During the winter of 1910, inundations had spread their ravages over a large portion of Europe; but it was, above all, in France, and especially at Paris and the environs of this capital, that the disaster was most severely felt.

I. GENERAL ITEMS.

"We have just witnessed," says a Review, published in Paris, "a most distressing state of affairs: our streams, our large rivers are breaking over several regions; the Seine is inundating Paris and its suburbs; ready, in Paris, to overthrow the Mazarin Palace and the Louvre, the station at the wharf d'Orsay and the pavilion of Flora; in the suburbs submerging the houses, isolating the inhabitants or driving them from their homes, beggaring them, delivering them over to cold, hunger, disease.

"An entire people become anxious, resigned spectators, wandering along the banks of the Seine, yielding to the overwhelming sentiment of uncertainty, with the secret horror of fatality, asking themselves in their tragic perception of human weakness, when it might please the skies and the waters to modify their mysterious powers.
“Sudden misfortune brought minds back to simplicity, to good faith, and hearts to concord, to fraternal love in the community of general defense. This river which yesterday, flowed gently along through this modern Byzantium, occupied with its disputes, its dissertations, its vanities, its pleasures, has found upon its banks, when angry and tumultuous, a Paris, active, valiant, humane, worthy of France. Whilst here, they strove desperately to appease the storm, there one was moved in the presence of so many sorrows, so many miseries, and hastened to relieve them. All this produced an admirable impulse of universal generosity. It was a superb and sweet emulation of every noble nature, in all classes, in all parties, forgetful, thank God, of their divisions; an incomparable devotedness among soldiers, sailors, agents and their superintendents; an indefatigable zeal among the bishops and their clergy. The “Red Cross,” so fortunately become one of the powers of French benevolence; the syndicate of the press and newspapers vying one with another; the prefecture of the police and that of the Seine; unnumbered administrations, countless committees: and to the honor, be it said, of our time, the foreigner, with his sovereigns, his governments, his parliaments, his municipalities, has contributed millions of dollars. In contrast with the direful spectacle, was the consoling spectacle and it would appear the instructive spectacle.” Auguste Boucher, correspondent, February tenth.

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As the result of a very wet autumn, the soil, saturated was no longer ready to absorb the rains which fell, or the water which flowed down more abundantly than usual from the mountains. The Seine Valley, generally so fertile and smiling, was about to become the theatre of a disaster; the affluents of the Seine: the Marne, Oise, Yonne, had at the same time swollen over their banks.

Very soon the water invaded the streets of the capital on both sides of the Seine. And whilst in the suburbs the plants which sent to Paris electricity for motor force and light were submerged, and ceased to exercise their functions; in the capital, the large administrations grouped along the river banks, were partially paralyzed: the Journal officiel for a brief period did not appear, the Chamber of Deputies was surrounded by the waters, the Palace of the Ministry of Foreign Affairs was in part in danger of falling. Not only was Paris threatened, but in this city where life is so intense, the sudden and inevitable disorder immediately assumed the aspect of a disaster wherein means of transport, light,—all failed at once. Here are some details.

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The normal figures of the rise of the waters at the Bridge de la Tournelle, not far from Notre Dame de Paris, at this season, is about 5 ft. 5 in. Soon the river rose to 9 ft. 10 in., 13 ft. 1 in., 16 ft. 5 in.; on Sunday, the 23rd, the water had risen to 20 ft. 9 in.; on Monday, the 24th, to 21 ft. 10 in. In and around Paris, the people had to deplore immense material losses besides the death of countless victims. (Cosmos).

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Happily, of the numerous bridges of the city built along the waters and the wreckage none were injured. In several places, the water enclosed within the parapets of the wharves rose above the passers-by who were looking at it: not one of these parapets gave way. In a few places
only, at the Cours-la-Reine and at the Debilly wharf, where for aesthetic reasons the parapets were less elevated, the water rose above them. On the whole, it was along the subterranean tracks, or railways that the water produced its ravages. One of the lines of the Metropolitan which passes under the city, the line "Nord-Sud," still in course of construction, had outlets upon the river for the removal of the material accumulated by the subterranean excavation; the river engulfed itself in this canal, out of which it rose far into the city, jutting out through the mouth of the drains. Several of our readers have passed, on the electric road, through the tunnel which unites the Austerlitz station to the station of d'Orsay wharf, in the heart of Paris, along the Seine; these passengers might have remarked the windows or draft holes which in this tunnel open upon the Seine, admitting air and light. The water reached these draft holes wide open, and so were swallowed up; the water swept also over the line des Invalides at Versailles, over the wall which protects the downward railway from the river, so that these railways, and three stations became like deep lakes.

In the Rue de l'Université, Rue Saint Dominique, Rue de Lille, on the left bank, in one section of Rue du Bac, and in Rue des Saints-Pères, people could move about only in boats; the same was the case in many streets on the right bank. On January twenty-eighth, a journal now before us, wrote: "Boats must be used in more than fifty streets of Paris." In the suburbs along the Seine, the spectacle was still more deplorable. From the immense sheet of water which covered the country, emerged houses, whether isolated ones, or entire streets of buildings whence people had to make a hasty flight, sometimes at midnight, leaving to the ravages of the water both the house, ready to fall, the furniture, and all their little possessions, often the whole fortune of the impoverished refugees.
Having had occasion to follow the course of the Seine, as far as the department of the Eure, we beheld a strange sight, seemingly ships scattered throughout the country. This was near Andelys, a city along the Seine; one could no longer distinguish in the vast sheet of water what had constituted the river. The pinnaces which ascend the Seine to convey to Paris their merchandise had been obliged to stop, for the rising waters no longer permitted them to pass under the bridges; in groups they were anchored and when the trees around them emerged from the inundated lands, the appearance presented was somewhat fantastic; one would say that a fleet had lost its way in the midst of the forest. Alas! the houses and the church in the lower part of the city were invaded by the waters, and on Sunday, all were forced to seek refuge in a chapel placed upon a more elevated piece of ground, therein to celebrate the religious offices.

* * *

There were, moreover, scenes tragic and distressing. A paper of January twenty-eighth, wrote:

Painful in the extreme was the incident at which we assisted yesterday at Neuilly. In one of the small streets bordering upon the Seine, and where the water had risen about half way above the ground story a woman had been four days dead. Her friends had been obliged to keep the remains in the mortuary house, in the hope that the receding waters might no longer prevent the funeral. Despairing of the realization of this desire, they were obliged yesterday morning to lower the coffin through the window into a boat; which transported it to the hearse stationed in a neighboring street, which had been spared by the inundation. The family, clad in mourning, followed with mourning wreaths in the other boats.

Beneath a sky laden with snow, in front of them a vast expanse of muddy waters, with the street lamps still lighted—for three days it had not been possible to extinguish them—these lamps adding to the gloom and desolation the scene was truly heartrending.

There were also touching scenes. From the war departments of Cherbourg, Rochefort, some State marines
were ordered to give aid with small light boats, called from their inventor canots berthons. These sailors devoted themselves with admirable earnestness to the work of rescue. Some humorous accounts are given of the circumstances in which they were concerned:

"Oh!" said one, accustomed to Ocean tempests, "this was not very hard! The water was rather cold, but the drollest part was to hear the women who screamed out as if the water was passing through the roofs. "Only, it would give you pleasure," he added "to notice that they preferred to climb into our berthons, rather than go with the boatmen, no doubt because they had more confidence in us." And this flattered him.

One sailor threw himself into the water and saved two persons who were on the point of drowning. Another, named Totavin, himself alone, whilst the water reached to his breast, rescued upon his shoulders sixteen persons!

Finally, the quartermaster Lefur has also related the rescue made by him of five little children, left in a house, and whose desolate mother, unable to reach her dwelling, had come to implore his help.

Through the window, by breaking out the panes, he penetrated into the apartment. There were the children in bed, screaming with fear. Then he began to dress them, one after the other, and let them down into his boat. Not knowing how to manage about the last one, only a year old, he took a market basket and improvised a cradle. This rescue, he said, had given him pleasure, because he thought he was at home dressing his own children.

* *

The spectacle was often, as we have seen, direful in the extreme; but thank God, there was no folly.

Both civil and religious authorities hastened to the points where the need was greatest and their encouragement was most effective. The President of the Republic, the ministers, the Prefect of the Seine, in boat or vehicle visited the stricken localities. The Archbishop of Paris, the bishops, notably those of Versailles and Evreux, whose dioceses were most severely tried, were among the first to bring encouragement and succor to all; they as well as the parish priests were welcomed with respect and gratitude.
II.—THE DAUGHTERS OF CHARITY

Limiting ourselves to a general report, until now we have not mentioned what relates specially to the Community of the Daughters of Charity, of Saint Vincent de Paul. They shared largely in the trial; they also displayed much courage and devotedness, at Paris, in the suburbs of the capital, and in the neighboring departments.

We may judge for ourselves from the extracts from several letters addressed by them to the Mother House of their Community.

PARIS AND THE SUBURBS.


What a week of anguish, Most Honored Mother! On Friday the water rose in a threatening way, and was filling all the cellars in our street. On the Seine wharfage a sewer burst, the dike gave way, the water filtered through our high parapet, which was being examined every moment by a commission of civil engineers. A sentinel watched night and day to sound the alarm. Our wharf now formed a basin; if a single stone should slip, the result must be a frightful accident! The poor to whom we were giving shelter were terrified; we strove to reassure them.

At four o'clock I called at the Benevolence Office where they gave me bread, clothing, tickets, etc., for the stricken multitude coming to us from Ivry, Alfortville, Vitry, and elsewhere. I asked a reporter what the mayoralty thought? He replied: “A terrible state of affairs, just now, no ferryboat, no life-preservers, all have been taken elsewhere; no telephone! and should our parapet give way under pressure of the water, the inhabitants would drown by hundreds in the street and on the wharf of the Hotel-de-Ville.” At six o'clock, the pastor was busy with the mayoralty, contriving means of salvage.
Our house being higher up in the street, we could extend hospitality. We were preparing beds and looking for rafts. At eight o’clock, alarmed at the threatening peril, the pastor would have me, that very night, send our children to the vacation settlement, and they set out in a pelting rain, with our two youngest Sisters who are very generous, to take the train on the Northern railway.

This was a night of anguish. Oh! what gratitude to God the next morning! The parapet had not given way, the water was stationary; then it subsided, the danger was averted.

We shelter only ten of the stricken ones, but at the soup kitchen they come, two and three hundred every day, without counting the poor of the section who are likewise in destitution because work has been stopped.

From eight in the morning till half-past one, from four o’clock, to half-past six, we distribute soup and warm nourishment, with a word of encouragement to the sufferers. They are honest laborers; for the most part, they have never asked an alms, and I would not see them so reduced. Our Sisters strive as far as they can to anticipate their wants. Poor people! they are in want of everything; providentially we daily receive linen, clothing, etc., for distribution.

Two baptisms, three First Communions, one marriage here, and we expect others. All are returning to the good God.

