death of the patriarch Jabalaha III (1317), judging from minute details of the narrative. The author is thoroughly conversant with Mongol customs, and supposes his Christian readers to be equally so. It appears, from his own words, that he was an eye-witness of deeds that occurred in the convent of Maragha, in the month of September, 1295.

“The perfect agreement of certain points of the narrative with known historical data inspires full confidence, furthermore, in the writer’s veracity. He expressly declares that his account of the voyage of Mar Sauma to Europe is an abridgment of the diary of that holy personage. He sometimes takes up the recital, as we shall see, in the first person.

“Since its appearance, this little volume has attracted the attention of Oriental scholars: M. Rubens Duval gave a detailed analysis of it in the *Journal Asiatique* (1889, viii series, Vol. xiii, pp. 313 and following). Mgr. Lamy, professor at the University of Louvain, made it the subject of a lecture before the Royal Academy of Belgium (3rd series, Vol. xvii, No. 3, pp. 223-243, 1889). Doctor Van Honnacker, professor at the same University, devoted an article to it in the *Musée* (Vol. viii, No. 2, April 1889). M. Theodore Noeldecke gave an account of it in the *Litterarisches Centralblatt* (1889, coll. 842-844).

All were unanimous in expressing regret at the lack of a complete trans-
lation, which should render it accessible to a greater number of readers.

"I imposed this task of translation upon myself, and the public will be grateful to the Revue l'Orient latin, for its kind consent to publish my production. The especial interest of the narrative lies in the fact, that it informs us on a point of history of the Mongol kings which is completely ignored by Mahometan writers, namely—the relations of these princes with the Christians.

"I have added to the translation explanatory notes, taken either from the observations of the scholars I have mentioned, or from the Syriac notes to the text by Father Bedjan himself, or from works on the subject of Mongol history.

"The division of the work into chapters as well as the titles given them are from Father Bedjan's copied work. I beg this learned friend to receive herewith the expression of my gratitude for his kindness in consenting to review the proofs of my translation.

Paris, October 1, 1893.

Dr. J. B. Chabot.

351.—De Martelaren van Gorecum door Hubert Meuffels, C. M., uit het fransch vertaald door Ignace M. P. A. Wils, Kapelan te Langelaar.


It is a pleasure for us to mention this translation of Father Meuffels' beautiful work, mentioned before in the Annals.

The distinguished President or Superior of the ecclesiastical seminary at Warmond, of the diocese of Harlem, introduces this translation to the reader in most flattering terms for the book and for the author.

352.—Iao ly tsien Kïai [Brevis explicatio doctrinae christianaæ]. In-8; Chinese text.

This book was composed by Mgr. Bray, a Lazarist, former Vicar Apostolic of North Kiang-si. It was published in 1909 by Mgr. Ferrant, a Lazarist also, and successor to Mgr. Bray in the government of the Vicariate Apostolic. The publication printed at Ning-Po in 1909, is a beautiful tribute of the successor of Mgr. Bray to the zeal of his worthy
predecessor. The printing is neatly done, and is an honor, so we think, to those who produced it.


This study, which cannot be lacking in interest, is a volume in Chinese characters, perfectly lithographed; the copy at hand contains some interesting views. They show the church at Chwang-chu-tze, and the Christian mission at Sou-Kia-fang-tze, back of the mountain peak of Ky-ning-chan, whither the Christians took refuge during the Boxer persecution of 1900. There are photographs of all the Catholic pastors of Chwang-chu-tze: Fathers Eliacin Bel, Francis Geurts, Alfred Ducoulombier, Gustavus Vanhersecke, John Mary Planchet, Crispinian Tison, Charles Choqueul, John Mary Planchet, a second time, and Henry Beaubis. Unfortunately, the absence of numbers to the photographs in the list, prevents the identification of some of their subjects. Other boards give portraits and the names—in Chinese characters—of the priests who are natives of Chwang-chu-tze, also the portrait of Mgr. Barone, formerly a Missionary in China, later Bishop of Casale in Piedmont, and at present Titular Archbishop of Melithene.

It is a publication of importance, giving, as it does, the history of an interesting Christian district. It shows also what the Missionaries in charge of the various parishes or missions can accomplish. We advise them to forward a copy of these Memoirs, as soon as completed, to the headquarters of the Christian settlement for deposition in the archives, and another to the archives of the Vicariate Apostolic where they labor.

Photographic illustrations unfortunately fade very rapidly; photo-engraving is better for preservation. The die of a photo-engraving duodecimo size can be obtained in Europe for four dollars; many thousand copies can be produced from it. For a little more, a beautiful wood-engraving die can be gotten, from which an unlimited number of copies may be taken. If we be charged with obtaining these dies, we promise our services towards securing them.

We should like furthermore, to see the custom generalized, which has lately been introduced in regard to books written in characters foreign to European literature,—Chinese, Armenian, Chaldean, etc.; this custom, which is constantly growing, is to place on the cover and on the back the translation in the Latin language, and in Roman characters, beneath the other title, also the place of translation and year of publication. These precautions will help in classifying these books in European libraries; they will also, frequently prevent their destruction; often interesting and important volumes have been destroyed as useless, through ignorance of the value of their contents. Regrets followed later, when scholars sought in vain to consult them as authorities.

A. MILON.
On Wednesday, March 2, 1910, in the Mother House of the Daughters of Charity, Paris, died Sister Marie Julie Kieffer who, from May 22, 1899, had been at the head of the Company.

Fortified by the consolations of religion, after an illness of a few days, she passed gently away.

At the ceremony of her obsequies, which were held on Saturday, March fifth, in the chapel of the Mother House of the Daughters of Charity, amid a large attendance the Archbishop of Paris, and the Bishop of Evreux were present. The Archbishop of Paris presided and gave the absolution.

A numerous concourse accompanied to the cemetery the mortal remains of the deeply lamented Mother Kieffer.

To her sincere piety were added the gifts of a rare intelligence and a most benevolent character. She was seventy-four years of age.

R.I.P.