A moment ago the mayor and his assistant came to visit the refectories, kitchen, and workroom. They had a kind word for every one and they expressed their appreciation of the aid rendered by the sisters. “We have only done our duty, Gentlemen,” said I, “for we are here solely to relieve the unfortunate.”

Being unable to go to you I thought it well to send you these details. Sister Senechal.
Paris, 26 Place Jeanne d’Arc, January 24, 1910.

Our own quarter feels keenly the results of the inundation. The pastor has just asked me if we could not give these poor people shelter for the night. He has at his disposal a large hall recently constructed for Catechism, for which it was opened last November, and where a large number of the victims can be accommodated. In case of need we could receive girls and women in our courtyard.

Sister Hardy.

Parish Notre Dame de Paris, Rue des Ursins; January 29, 1910.

How truly I thank you, Most Honored Mother, for sending the two sisters to us! They brought us, with generous alms for the poor, precious words of consolation. Our condition is very distressing, but could we complain whilst we have it in our power to relieve those more unfortunate than ourselves!

The position of the Isle de la Cité in the centre of Paris, between the two arms of the Seine, renders the number of submerged very considerable. All day yesterday our sisters were helping in the boats and along the foot-bridges, visiting the old men and the infirm, bringing them provisions. Thanks to you, Most Honored Mother, they were able in the evening to be more generous, and for this I thank you most cordially.

Yesterday, immediately after the departure of Sister N... we were visited by two architects sent from the city by the prefect of police. They assured me of the solidity of the building, but their advice, entirely different as to what we ought to do, was very perplexing: one advised us to leave at once, without foreseeing any other danger than the probability of being blocked up for a couple of weeks; the other insisted that we were safe here. I am of the opinion of the latter: a Daughter of Charity should
remain at her post until the end. Not wishing, however, to incur the responsibility of the lives of my companions, and of some of the children whom I could not send home to their families, I followed the advice of the archpriest. He unhesitatingly decided that we ought to remain. I asked of him the authorization to give an asylum to those who might find themselves homeless; unfortunately, no one was willing to come to us, all feared that the house might fall, or that the water would surround us completely. "We would not be in safety with you," said they. This was my greatest trouble. I would so have wished to receive in our classrooms a large number of these unfortunate persons!

Sister Besson.

NEUILLY-SUR-SEINE

Neuilly-sur-Seine, a suburban town near the Bois-de-Boulogne, Paris, has a population of 37,000.

Neuilly, Rue des Poissonniers, January 30, 1910.

We received last evening eighty-one refugees to whom we gave supper and lodging. This morning, we provided breakfast for three hundred. We prepare several large pots of soup, for these poor people are famished; fortunately the mayor and the municipal officers have come to our assistance. Provisions are sent us from all quarters, and we are most thankful to Divine Providence for this timely help. How happy I am to be a Daughter of Charity!

Sister Godillot

February 1, 1910.

We are still with our refugees as they are not as yet able to return home. One hundred-twenty are receiving both board and lodging. Donations of meat and vegetables were provided by some rich families and these are sent to the poor who are not able to come for them. People from
all quarters flock to us. What a sad spectacle to behold all this misery! A little girl scarcely two years old was brought in. She was separated from her mother during their flight. I shall keep her until the mother is found.

Sister Gillot

Neuilly, Quennessen Orphanage, January 25, 1910.

Our house, so near the Seine, is threatened by the overflow, and our cellar is already full of water which will eventually penetrate into the kitchen and other rooms of the first floor. I wrote to the mayor, and the firemen came this morning to our rescue. They found it useless to attempt to stop the water as the whole quarter is inundated. Our house can be reached only by boat. We are working hard trying to protect the kitchen, for the first floor will doubtless be uninhabitable tonight. Our provisions are being carried upstairs. Thank God everyone is equal to the emergency, but courage in bearing up against the trouble is not all, we must think of our orphans and try to secure a shelter for them.

The Director of the ecclesiastical college is, I believe, disposed to receive our little boys; he has dormitories and a refectory which he may in pressing need place at our disposal. I have fully decided to accept his offer — should he make it — and give two of our assistant teachers full charge of the children as these teachers are perfectly reliable.

We have ample provisions for several days and I intend to remain in the house to the last. As for our little girls, the owner of a boarding house offered to care for the smaller ones, but her house is now flooded. We shall, however, be able to keep them in the upper story, as we have some provisions left and since yesterday a goodly supply of vegetables is being cooked.

It is my purpose to get the little boys ready and to send
them to the college even if I must have a Sister go in a boat, once or twice a day to them at meal time.

Sister Picron

NANTERRE

Nanterre, a town of 14,000 inhabitants in the department of the Seine, is 15 kilometers west of Paris. It is the birthplace of Saint Genevieve. The Daughters of Charity have an establishment there.

Nanterre, January 28, 1910.

Three days ago our pastor asked that we take charge of preparing and distributing food to the destitute of Nanterre, seven hundred in number. As the case was urgent, I accepted at once feeling assured, Most Honored Mother, of your approval. Fifteen hundred meals, including soup, vegetables, meat and wine, are served daily.

The poor people driven from their homes so suddenly have been given lodgings in the different vacant houses of the city. They have lost everything. The scene is truly heartrending. All these homes, built at the price of countless sacrifices, are now submerged in this immense lake on the surface of which only the roofs are to be seen. What is more distressing, from hour to hour the water continues to rise.

Sister Duchateau

PUTEAUX

Puteaux, on the left bank of the Seine, is 11 kilometers from Paris, midway between this city and Versailles. Population, 14,000.

Puteaux, January 29, 1910.

Only a few lines to prevent your anxiety, Most Honored Mother. Our establishment looks like an island, but unfortunately the water is not only around us but it has also submerged the lower part of the house. We had foot-bridges put up leading to the different parts and were
obliged to have openings broken into the walls of the upper floors to pass through the dormitories, and thus avoid going down stairs.

The sisters who visit the poor travel about in boats, going to those in most urgent need as our sisters at Suresne are doing. It is indeed like a dream to see a navigable river flowing beneath our windows.

We want for nothing; the storekeepers are most obliging and the people, moved with pity to see us still keeping the children with us, supply us most liberally bringing provisions in boats. Our only regret is that we are not able to give assistance to all the destitute, as many are scattered here and there, and some entirely beyond our reach.

I have placed our house of Saint Germain at the disposal of the Little Sisters of the Assumption. It may serve to lodge the poor families they visit and whose homes are now unsafe.

Sister Bourguignon

IN THE DEPARTMENTS

AUBE — DIENVILLE

Dienville, commune in the department of Aube, Champagne, is delightfully situated at the foot of a hill around which flows the Aube, a branch of the Seine. Population, 900.

Dienville, January 25, 1910.

What days and nights we have spent since January the nineteenth! Rain in torrents accompanied by a wind storm that uprooted the trees, and thunder claps which spread terror everywhere. Nothing seemed wanting to convince all beholders of the power of God.

During the night of January nineteenth, the rising flood kept every one awake. At half-past one in the morning the door bell rang and we were told that the street was un-
der water. We ran down stairs immediately and began to remove the furniture on the first floor where our chapel is located. I was especially anxious about the removal of the Blessed Sacrament and we began to improvise a bridge with our pews, and the pastor who had come in a wagon with his horse up to his neck in water, carried the Blessed Sacrament to a room which we arranged as best we could. This being done we felt more tranquil. The night from January 20-21, is indescribable; the noise of the rushing water breaking through the doorway, joined to the roaring of the wind, made us shudder.

At last, on Saturday January the twenty-second, the water began to subside. Very early Sunday morning we set to work to scrape away the deposit, twenty centimeters thick, left in the chapel, and at ten o’clock, holy Mass was celebrated by our pastor.

You may ask, Most Honored Mother, how we managed to provide for our children, during these four awful days. Our good villagers took care of us. Aided by the employees of the chateau, they organized the relief work, and each family contributed its share of provisions for our support.

Two men came daily, bringing us meals prepared by the women who tried to make them as palatable as they could. Having to row against the current, these poor men had a hard time to get to the house, and then they were obliged to use a ladder to reach the windows. On Friday I begged them not to come, but they would not listen to me, and that evening brought eggs already cooked, for our whole household of forty-two persons. But at what cost! The current drifted the boat around the corner of the chapel and then sent it down towards the river so swiftly, that it was almost lost to sight. The men jumped out and hauled it back, being up to their necks in water. Next day they came again but contrived to drive a cart—a task as arduous as the rowing of the boat but, not quite so dangerous.
Even the Children of Mary of Brienne generously contributed their share in the work of charity. They were to have a luncheon on the occasion of the wedding of one of their companions, but instead they sent us the amount it would have cost.

Sister Noé.

SEINE-ET-MARNE—NEMOURS

Nemours, in the department of Seine-et-Marne, 17 kilometers south of Fontainebleau, is situated in a valley surrounded by hills with numerous streams flowing into the Loing. This river and a canal of the same name, encircle the city. Population, 5,000.

Orphanage of Nemours, January 21, 1910.

Our children of Nemours are beginning to breathe freely after a day and night of untold anguish. The river rose suddenly and when we realized the danger each one began to carry all indispensable articles to a place of safety. The scene is beyond description; therefore, I am unable to give you full details. We hope there are not many victims; their number is still unknown. I am writing just to tell you that here all is well. Our sisters are calm and full of courage, ready to sacrifice themselves for the little ones under their care. Only one baby is left in the nursery; the others were taken home by their mothers. Everything was in readiness yesterday to start at the first signal. We intended to go to a farm on the hillside where we could manage to live for some time. Providence, however, took care of us.

Our garden is a lake and the basement flooded to the ceiling. Kitchen, pantry, refectories, are under water. Only three steps of the stairway are visible for the water rose with fearful rapidity. When we realized this, we placed medals on the three upper steps and the water has not risen above them. This happened at eleven-thirty; since midnight the water has gone down almost one meter. Daylight,
it seems to me, will never come I am so anxious to find out whether it will be possible to pass through the city to reach our sisters of the house of charity. How often have I thought of them! Their sick wards are on the first floor and must have sustained some damage.

I shall seal this letter only at the last moment, as I may be able then to give you some news of the sisters. I am in hopes of securing a carriage to take me to the city, but I fear the whole is still under water...

Six-thirty.—A policeman has just arrived. He is trying to collect all the wagons in order to convey provisions to the city. I will avail myself of this opportunity to reach our sisters. This officer tells me they are safe and want for nothing, their house being the first for which provision was made. The bakers have gone outside the city to bake bread. In the meantime, we will share our ten remaining loaves with our sisters. If our Lord were here He would renew His miracle of the multiplication of loaves, but we know that He will even now protect us, as He sees fit.

Eleven o’clock.—I have just returned from the house of charity. Our sisters have everything they need. The sick were carried to an upper story and the water rushed into the lower establishment three hours later. Their place is now free, but ours is still flooded.

I am very anxious about our sisters at Souppes. There is no way of reaching them; the road is a sea. May the Divine Master take pity on them!...

Sister Dutilleul

P. S. It was impossible to mail this letter yesterday, although I was so anxious to send it to you. No messenger could have reached the station. The bridge over the canal is damaged and no trains are running. I am wondering if you are safe in Paris.

Sr. D.
SOUPPES

Souppes, a commune of the department Sein-et-Marne, is 89 kilometers south-east of Paris. Population, 3400. It is a railway station for the Paris-Lyon-Mediterranée.

Souppes, February 7, 1910.

You have, no doubt, heard that our town suffered considerably by the overflow of the Loing and the Clery. The church square, main street and the village at the foot of the hill where our house is situated, were for four days under three meters of water. The people escaped through the roofs having broken holes through the ceilings.

When I realized the danger I hastened to the mayor to offer him rooms for his officers who had no shelter for the night. The policemen that evening brought us crowds of refugees. What a pitiful sight! People of every class and age—even babies only two months old.

The mayor and his officers have come several times to see the refugees and they have sent us all possible assistance. Eight days ago the "Red Cross" committee opened a soup-kitchen in our asylum and now at every meal we distribute nearly three hundred portions. As all our sisters are in poor health, and have in their ordinary duties as much as they can accomplish, I do the cooking and thus come in direct contact with the poor, which is to me a very great satisfaction. Among the needy who come, I have found some of the children I had raised; in caring for their poor bodies I sincerely hope to benefit their souls.

Directly opposite our house, we had a miniature Messina tragedy; as a result of an avalanche which culminated in the Loing canal, five dwellings were completely destroyed, seven persons killed, and five seriously wounded. Navigation is completely obstructed by the trees, carried down by the avalanche and left in the canal. It will take considerable time to clear away the rubbish. You may readily imagine, Most Honored Mother, our panic-stricken people.
God grant that these misfortunes may lead some souls back to Him.

Though constantly preoccupied with our own trouble, we failed not to pray for our dear Mother-House, for all our sisters laboring under such severe trial, and, above all, for the poor who have been plunged into untold misery.

Sister Berche

SEINE-ET-OISE—BELLEVUE

Bellevue. This place forms part of the commune of Meudon, in the department of Seine-et-Oise and is agreeably situated on the left side of the Seine, between Paris and Versailles. It has a railroad station. Population 600 inhabitants.

Bellevue, Jan. 31, 1910.

Your kind letter recalls our duty regarding the sad situation in Meudon. At present we are much absorbed in aiding the poor flood sufferers. With the approbation of the Curé, we in concert with the directress of the free school, have been able to lodge a certain number of poor families in the old building. From the very first day we have also been able to feed a certain number. Since then we have succeeded in housing others in different places, also in seeing to their food and clothing. A number of children have likewise been received in the infant asylum and orphanage.

Friday night the mayor came to thank us, and Saturday we had the honor of a visit from our bishop, Mgr. Gibier who is travelling through his diocese in order to encourage the stricken people.

I believe I can assure you, Most Honored Mother, that our sisters are ready in this terrible time to do all the good that can possibly be done.

Sister Grosgrurin.
Villeneuve-Saint-Georges, a commune of the department of Seine-et-Oise, is a pretty little town on the right side of the Seine, at the mouth of the Yerre, at a distance of fifteen kilometers from Paris. The Paris Mediterranean service has a railroad station. Population 8,000 inhabitants.

Villeneuve-Saint-Georges, Jan. 26th 1910

Have you received the telegram I sent yesterday? I doubt it. By means of an employé, going to Paris in order to obtain necessaries for us, half way by boat, the other half by rail, I send you this little note, explaining our situation and asking your prayers that God arrest the flood before it covers our island; since in truth we are on an island.

Personally we have nothing to fear; our fears are for the refugees. We have here an hundred people; men, women and children also 50 soldiers made up of zouaves and a detachment from the Corps of Engineers, whose duty it is to collect salvage and to provide food; since it is necessary to feed this little world. Providence is aiding us; in fact this is patent. It is the rising of the water that I fear; since should the water gain the walls of the working-men’s refectory, I would be in a quandary regarding our people inasmuch as the walls are not as strong as those of our own house. Excuse my writing; I have but a poor candle (there is no gas); and some one is calling me every minute.

Pray for us Most Honored Mother

Sister Guillemine

Villeneuve-Saint-Georges, Triage
Feb. 4th 1910.

I thank you for your kind letter that I have just received and for the news you send us which if not good is at least...
not bad. Postal communications are somewhat better since it took but four days for your letter to reach me from Paris (it takes but twenty-five minutes ordinarily) and as to-morrow there will be some train service I hope that this will not be so long in reaching you. The Seine is going down slowly, very slowly. We are still partly surrounded by water; though one can go abroad without the use of a boat. But alas! what ruins all about us. Mgr. the Bishop of Versailles came here last evening and he told me that of all his diocese, Triage was the place most stricken. He has made me a generous offering to expend for necessities; but what after this? The railroad Company will give something to its employés but this little something will be very little for each one. Then too there are the people of Triage; the small shopkeepers for example are absolutely ruined; and we must do something for them. Pray for us.

Sister GuilleminE

YONNE—SENS

Sens. School of St. Maurice
Jan. 28th 1910

Pardon my delay in not informing you of what has happened within the last ten days. Our house as you know Most Honored Mother, is situated on an island in the river Yonne; surrounded on one side by the true river and on the other by a treacherous branch thereof from which we have had much to suffer in the way of floods. I have seen much during the forty-four years I have passed at Sens; but nothing as terrible as that which has just occurred. It commenced on Friday the 19th of January. Some houses in this vicinity having but one story were soon inundated; the water rising to a height of 2 meters. The house inhabited by the Community had but a meter of water. God in His bounty had preserved our schoolrooms and or-
phanage; these being on a more elevated situation: yet we were all refugees. Some good men procured for us as well as for the other inhabitants, the necessaries of life, bread etc; luckily we had vegetables.

The nights, throughout were dismal: the noise of the furious waters, hurling themselves against the arches of the bridges, terrifying. Firemen, gendarmes and the military guarded the entrance to the bridges, not allowing even pedestrians to cross them for fear of these bridges being smashed to pieces. Saturday the twenty-second day of January and Sunday the twenty-third were days replete with agony; days that were without Mass and Communion but our Saviour and Mary Immaculate were often invoked. I prayed them with tears to avert the coming disaster both for our poor and for ourselves because the water was already dangerously near the schoolrooms and following the ordinary course of events, would be there during the night. On Monday morning the hand of the Lord arrested it as it was at the very threshold of the schoolroom. Think of what thanks ascended to the Most High after this signal favor.

The same day about night fall a bell was heard. We thought that there must be a fire; but soon the terrible cry reached our ears. “The island is in danger, flee!” The tumult was terrible. After some minutes, it being necessary to unite the sisters and orphans, we went and sought the hospitality of the religious of the Good Shepherd, whose charity in our regard cannot be expressed; they, as they said, esteeming themselves happy in being able to render us such little services in return for the services rendered them by our sisters at Messina. The unfortunate inhabitants were lodged in the Catholic Churches. Meanwhile we have returned to our own home. God be blessed. The water still very high has gone down somewhat; but our poor neighbors cannot reenter their dwellings because of
the dampness. Their misery is frightful; their beds and other movables are covered with mud. I aid them as often as God permits, I venture to apply to your charity.

Sister GUILLOT.

From the very first hours of the flood, private initiative has multiplied together with the official initiative the inexhaustible resources of their forces. It has been proven and the public papers have stated from day to day the valor, oftentimes heroic, of the thousand willing rescuers, the tranquil and habitual courage of the agents, the indefatigable good humor of the soldiers and the marines, now mobilized, now scattered as in the days of a siege.

But it was not only necessary to save an entire people from such a catastrophe; no, it was imperative that they be fed, clothed, comforted, in a word, maintained until the time of flood would be passed and life would again become normal. Then from all parts shelters were improvised, homes were opened; clothing, fuel, bread and money poured in.

The Sovereigns including the Pope sent their subscriptions, as also the associations of the different nations and the towns of France not in the path of the flood. All these aids were immediately utilized with a promptitude and an intelligence that deserve praise.

The French Government at the very beginning of the flood asked Parliament to vote an aid of two millions to be immediately employed for necessities. It further requested twenty millions and the creation of a note of credit amounting to one hundred millions, which same the Bank of France agreed to advance.

As a foundation, the funds voted by Parliament were used, then the voluntary subscriptions were promptly employed and in the best manner possible.
Some in the first days of the flood refused, even on the demand of the mayors to distribute the money since often no one profited but professional beggars.

What was necessary before all, of course, was to assure places of refuge to the poor people driven from their homes, to receive them, to procure for them warm drinks, warm food, clothing etc. This is the direction taken first.

Again there were workingmen whose conditions underwent serious changes, the duration of which could not be determined. In the face then of the households which had been scattered; the dwellings that had been ruined the household furniture which had been destroyed, it was necessary to give to these poor sufferers, money which same would be indispensable for their livelihood and for the reconstruction of their households. The twenty millions which were voted have this end in view. They will be given and will possess a double purpose: namely, to aid this change which has occurred and to reparate the loss of goods.

Nay, more, there are small manufacturers and farmers whose means of labor have been destroyed. It is impossible to grant them an indemnity in money; the only thing that can be granted them is a large credit, of long duration and a tax of low interest for the end that they may reorganize their business. It is in their favor that there has been created a note of credit valued at one hundred millions, advanced without interest by the Bank of France. There will be two parts to this note of credit, one part consisting of three-fourths to be lent to small manufacturers in concurrence with whatever money they may acquire; the maximum being three million francs; the other consisting of twenty-five millions, destined for proprietors for the reparation or reconstitution of their immovable goods.

We have given these details because they indicate what
can be done even in these evil days. The State does not pretend to play the role of Providence; causing all disasters and the consequences to disappear but it gives its help in aiding and in encouraging in so far as it is possible, each one of those who have suffered damage to repair their losses and to mend a disastrous situation. The measures mentioned appear apt to attain the end desired inasmuch as it is possible.

* * *

We will terminate the foregoing by the following. The bishops governing the dioceses situated in the fluvial basin of the Seine have had more so than others the dolorous task of appealing to charity that the numerous miseries be aided, and of preaching zealously that souls be fortified and courage stimulated. "Many regions of our diocese," wrote Mgr. Dadolle bishop of Dijon, "such as the plain, the Châtillonnais, have undergone their share of these disastrous inundations. Can we foresee what is in store for these stricken people the morrow of the ruins being already at hand?" Mgr. Dadolle recalls the fact of the terrible earthquake in Italy and how to the appeal of the Bishops of France there was, a magnificent offering for the grief stricken people of Messina and Calabria. To-day we have shared in the charity of our brothers in the name of Faith, in the name of a patriotic and Christian solidarity. This according to Mgr. Dadolle signifies that solidarity is of Christian origin and that before the Gospel no one dreamt of saying what St. Paul has said: "Who suffers and I do not suffer with him."

And we have not the right to permit this merit of our divine faith to fall into oblivion; that faith which has united men in an enduring brotherhood under the patronity of the celestial Father."—Religious Weekly of Paris.

A. M.
THE DEPARTURE OF MISSIONARIES

In the Catholic Missions of Sept. 10th 1909 we read the following:

From St. Nazaire on the 9th of July the following sailed for Ecuador; Messrs. Bret (Lyons), Victor Carrera (Ecuador), Anthony Ortiz (Ecuador), Charles Villavicencio (Ecuador), Francis Van Bussel (Holland).

From La Pallice for Brazil on the 15th of August Leon Bros (Rodez), Leon Peyré (Beyonne), Peter Onclin (Rotterdam) and Peter Sarneel (Holland).

And for China Messrs. Alphonsus Hubrecht (Cambrai) Emile Tiberghien (Cambrai), Louis Fleury (La Chaux de Fonds, Switzerland), Peter Estampe (Rodez), Humbert Verdini (Plaisance, Italy), Clement Zigenhorn (Holland), Theophilus Smet (Holland), Emile Roussez (the department of Nord), Francis Boisard (Maine et Loire).

From Marseilles on the twenty-first of August for Madagascar, Messrs. Lucius Huguet (Longwy, Nancy), Michael Gracia (Bayonne).

And for Persia, Messrs. Paul Saint-Germain (Belgium) Anthony Clarys (Holland) and the lay brother Léon Broutin (Cambrai).

All the foregoing Missionaries are Lazarists.

IN MEMORY OF A DAUGHTER OF CHARITY

SISTER MARIE BOSSAN

The Missionaries and the Sisters who departed for foreign lands know what assistance they received from the "Office of the Missions," located at the Mother House of the Sisters of Charity, 140 Rue du Bac. We do not doubt that the following lines respectfully consecrated to the memory of Sister Marie Bossan recently deceased who devoted herself for such a long period to the work of the "Office of the Missions" will be received with interest to which will be joined an occasional prayer.
The "Office of the Missions" had but started when Sister Marie was called to take her share in its development; hence we will briefly recall her cooperation in this great work.

After taking the habit, Sister Bossan remained at the Mother House in Paris and was destined for the "Office of the Missions," in order that she might be a devoted aid to Sister Cailhe. At this period (1852) this office was but a branch of that of the Secretariat and was but little occupied with organizing departures; and with the correspondence of the Missionaries; but Mr. Etienne, touched with compassion at seeing the Missionaries so ill provided with the most necessary things for their long journeys, conferred with Sister Cailhe, who with her great intelligence and devotedness, entered entirely into the views of the Father General.

By reason of the growth of this office and the pecuniary management that it needed, it was separated from the office of the Secretariat, so that until the death of Sister Cailhe, it was under her entire direction, this of course being authorized by the Sister Procuratrix. It was only in 1871, after her death, that it was reunited to the office of the Procurator.

Sister Demaude and Sister Bossan were the aids of Sister Cailhe. Sister Bossan had always had the desire to labor in foreign lands and she found in the "Maison-Mère" the means of satisfying this ambition by laboring with ardor and with all her heart for the good Fathers and Sisters who departed for the foreign missions.

At the beginning, she amassed an amount of linen. The place first chosen for its keeping was beneath the winding stairway, facing the office of the Director; then in a room near the cupola of the chapel, afterwards in an apartment which is now used by the bureau of the schools and finally at a house in the Rue du Bac near the office of the missions. It was Sister Bossan who superintended all that which was
prepared for each Missionary at his departure; who saw that he had all that was necessary and whose ingenious charity contrived to insert many surprise boxes in the Missionaries' baggage. She was ever engaged in seeing that no mistakes were made. She did all things with care. Ah, with what care she prepared the portable altars used by the Missionaries whilst journeying. This was one of her greatest joys. When age forced her to allow others to do most of the work, she still wished to enjoy this privilege. One day to her own great sorrow, she forgot to place the altar stone in one of these portable altars! She prayed, she promised Masses for the souls in purgatory, one night was passed without sleep; she was disquieted until apprised by telegram that the forgotten stone had been given to the departing Missionaries by the sisters at the port from whence they embarked.

Some months before her death she still labored: sewing albs and altar linens. God alone knows with what care she labored. To her they were holy things.

When sisters were going forth to fields abroad, the Community not content with seeing that they were accompanied to the station at Paris, always sent some one to the steamer upon which they were to sail. Now the good Sister Bossan who had enjoyed this privilege many times, related with enthusiasm, the various details of the journey—the sailing blessed by Mass celebrated on the vessel on the morning of the departure, etc.

Now as the Community began to send more sisters abroad, the Office of the Missions began to act as an agent for the various establishments beyond the seas for their different needs. Sister Bossan was charged with the packing and it is well known how she often slipped into the various packages, little presents; presents destined for the happiness of the recipient. Already well on in years, she still weighed the various goods, divided the different purchases,
marked the packages, and looked after the shipping with the greatest solicitude. It was touching to see with what humility she accepted the consequences for the lapses of memory which must inevitably occur in the handling of such a great number of things.

Thus it is that she lived and labored without relaxation in the office of the missions, under the eye of God with equal fervor and devotedness. In her great humility she had hidden her great artistic taste, having had a remarkable talent for painting; though one would never hear from her lips the sacrifice she made of her art in joining the Community.

May these few lines cause a remembrance of her at the altar.

Sister Terris, Procuratrix.
ance were Mmes. Goyau Felix Faure, vice-president of the Association of Professional Syndicate, Corbin, le Contenson, Caubert de Cléry, Achille Fould, Charles Milcent, Mme. Poucet, Messrs. Henry Lory, Louis Milcent, de Contenson, Raoul Jay, M. le Comte de Mun being excused. Madam, the Countess Jean de Castellane was also absent being detained in the South by the convalesence of M. de Castellane but she is with us in thought and our appreciation for such is great.

The report of the Syndicate of private governesses read by Mme. Decaux stated that the number of governesses was 935, that the secretary had obtained 212 situations and that the Thursday courses had been followed by 106 members. In the different professional examinations, the syndicate obtained 17 certificates for aptitude in pedagogy, 11 diplomas for principals and 9 elementary diplomas.

The teachers asked that more equality be established in the treatment of the directresses of schools; that the assistants be better paid and finally that these same be advanced: the advancement to be based on the acquiring of grades, service and merit.

The syndicate very respectfully expressed the wish that the choice of assistants be reserved to the directresses, that they be not changed from school to school and also that free teachers be not disqualified when they marry. The report draws attention to the situation of teachers in boarding schools or in schools where boarders are taken, regretting the insufficiency of food and the hard work.

The free instruction by the delegates of the syndicate at the Congress of the Federated Syndicates and the success obtained at the Exposition of St. Stephen are gratifying.

Mme. Couronne, president of the "Syndicate for Working-Women read a very interesting report. "We are glad to remark," said she, "that the employed number 1,730 and that 359 situations have been found; also that the differ-
ent commissions are most active, notably the Commission on Professional Courses, which is responsible for the institution of an examination in French, for young girls before their admission to the course in stenography and contemplates giving certificates in the commercial department. The Commission on coöperation has distributed 684 francs at a discount of 65 per-cent which same corresponds to 17,000 francs in purchases. The syndicate has at last succeeded in inducing Mᵐᵉ Delétang to join the commission on the labor of women and young girls. At the instance of the Federation of Syndicates for free teaching, there has been presented to the Congress of St. Stephen a report on the attitude of the higher primary courses regarding commercial and industrial teaching and apprenticeship.

The employees demand that the old English custom be put in force inasmuch as it will insure the enforcement of the law regarding a weekly rest; also the interdiction of stores in basements, the lessening of the hours of labor for cashiers in cafés and restaurants; and a regulation regarding goods returned since the large stores refuse to refund money for such. They also ask that Catholics abstain from purchases and orders on Sunday in the stores that the possibility of a general closing may be demonstrated to the owners.

Mᵐᵉ Beckmans, president of the Syndicate of Garment Workers commences her report by profoundly thanking le Comte de Mun for his project regarding the minimum wages for women. She states that the syndicate numbers 650 members and congratulates their assiduity in attending the various courses after their day’s work. She also praised the apprenticeship whereby young girls are able to choose from the different feminine professions the year after they leave school. The garment workers wish that the Law regarding night work be observed and that the employees
be not deceived by the employer's ruses in inspecting the work. The syndicate also asks that young ladies living in the suburbs, who have to take the train in the morning and evening, have reserved cars in order that they may be removed from troublesome or dangerous neighbors.

The report of the Syndicate for Servant Girls read by Mme. Brivelet opposes night work of long duration and asks that the doors of rooms in and beyond the sixth story be not opened by the same key.

The Syndicate for Nurses, the head of which is Mme. Grare, is of the opinion that its adherents should follow the professional courses established at La Glacière.

The most interesting reports from the sections were those from rue Caulaincourt; the rue de la Tour d'Auvergne, the rue des Bernardins, the rue d'Hauteville and the rue de Vanves. In this last section the employees have prospered; and their report shows with what interest they enter into the discussion of professional questions.—The workers of this section freely explain the cause of their development and are anxious to receive from the very heart of the syndicate a more accentuated impulse.

The report from the millinery section in the rue Chomel is replete with life and interest. Mme. Richard explained the difficulty for an apprentice milliner to acquire taste, inspiration and that dexterity which makes the profession a veritable art without passing through certain workshops dangerous to youth. The workshop in the rue de Chomel; a true school of millinery open to all members of the syndicate assures an experienced and remarkably endowed professor.

This meeting indicated the great progress that had been made by the various syndicates, and the clearer understanding of ideas appertaining to the syndicate and to professional studies made by the different sections.

Before separating Mlle. Poncelet spoke. She is the found-
ress of the syndicates at Grenoble and Voiron. These syndicates are composed of more than 2,000 members.

PARIS

It is with great pleasure that we publish the following letter which gives an insight into one of the interesting orphan asylums directed by the Sisters of Charity at Paris.

The letter of Sister Pressac, Daughter of Charity, to M. Milon, Secretary General of the Congregation of the Mission

The Charity House of St. Augustine 9 Boulevard de Courcelles, Jan 19th 1910.

Since you ask me to say a few words regarding the good that is done in our internal workshop, I think that I can reply that we strive to honor the charity of Christ who wished that everyone be happy in His service.

We have endeavored to give to our dear orphans all possible latitude: to stimulate the taste they should have for dressmaking etc. and to awaken in them an interest in material things that will stand them in good stead when they leave here. Each one has a small responsibility, which same tends to raise them in their own eyes and places them in the same rank as that occupied by girls in the workshops, without the dangers of the latter.

For this purpose a small rule has come into force; each one writing the substance of the same on the first page of her book of accounts. Here is the rule in its entirety:

The work should be conscientious and neat; things are finished more swiftly and quickly when the rule is such; but in general the intelligent worker takes the time necessary for the perfection and finish of her work; hence it is
but just that works which are of great value and difficulty be confided to such a one.

The mistress distributes the work as she sees fit: she confides it to 2, 3 or more workers and divides the gain with a consideration to the work of each one. Each one shall purchase her own thread and needles except for exceptional works.

The day's work commences when the household work is done, that is ordinarily at half-past eight. No one shall work nights or in recreation; or in any way force the labor without the special permission of the superior of the house.

Since the house is their home; each one is expected to do all in her power to contribute to the better maintenance thereof. Each one is expected to retard her work or to stop it entirely to aid in the common labors such as the washing, the ironing; to go to town, to go to the kitchen or to fulfil any other obligation imposed by the mistresses.

Each one will keep an exact account of the labor that has been done, the price of what has been used, the small expenses for supplies that has been occasioned and what has been gained. She should also include in her calculations the cost of her food and keep. This account should be summed up every Saturday, that is the total of what has been gained and what has been expended. What exceeds will belong to the worker and will be remitted to her at the end of each month.

The money placed in reserve will go to the bank each time the sum attains or exceeds 50 francs.

No one can dispose of this without special authorization. Such is the little rule.

Our workshops are peopled with young girls who desire to remain until they are twenty-one and longer were it possible. They do all of their work, because they so wish it. Gayety and joy predominate. The good spirit is general;
the Communion are more frequent; and everything makes us believe that it is their good consciences that causes them to say that they are in a veritable paradise.

I have the honor, Sir, etc.,
Sister PRESSAC.

SPAIN

HISTORICAL NOTES

ON THE CONGREGATION OF THE MISSION IN SPAIN

The principal periods of the History of the Congregation of the Mission in Spain group themselves around these chief dates: 1. The establishment at Barcelona, and the establishment of a provincial centre for the other establishments (eighteenth century). 2. Madrid and the transfer of the provincial to this capital when the Missionaries successively resided in the houses at Barquillo, in the rue d'Osuna and to-day in the quarter of Chamberi (nineteenth century). 3. And in fine on account of the prosperity and the increase in the number of houses; the division of the houses into two provinces, the province of Madrid and that of Barcelona (twentieth century).

The following historical notes give chiefly a description of the foundation of the different establishments.

FIRST PERIOD

SPAIN...PROVINCIAL CENTRE AT BARCELONA

In 1657 the Bishops of Spain had expressed to St. Vincent himself a desire for Missionaries. Their wish was granted in 1704. Barcelona was the birthplace of the Congregation in Spain.
In his *History of the Congregation of the Mission*, M. Joseph Lacour writes: "At the request of the bishop in 1704, some Missionaries were sent to Barcelona in Catalonia. The name of the bishop was Salaza a Benedictine and afterward a Cardinal, nominated by Charles II for his ardor in the King's cause during the dispute for the Crown." "At the instance of two of the most illustrious of his clergy one being M. de Pagès, canon of the cathedral, who died shortly after, the bishop petitioned the Holy See" says M. Watel, "for priests of our Congregation and three were sent with two lay brothers." The superior of this new house was M. Orsese a Genoese. "They have already" says M. Watel further, "a small internal seminary composed of 2 or 3 ecclesiastics of good parts, and 2 laics. M. Balcone a Milanese is its director and the procurator is M. Navarese a Spaniard who had been 10 years in the Company at Rome. Already they exercised their functions in giving retreats, conducting the seminary and preparing the ordinands." They dwelt in a house near the palace where Charles II held his court, and it was no uncommon sight to see this prince in their small church; in fact during a sojourn in Barcelona, he once attended a mission.

The Pope wished that this new establishment together with the Missionaries that he had sent to Avignon be dependent on the Roman Province and the Visitor of Italy until they had a sufficient number of houses in Spain to constitute a particular province.

The house of Barcelona belonged to the Province of Italy or of Rome until 1736, as well as all the houses of Spain. But in 1736 they had all been reattached to those of Lombardy, a province formed in 1704 by M. Watel, on the advice of the General Assembly (*Circ. I, 241*). In 1774 a province composed of the houses in Spain was formed, having as its Provincial, a priest residing at Barcelona.
We will now give a brief description of the house at Barcelona.

1. BARCELONA 1704

(Annals—Spanish Edition p. 65)

Barcelona in Latin Barcino, a large city in Spain formerly the capital of the Captaincy General of Catalonia, now the chief city of the Province of Barcelona is a city of 273,000 inhabitants and of 500,000 with its suburbs. It has a seaport on the Mediterranean at the mouth of the Llobregat, 500 kilometers north of Madrid. Founded 230 years before Christ by Hamilcar Barca; Barcelona successively belonged to the Carthaginians, the Romans, the Goths, the French, the Arabs until it was taken in 1714 by Philip V.

What we now have to explain is how at Barcelona the first house of the Priests of the Mission was established.

Origin.—The founder of this house was a most virtuous priest of Barcelona, D. Francisco Sent-Just y Pagès, who was a canon of Urgel, prior of Santa Olivia and in fine a member of the Congregation of the Mission and arch-deacon of the cathedral church of Bar, a dignity to which he was raised by His Holiness Clement XI, in recompense for his devotedness in introducing the Congregation of the Mission into the Iberian Peninsula.

What caused the foundation is this. The nuncio of the Holy See, published in the year 1680 a brief of Pope Innocent XI, which prescribed that bishops refuse to give orders unless the candidates had made the exercises in some religious house as was the practice in Rome and elsewhere. Now M. Sent-Just y Pagès believed that for the desired results to be obtained there must be a special institute whose work included this.

He consecrated to the enterprise all his activity and all
his zeal, renounced his title as anon and all his other dignities, reserving only the priory of Santa Olivia in order to labor for the realization of such an important work.

M. Sent-Just y Pagès had always had the ardent desire of seeing priests engaged in the evangelization of the country people. For this end, he purchased a house at Barcelona in order to unite the ecclesiastics who might wish to join him in this ministry. But eighteen years passed without any priest joining him. His works were realized by different means.

On the eighteenth of August 1697, Barcelona was taken by the Duke of Vendôme, general of Louis XIV. Trouble followed. As the year 1700 approached M. Sent-Just y Pagès set out for Rome on a pilgrimage in order to gain the indulgence of the jubilee. He left Barcelona on the 17th of September 1698, and after having visited the celebrated shrines of Spain, France, and Italy, he arrived at Rome in October 1699. He remained there 7 months visiting with much fervor all the principal sanctuaries.

M. Sent-Just was in Rome but for a short while when Don Benito Vadella archdeacon of Besalu spoke to him about the Congregation of the Mission and led him to the house of Monte Citorio. The missionaries received him with great joy. Many times after this reception he went there to celebrate Mass and hearing of the purpose and ends of the Congregation he thanked God for having met in the Church a Congregation employed in the work he loved so much and without saying a word to any one, he resolved to labor, on his return to Spain, for the foundation of their Congregation in Barcelona.

Indeed no sooner did M. Sent-Just return to Spain than he began to labor for this end. After having obtained permission from the king and having surmounted the great difficulties raised in his way by the bishop, who objected to
the privileges enjoyed by the Congregation and having brushed aside those brought up by the city council, M. Sent-Just saw his desires accomplished. He had the consolation of seeing arrive at Barcelona on the 8th of July 1704, M. M. Dominique Orsese, and Jean Baptiste Balconi, Italians and Luis Narvaez, a Spaniard all priests of the Congregation. These priests came from Italy, being sent by M. Lazare Marie Figari, Visitor of that province. They dwelt in a house belonging to M. Sent-Just, situated in the rue de Taller. This house at first very small was later enlarged by the Missionaries and still remains, having been converted into a military hospital during the War of Independence. This is in substance the history of the house at Barcelona.¹

Works of the Missionaries of this House.—The Missionaries of the Congregation, all men of zeal, who came to found the house were highly spoken of. So true was this that the people called the house wherein they dwelt, the holy house. They applied themselves to the works of the Congregation — spiritual exercises to the ordinands, to priests and to seculars, ecclesiastical conferences and in 1717 they began the missions. So strenuously did they work that at the end of the 18th century the Missionaries of this house had preached nearly a thousand missions.²

¹. Fuller details of the foundation of the House of Barcelona may be found in the Spanish edition of the Annals, Vol. I, p. 524; Vol. II, p. 312; Vol. XII, p. 62; in the French edition Vol. X, p. 44. In this last we warn the reader that a few inaccuracies in names and dates have slipped in, rendering it not so reliable as the other narrations.

². Superiors of the house at Barcelona.

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<td>MM. Orsese</td>
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The Missionaries however did not omit to labor in the seminary for the education of those who wished to join the Congregation. We read in a document dated January 1, 1705, that the seminary was composed of 3 novice priests of good parts and great hope, and 2 lay brothers. This was the small grain of mustard seed that later developed into a strong and fruitful tree. The fruit was seen in the opening of the houses at Palma, Majorca, Guisona, Barbastro, Badajos, Valencia and Madrid. This last house was founded in 1828 and was constituted the central house of the Spanish Province.

**MELCION (Victor)** ........................................ 1763

**FERRER (Vicente) 1st Visitor of the Spanish Province** ......................................................... 1770

M. Ferrer (Vicente) was the first Superior of the Spanish Province. He was so designated by a letter of M. Jacquier Superior General, dated June 30th (Circul. II-99). By this letter the other houses knew of the new province being erected. He was succeeded by M. Nualart in 1781.

**MM. PI (Rafael) .................................................. 1775**

**NUALART (Fernando) 2nd Visitor ................................................................. 1781**

M. Nualard was the second Visitor of Spain. He succeeded M. Ferrer on April 18th 1781. (Circul. II, 148) M. Pi succeeded him in 1789.

**MM. PI (Rafael) His second term, 3rd Visitor .................................................. 1789**

**SOBIES (Felipe) 4th Visitor .................................................. 1796**

M. Sobies was, on October 6th 1810, made Vicar General of the Houses of the Congregation in Spain. This appellation was employed because of the troubled circumstances found in Spain as a consequence of the War of Independence. M. Sobies occupied this office until 1814; the probable date of his death.

M. Segura (Antoine) succeeded M. Sobies in 1814 as Vicar General of the Congregation in Spain, and remained in office until 1819 when he was succeeded by M. Baccari. M. Segura died on the 6th of January 1830 in the 90th year of his age and 65th of his vocation.

**MM. RABOLLED (N) .................................................. 1811**

**ROIG (Juan) .................................................. 1813**

**CAINFONDON (Francisco) 5th Visitor .................................................. 1817**

**FEU (Fortunato) 6th Visitor .................................................. 1825**

M. Feu (Fortunato) was Superior of the house of Barbastro; in 1825 he was made Superior of the House at Barcelona. In 1828, he went to Madrid.
Suppression and Restoration.—The works of God should always be tried. It was now time for the house at Barcelona. Begotten in difficult times, the war of succession for the Spanish crown between Philip V and Charles III of Austria being then in progress, the Congregation had been exposed to many perils. On many occasions as is remarked in a note dated January 1st 1723, the Missionaries lacked even the necessaries of life. But God aided them and for 131 years, from July 1704 to July 1835, the Missionaries labored with zeal in the different works of the Congregation.

A greater trial was still in store for the house of Barcelona. All know the terrible events which followed the death of Ferdinand VII in September 1833. The civil war, the massacre of the religious, the iniquities committed by the liberal government, all these obliged the Missionaries of Barcelona to close their house. This was done in July 1835 in as much as the Mass Book of this house ends during the June of this year. The priests of this house; whose names are recorded in the book are the following: MM. Vilere, Daviu, Coll, Iacinto, Costa, Peruco, Figuerola, Armengol, Sampera, Perramon, Serreta, Herrera, Rogent, to found a house of which he was the first Superior. He died on the 27th of November 1833 in the 64th year of his age and 43rd of his vocation.

Vilera (Juan), until the Spanish Revolution. ... 1828

RESTORATION

Sanz (Ramon), The Restoration. .......... 1867
Bosch (Francisco) .......... 1868
Ribas (Benito) .......... 1875
Masferrer (Francisco) .......... 1890
Casarramona (José) .......... 1895
Jaume (Juan) 1st Visitor of the Province of Catalonia 1902
Orriols (Manuel) 2nd Visitor of the Province of Catalonia .......... 1905
Gelabert (Jaime) 3rd Visitor of the Province of Catalonia .......... 1907
Casajuana, Marsal, Serrato, Vives, Peregri, Sersa, Puigeanet, Cardona, Campas, Aguilar, Puig and Soley.

For thirty-two years from 1835 to 1867, the house of Barcelona was closed. In 1852 the Congregation of the Mission was re-established in Spain. At this time the Missionaries hoped to open anew the house of Barcelona; but the hope was not realized until 1867, the bishopric of Barcelona being then occupied by Mgr. Pantaleon Monserrat and the Visitorship by M. Maller.

From that time (1867) one always finds Barcelona mentioned among the houses of the Congregation and although during the revolution of 1868, the house had many great difficulties to surmount, we find it still existing with more or less life until the accession of Alphonso XII to the throne of Spain (Dec. 1874).

From that time the Confrères enjoyed more peace and were as a consequence able to engage more actively in the works of their institute.

They built the house and church of St. Vincent situated on the beautiful rue de Provenza.

In 1902 the province of Catalonia was formed, the house of Barcelona being made the central house of the new province. This province embraces Catalonia, Valencia and the Balearic Islands. Up to 1908, the Novitiate had been in Barcelona. Lately it has been temporarily transferred to Majorca. The house of Bellpuig in the province of Lérida has been chosen as the house of studies.
ASIA

CHINA

We read in the Catholic Missions for March 1909 the following:

At the suggestion of the Sacred Congregation of the Propaganda, his Holiness, Pius X has named:

3. Vicar apostolic of central Tché-li (China) M. Joseph Fabrègues, of the Priests of St. Vincent-de-Paul (Lazarists). The Vicariate Apostolic of Central Tché-li, erected as a dependency on Northern Tché-Ly, comprises the district of Pao-ting-fou, and has 225 churches or chapels, 38 Lazarist priests (Europeans or natives) and 70,000 Catholics. The bishop is to reside at Pao-ting-fou.

In the next number of the Annals we shall give some account of the new vicariate.

THE ACTUAL STATE OF THE CHINESE MISSION

The following considerations have been published by the Semaine Religieuse of Paris (18 Dec. 1909) and are partly borrowed from the Semaine Religieuse of Rome.

They are general views useful to appreciate certain details of the works. With various times, they take on various aspects.

To one studying from a religious or social point of view the division of the globe two things particularly impress him. Geographers say there are 1 400 million people in the world, and nearly half this number is found in China and in Hindostan. Moreover these two empires on the map which occupy only one-tenth of three continents, and contain, the first 400 million Chinese, and the second more
than 300 million Hindoos, are given over for the most part, to two false religions: the religion of Confucius and the religion of Brahma.

Mahometism has been able to make some inroads on these countries, but has by no means conquered them. We do not know how many converts Mahomet has secured in these large Asiatic lands, but in all probability there are not more than one hundred millions. If travellers can be believed, Mahometism has nearly run its course in Asia. The reason is because it has more to do with European nations; and the superiority which it acquired over Buddhism and brahmanism, by what Mahomet cleverly stole from Christianity, no longer imposes upon the Chinese and Hindoos.

As for Christianity, which has lately come to these lands of the Extreme East, the number of Catholic Christians of India and China is almost two millions to-day. That of the Protestants is still less although they have many more

1. An interesting work written by a Lazarist Missionary M. Addosio, has been sent us (Pekin 96 pages in-8). It is a chronological summary giving a useful summary of the missions in China up to the xix century. We publish the table of contents.—Note des Annales.

HISTORICAL NOTICES ON THE MISSIONS IN CHINA FROM THEIR BEGINNING TO THE END OF THE XVIII CENTURY.

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advantages: 1. The support given by the English in India; 2. The immense sums of money given by the hundreds of millions by those who send the missionaries of Protestantism on their work of evangelization; 3. Because the Protestant pastors, who are married, and are fathers of families, merchants and business men have an existence and life, intelligible to the Chinese, who are, as is known the best business men in the world. Moreover, Catholicity is reproached, not only for the small number of its members in China and India, but also for the poor quality of these Catholics, whom they call “Rice Christians,” because they belong very often to the lower and poorer class and go to the Missionaries only when they are hungry. As for the higher classes they are not only not converted but remain stubborn in their pride and continue to despise the novelties of those whom they call the “devils of the West.”

Still time softens all things even in the Orient. These people now seem to be awakening from their sleep of four thousand years. Following the example of the Japanese, and the Hindoos, the Chinese are studying and imitating European customs in their military and municipal organizations.

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Yesterday, we received word that the Chinese government adopted our metric system.

Briefly a revolution is being wrought, which gives us Catholics a new problem in the method of evangelizing the oriental world.

Will then the change in customs render the work of the missionaries less dangerous? Perhaps. There will be less martyrs among them in the bloody and tragical sense, but will the work of the missionary be more fruitful? Perhaps with the disappearance of their great attachment to the erroneous customs of their ancestors, the first obstacle will be removed. But the new customs will not prevent them from seeing that, without having the religion of the Europeans, they can still equal, and even surpass them in the positive and practical things of commerce, industry and war. The missionaries will have to preach Catholicism to people, made sceptical by their own progress, or whose patriotic spirit, just aroused will listen less eagerly to foreign missionaries, and will want a national clergy. In fine, there is room for reflection on the great number of travelers, of all kinds: tourists, business men, Europeans, Amer-

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Article VI. **QUESTION OF CHINESE RITES**

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icans, who will visit these countries now more accessible to the European; they will bring with them not only money, but also, new ideas and customs more or less holy. These travelers will be in a certain measure, true missionaries representatives of the actual ideas and doctrines of Europe and America.

So let us not complain:

The priest of the true God, the missionary without a country, who has become a Chinese, because he thought he would thus better penetrate this impenetrable Empire, will be glad to become an European again, so as to use, for the good of religion, this new strength given him by the arrival of his fellow-countrymen in the Orient.

"It is certain" the Semaine Religieuse of Rome (n° du 4 dec. 1909) says on this subject, "that to preach the Gospel, we must to-day the world over use means, a little more complete than formerly. The mental calibre of people is more elevated, minds are more curious, and at the

Lazarists: MM. Appiani and Mullener. — 1704 First condemnation of the Chinese Rites by a decree of the Holy Office, confirmed by Clement XI.

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Article VII. — QUESTION OF CHINESE RITES (continued).


Article VIII—CHINESE RITES (continued).

same time more occupied with the material cares and difficulties of life. According as the industrial, scientific and political progress is developed the intellectual needs, and objections of all kinds increase, and they must be answered in a peremptory manner. The positive mind required by the customs and necessities of modern life, is in general no obstacle to the faith. St. Paul was received with greater applause at Corinth, a commercial city, than at Athens the home of philosophers and rhetoricians. Business men are wont to look to the serious side of things and we must show it to them." Moreover it was natural that the contemplative nations, that the nomad tribes of Arabia and of the north of Africa, be taken in by the vague fatalism and fantastic promises of Mahometism.

But it is logical to admit that people of a calculating and positive turn of mind as the Chinese and Japanese, (and in a less degree the Hindoos) should find the dogmas of our religion more to their taste, resting as they do on the most solid foundations of human reason.

So let us then rejoice over the victories which European


Article IX—Revival of Persecution


Article X—Chinese Missions at the Close of the Eighteenth Century.

1773 Suppression of Society of Jesus. —1775 Burning of the first church of the Immaculate Conception, Nan-t'ang —Gifts of Emperor Kien-loung to missionaries of Nan-t'ang.—1774-1784 Decline of Pekin mission. 1784 Mission of Pekin is confided to Congregation of the Mission of Lazarists.
KIA-SHING: THE IMPERIAL CANAL
VINCENTIAN SEMINARY (1905)

KIA-SHING, CHEH-CHIANG
VINCENTIAN RESIDENCE AND SEMINARY (1902)
and American civilization is achieving in the domain of simple material and industrial progress, in the Orient. It is the first opening in the great wall of China. And there where Progress has succeeded in gaining an entrance, the Catholic religion will also succeed. The mother shall follow her child.

H. Ferriére.

CONVERSIONS IN CHINA.

Jan. 1, 1910, the Superior General writes: "China is our greatest and most consoling mission: it now numbers seven vicariates. The blessing of God continues to render fruitful the rude labors of the evangelical laborers. The past year has seen the number of Catholics increased by four thousand adults, admitted to baptism after instruction,—not counting more than two thousand converted on their deathbeds. Although the number of adult-baptisms is less than last year, still it has increased to twenty-six thousand, while that of pagan children to fifty-six thousand. These are truly very consoling results."

THE TWO SEMINARIES OF THE CONGREGATION OF THE MISSION IN CHINA.

The Superior General, in the Circular just cited, also says: "I must say that the opening of the second internal seminary at Cha-la near Pekin, is said, to be very encouraging to vocations." Kiang-si, whose erection was decided upon in 1902 and Cha-la-eul opened in 1909, are the two houses of formation which will contribute to the increase of the personnel of the Missions confided to our Congregation in China, the one at Cha-la-eul for the northern vicariates, the other at Kiang-si for the southern.
These two houses were purchased at the expense of the Congregation, and are its property.

By this means, the wishes of the Propaganda are carried out, for it has repeatedly urged Vicars Apostolic to carefully separate the different things: firstly, to separate the movable or immovable goods belonging to the Vicariate or to the mission, because they have been given to the Vicariate, or purchased by the money given by the Propaganda, or by the Propagation of the Faith: secondly, to keep separate movable and immovable goods which are the property of individuals, religious or missionaries, or of different religious communities, because they have been acquired with the money belonging to these persons or communities, who have a natural right to retain the ownership. We easily see how prudent are these recommendations of the Holy Congregation.

We have previously given some historical documents on these two houses. That of Cha-la-uel has been built on the spot where the cemetery of the European missionaries was in the sixteenth century. The tombs of this cemetery were destroyed and desecrated by the Boxers in 1900: and in that place was erected a memorial chapel. That of Kiasling was built at Tche-Kiang, near that great city on the banks of the imperial canal. The cornerstone was blessed and laid the 25th of Jan. 1904. The 3rd of July 1909 the novices of the Congregation arrived in Cha-la.

REMINISCENCES OF THE BOXER TROUBLE IN 1900.

Our readers will recall the detailed account given in the Annals of the terrible condition of the Europeans in Pekin in 1900 when this city was in the hands of the Boxers. In this city two places were held by the Chinese soldiers; the quarter where the ambassadors lived and not far from this, the residence of the Catholic missionaries, Pe-tang, where the Chinese christians fled for refuge with the Lazarists and the Sisters of Charity. The resident Bishop of Pe-tang was Mgr. Favier and his coadjutor Mgr. Jarlin. A detachment of French soldiers commanded by the ensign of the vessel Paul Henry was sent to protect the residence at Pe-tang. For two
CHA-LA-EUL, NEAR PEKIN
RESIDENCE OF THE VINCENTIANS (1902)
months this handful of heroes had to endure the siege and fire of the enemy. The young officer was killed, provisions and ammunition gave out, but the brave soldiers held on till the arrival of help. The French government in memory of this event gave the name Ensign Paul Henry to one of the warships. On this occasion M. J. Mantenay in L'Univers of January 20, 1910 wrote the following lines:

PAUL HENRY.

He sleeps his last sleep in a little cemetery in Trégunier. The many pilgrims who go to Plougrescant to pray before the alabaster statue of the Blessed Virgin, and venerate the relics of Saint Fanery, doubtless think of this poor sailor who served France so bravely, and who was so good a christian.

It is more than nine years since his death and he is still spoken of because the secretary of the navy has decided to give the name of "Paul Henry" to a new warship.

If many Frenchmen have already forgotten the name of the young officer, our readers remember it. The ensign whose memory we are to honor, commanded in June 1909 the small corps sent to defend the neighborhood of Pe'tang against the Boxers. These heroes who for two months resisted the besiegers with indefatigable bravery, were nearly all very young and their leader was but a boy (Paul Henry was scarcely twenty-two); yet this is not the first time that French conscripts have done such brave deeds. The great enlistment of 1813, sent against the old troops of the confederation, raw recruits. They were the heroes of Leipsig: they acted as bravely as old veterans. For two months, as I said before, Paul Henry and his men, though most conquered, obstinately protected the walls. They resolved to hold out till the deliverance of the city and they remained faithful to this resolve.

Alas! the brave ensign died; he received two bullets in the breast, July 30. In the improvised citadel Paul Henry was the only officer. A simple quarter-master replaced him, who, mindful of the noble example he had received,
resolved to carry out the great mission confided to him.

Not only by his death, but also by his endurance, abnegation, by his solicitude for his comrades, that Paul Henry has merited the honor given him by his country.

Our intrepid ensign never quitted the rampart. He never took more than a few hours sleep a day on his hard soldier’s couch, for he was always ready for danger. "He slept like a sentinel” said one of his subordinates. Paul Henry was a man of great faith. When he was on the sea he gave a great part of his free time to spiritual exercises. It seems that at the beginning of the siege, he had a presentiment of his death, for he wanted to write his will, a thing on which young people do not often think. At the head of the page these words are found: “In the name of the Father and of the Son and of the Holy Ghost.”

The officers of the Ensign Paul Henry will relate to their men, what was the short and glorious career of the patron of their vessel. What a valuable lesson this is!

NORTHERN TCHE-LY

THE PARISH OF CHOUANG-CHOU-TZE

Under the title of Pao-An Kia-tohoan, a Chinese pamphlet, which we have before mentioned, composed and mimeographed by a Lazarist of the Vicariate of Northern Tché-ly, gives us a sketch of the Parish of Chouang-chou-tze.

This Missionary not being able to examine archives and libraries, which never existed, carefully collected the documents relating to the evangelization of different sections of the parish of Chouang-chou-tze; he added to this, edifying recollections left by different missionaries who labored in that country, from the venerable Lazarist Missionary, M. Sué (whom the people still hold in veneration) to the
author of the pamphlet. It is a summary of the history of this Chinese parish.

The citizens of Chouang-chou-tze are immigrants: they were transported from the province of Chan-si very probably by the founder of the Ming dynasty. The name of the village Chouang-chou-tze (the two trees) is derived from two very old elms, which grow near the springs that supply the town with water. The beginnings of the Gospel in China do not go back far.

Tradition has it, that the faith was introduced there by a young Christian widow of Yao-tze-too, married into the Ly family. To this family belong our Vincentian confrère M. Ly, two missionaries of Paoting-fou, and four novices of Pekin. At this time arose the trials of the old Missionaries, who during the persecutions had to visit their flocks at night and say Mass very early and get away before dawn to help others by the consolations of their ministrations. In 1881, Chouang-chou-tze was made an independent parish, and to it were affiliated several Christian communities.

Until then, it was only a station, where each year a priest of Suen-hoa-fou came to give a mission. It is said that the catechists begged Mgr. Delaplace when he came to confirm them, to send a resident pastor to Chouang-chou-tze. Mgr. Delaplace, wishing no doubt to put them off, said he would grant their request, if they would contribute six hundred taels, which it was customary then to ask for the support of the missionary. Eight days afterwards when the bishop returned from a neighboring settlement, he saw the catechists, with much ceremony bringing him on a plate twelve silver ingots. These were the six hundred taels required. So Mgr. Delaplace had to yield.

After the erection of the parish, they started to build the church. It was built mostly by the contributions of the faithful, for this village has a great reputation for its
generosity towards religion. The plans were drawn up by M. Favier then provincial, who was looked upon as the architect of the Vicariate. Before the erection of the great churches, built mostly since 1900, the Church of Chouang-chou-tze was considered one of the most beautiful of the Pekin Mission.

In 1900 at Chouang-chou-tze occurred the terrible trouble with the Boxers. In an account written by an eye witness of those events, we see the anguish of the christians demoralized by the want of certain news, discouraged at seeing the neighboring missions overcome one after the other and, impatiently waiting for their deliverance. Finally on July 22 relief came. At first all seemed lost. The Chinese soldiers entered the village without difficulty and drew up near the wall surrounding the church. But the death of an officer who had gotten too far from his ranks, chilled the enthusiasm of the Boxers, and towards evening they retired within their entrenchments. The christians had only one dead, and to the end, this was their only loss. On the morrow another attack took place, which was better repulsed than the first. Two days afterwards occurred a new and furious attack wherein the curé of Chouang-chou-tze directed the firing. Then despairing of being able to enter the town, the soldiers and Boxers left the place and withdrew to Suen-hoa-fou, without having gained their victory. This war journal terminates with a very sad note, relating the very disgraceful sight of some christians who made use of this occasion to revenge themselves and become rich.

To this sketch of Chouang-chou-tze are added two lists: the first gives the names of all the pastors who worked in that vicinity, the length of their stay, and their picture. Among these names we find that of Mgr. Guerts now Vicar-Apostolic of Young-ping-fou. The second list is that of the native priests of the community, together with their
portrait. We find there names of two Chinese Lazarists M. Cosme Ma, died in 1890 and Peter Ly died in 1909.

To the history of Chouang-chou-tze are added documents of each of the dependent missions, together with the legends handed down by pious Christians. Here for example are two which have more than local interest.

The first is that of a young woman of Sin-tchouang-tze who was married to a pagan absolutely opposed to the christian religion, and still for more than twenty years she never omitted one of her religious practices. Since she could not perform her pious exercises during the day, she knelt and prayed at night while her brutal husband slept. Surprised once in the very act of prayer, she gave as an excuse a certain indisposition which prevented her from sleeping long. She secretly trained up her boy in the faith and had him baptized at the age of twenty-one immediately after the death of his father. In the second we cannot but admire a very original profession of faith. Léou (Simon) catechist of Hoang-t’ou-p’ou, father of an apostle, M. Léou, was arrested and summoned to apostatize, under penalty of being exiled to Tartary, on the confines of Russia. He refused. During the trial, Léou Simon was questioned by the mandarin about the cross which the christians were thought to adore. The christian, not wishing to lie nor reveal our mysteries to a mocker, got out of the difficulty, by what the French call, “une gasconade.” Putting his arms in the form of a cross he replied: “This is our cross.” The mandarin asked him for the medals which the christians carry about them. Léou Simon, drew out his tongue saying that this is the medal which every christian has. The mandarin outwitted, bade him recite one of his prayers. Our hero, with great presence of mind chose the prayer of the Seven Petitions, (in Chinese, Ts’y K’y K’iou) in which God’s mercy is besought on behalf of the reigning emperor, the mandarins, and peace. When
the mandarin heard this prayer he cried: “How excellent must this religion be! You can go free. Continue praying for the emperor.”

Around Chouang-chou-tze, as we said, are little christian communities. One of the most important is in the village of Meng-Kia-feu. This very christian town was frequently a source of trouble to the missionaries and it was once the religious center of the whole prefecture before the war of 1860 opened the gates of Suen-hoa-fou. During the Boxer war of 1900, the entire village, men, women, children, animals of all kinds, scaled the top of Ki-ming-chan, situated several leagues from Meng-Kia-feu, and there in a sort of Grande Chartreuse, these emigrants bravely withstood the Boxers for two or three months. They heroically aided in the defense of Chouang-chou-tze, and they saw the Emperor Kang-Siu and the Dowager Empress pass the foot of the rock where they were, when the Court moved to Chen-si.

The pamphlet which we have reviewed, ends with the plans of the cemetery of Suen-hoa-fou together with the names of all the missionaries reposing there, and closes with a touching letter of a former missionary of that region Mgr. Barone who later became bishop of Casale in Italy and was finally promoted by His Holiness Pius X to the archiepiscopal See of Sienna where he died at an early age in 1909.

This simple analysis lets us see the pearls, which a careful research drew from the dust of oblivion. What the author of this sketch found in Chouang-chou-tze can also be found everywhere else. Each missionary who is interested in collecting documents, helps to write the general history of his mission; he is sure of the gratitude of future christian generations who will be pleased to know those whom God had made use of to lead them to the true faith.
CHA-LA-EUL
MEMORIAL CHURCH ON THE SITE OF THE CEMETERY (1902)
No news can be more pleasing to those interested in the spread of the Christian faith than the announcement of the erection of a seminary. It is the future of a community or of a diocese. Now a seminary has been erected in the recently created vicariate of eastern Tche-ly. Here are some interesting details upon the seminary and seminarians of You-ping-fou.

Letter of M. Francis Willemen Priest of the Mission to M. A. Fiat Superior General

Young-ping-fou, Nov. 24, 1909.

Since my arrival in China, I have written you only once, — that was in the beginning seven years ago. After six months apprenticeship under the Bishop, in the language and customs of the country I passed three years in mission work. Then I was placed in the seminary where I now am.

We now have here sixteen seminarians. Eleven were on the rolls the whole year; five new ones entered at the end of the vacation: five children who have no idea of the difficulties to be overcome by an aspirant to the priesthood, nor of the great hopes founded on them and the great good they are called to do in the midst of their unfortunate countrymen. They are little boys of eleven or twelve years old, who because of their lack of Chinese, cannot yet begin the study of Latin. During some of the evening recreations one of the older pupils — of the second class — gives them some few ideas on the reading of Latin, so that they can learn the Church music. On the accompanying photograph they are in the first plan. At my right is the professor of Chinese — he is the tallest and oldest, and between the professor of Chinese and your humble servant, is our, "grand seminarian" the first and only one we have. He has begun his philosophy. The others are thus divided: six pupils of the second class, and four of the fifth etc,
that is all, my Most Honored Father: it is the *pusillus grex.* I would like to have you become interested in this little flock, the hope of the Bishop and the Vicariate. I have indeed many favors to ask of you for them. They are worthy of our interest. Are they not—God willing—the future laborers in a part of the vineyard, confided to your children? And who knows? Perhaps, the good God will very probably make many of them your own children! They are then more than ordinary seminarians to you. Doubtless you will ask the good and powerful Virgin to make them devoted friends of her Divine Son. This is the first and most important favor I have to ask of you: *Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam!* Among the other favors I have to ask you is this: I wish you would ask some charitable soul for money to build a seminary for our young pupils.

You will perhaps say that I should first appeal to the bishop. For a long time I have done so, but he gives the answer you know. His heart is willing but his purse is empty. The work of the catechumenates, the erection of chapels for new Christians (whom one cannot even follow, for there are old communities who even yet are waiting for their little chapel), and the completion of the cathedral, delayed nine years,—all this makes very great but necessary demands upon his funds.

In less than a year and a half the pupils of the second class (all subjects of great prospect) will enter the grand seminary and before that time we must erect a small building so that they will not have to study with the students of the *petit seminare.* I do not speak of the very real advantages which this separation would mean to discipline. You know perhaps that the young boys like all Chinese students, sing out loud while learning their lessons. Imagine then a student of philosophy learning his lessons, in the midst of boys who nearly all day are shouting to the top of their voices.
I do not clearly see what we will do in a year and a half. My idea is to build a small house a little apart, in which the grand seminarians can go through their religious exercises and studies. Thus the Bishop could wait, without hurt to the good order of the seminary; then afterwards when he is able, he can go ahead and with the funds at hand finish the building of the seminary according to the general plan, which would be pushed forward according as you and M. Le Visiteur help me.

I have spoken to you of getting them chant books. Oh! how they will then in our new cathedral sing the praises of God, His saints, confessors and martyrs. They themselves are the children of confessors and martyrs; they are all children of the old christians who during the terrible Boxer war, gave undoubted proofs of their devotion to our holy faith. Many have martyrs in their family or even are the sons of martyrs, and the parents of all—without exception suffered for the faith.

Two boys of the city of Young-ping-fou, had to fly from the Boxers, and endured terrible sufferings; one of them was carried away in the arms of his mother. They were small then and hence were not forced to suffer much. Many of their parents or grandparents had to fly into Mongolia, and were there daily exposed to the peril of death.

This year there entered the seminary, a boy whose grand-uncle was the first martyr of Young-ping-fou, and who was during his life a most fervent christian. This model of catechists devoutly walked very frequently five hours to hear Mass. So when he accompanied the director of the district, when he went to Pekin to assist at the consecration of Mgr. Jarlin Apr. 29, 1902, the Missionary fearlessly gave this answer to a companion who was joking about his appearance: "He is a saint and the best christian of Young-ping-fou." He was our proto-martyr.
These facts have been written by the Missionaries of the neighborhood after the Boxer war, on the testimony of eyewitnesses still living. I pass over the details of the arrest and flight of other members of the family. Among these last was our little seminarian, (carried like his companion, in his mother's arms) his father, his grandfather, the third brother of the martyr. Their lives were saved because the Boxers wished chiefly to reek their vengeance upon Ignatius (the martyr’s name) the zealous catechist and head of the principal Catholic family of the village. You perhaps know, Most Honored Father, that the Chinese are fondly attached to family life: that is even after their marriage they continue to live in the same house, the rooms only being separate. A wall surrounds all the property, in which are found very often many generations with their wives and children. In this case the oldest brother is considered by the other villagers, the head of the whole family. The Boxers then having arrested the head of the family, struck him on the face, punched and kicked him, struck him with the lance especially on the right arm near the shoulder, and on the left thigh which were both pierced through. To make him apostatize two Boxers said to him “Deny your religion and we will not strike you any more.” The martyr answered: “Strike me dead and I shall still be a Catholic.” Then followed a series of treatment one more barbarous than the other, which would be too long to give in detail. Finally a blow of a very large round hammer struck with great violence, broke Ignatius' spinal column and he bowed his head, vomited blood and expired. Just before his death he refused to have his chains unbound to burn incense to idols.

The death of the father of our “grand seminarian,” is not less edifying: but it would require many pages to give all its various details. His head was cut off, together with eleven other Christians of his village who were all together,
led to the scaffold where they repeatedly confessed their faith before expiring. Meanwhile, in his family the women and children, among them our "philosopher" were preparing for martyrdom by a rigorous fast, which they had voluntarily enjoined upon themselves. The Boxers spared them and even when the women went themselves to the scaffold to offer themselves to the executioners, they sent them away, saying they were only women and children.

The father of the chief of our seminary section, was also decapitated,—his boy is now in our second class. The martyr knelt down fearlessly and gave his neck to the executioner, who actually hacked it to pieces, for the head of our glorious martyr fell only at the sixteenth stroke of the sword.

The thought of having in my charge the children of martyrs and confessors, has often consoled me, when I experienced fears for the future of the seminary. It seems that it is not without a special design of His divine Providence that God has drawn to the seminary the children of such parents, and that He has inspired them with a desire for the priesthood.

Is not then, Most Honored Father, our pusiillus grex worthy of interest! I believe I have given you pleasure in relating these glorious details. In closing, dear Father, I beg a remembrance in your prayers, in those of your dear children and their Director and I beg to remain etc.

Francis Willemen, C. M.
Monseigneur,

It is nearly a year since I made a tour of the three subprefectures, where your Lordship sent me.

In quitting Lo-taug to go to Kiu-meniling I got aboard a little boat so as to enjoy the beautiful sight afforded by the mountains rising to a point on both banks of the river. It is perhaps the most beautiful sight of Southern Kiang-Si.

While the boat glided softly on, carried by the current, through thickly wooded banks, the sun sank below the horizon.

The river which at first flowed between two mountains, suddenly widened and in the twilight there appeared in the distance on a plain, an imposing black mass. It was a fortified village.

I asked the boatman: "What city is that"? "Yang-Kio-choei"— he replied. "Are there any christians in its vicinity"? "Not one—and there will not be any soon."

Such was our conversation. Then, standing on the forepart of the little boat, which was then passing these fortifications, I prayed to God with the eternal prayer of the missionary. "Thy kingdom come to these poor pagans!"

My prayer was hardly ended when I felt that it was heard, and I gave as a patron to this pagan section, good St. Vincent de Paul, trusting to him to win it for Christ.

Still my little boat went on and soon the walled city disappeared in the distant darkness.

Since then I have often seen Yang-Kio-choei and its fortifications; I awaited for the breath of the grace of God to pass over its walls and bear fruit.
Having met a christian, who lived not far from this village, I sent him to open an oratory there—for an experiment.

He refused at first, fearing to be maltreated by the citizens; at last he yielded and opened the oratory in a neighboring suburb.

But suddenly God's power was seen. Soon a hundred families declared themselves christians. The oratory in the suburb was carried to the heart of the city where one of the best houses was offered us. Our catechumens began to study earnestly. The enthusiasm of the first moment has not abated, and this morning, the waters of baptism flowed upon the first fifteen christians. The kingdom of Satan is overcome, may then that of Christ triumph on its ruins. My fifteen baptized shall be fifteen apostles and thank God the harvest will be still more abundant.

A year has scarcely passed since the time, when passing under the walls of Yang-Kio-choei for the first time, the boatman said to me: "There are no christians there, and there shall be none there soon."

Felix Bonanate, C. M.

P.S. All the learned men of this locality are for us, and I beg your Lordship to send me some presents for them; perhaps we may gain over all this locality, since all the inhabitants are of the same sing (name).

F. B.
AFRICA

ABYSSINIA


Alitiena, November 26 1909

It is some time since I have written to you, but the Visitor has already given you my news. As consultor, I am going to give you a little insight into what we have done this year. Perhaps it will afford you some consolation.

When I came here, they tried on all sides to discourage me. What! go to Abyssinia! There is nothing to do in that wretched mission! That is what they said and what they still say and believe to-day.

We cannot, as our confrères in China, give you lists of baptisms, a consoling number of conversions and Communions, etc.

What we are endeavoring to do is to accomplish the greatest possible good with the least possible facilities! I have given up traveling over my mountains this time, in order to teach catechism, adjust marriages and to glean some souls. A health more robust than mine is needed for this.

But I have a little army of catechists and two native priests. These I send out in all directions and this year’s results are as follows: Marriages of those living in concubinage, 13, not counting reconciliations of families at variance. This is a plague here! Daughters are given to their future husbands as one would give animals; they are never consulted, a fact which causes the honeymoon to last sometimes not even one day. What patience is required to set everything
right, to fix up these marriages and yet in the case of some we have to commence all over again every three months. We have moreover, brought back 85 schismatics or apostates. Finally, we have induced 98 adults to make their first confession and Communion, who, hitherto, lived as their cattle. Besides my little battalion of children give me consolation; 36 have made their First Communion this year; most of them communicate every Sunday and the better ones receive the Holy Eucharist two or three times a week.

Some vocations are discernible among them already. One of them, aged eight, told me very confidentially that he has been thinking of it for four years; alongside his father’s hut, there is a small church where he performs his devotions as a little hermit. His father was a converted brigand who communicated every day and was the most pious of Christians; when he went to market, he would never sleep in the desert but used to pass his time in reciting his rosary.

Alas! all our Irobs are not like him. But let us close our eyes to their too numerous defects to regard only the other side of the medal—with a little spirit of faith and with very much good-will, we will succeed.

Everything considered, we do not absolutely lose our time, especially if you add to that, our school, which counts about 60 boys among whom several serious vocations appear. We shall be quite ready when the good God will wish to send us further on.

In the meantime, we have pitched a first line of catechists into Agamia; they teach school and prepare Catholics for us later on. On the right wing, near Gondar, two priests and a catechist left three months ago in order to install themselves as best they may in that great pagan tribe of the Camantes who have been asking for us for so long a time; they have orders to maintain themselves, however they may be able to do so, to establish themselves there and to remain
there until death. When circumstances allow, another priest will go to settle on the left wing, at Ankober. There we have about 300 Catholics, totally abandoned. The Capuchin father of Adis-Abeba does all he can to aid them, but they suffer much there from not having any native priests while we, at present, have almost more than we need. These poor Christians are obliged to tie their sick on two branches and to carry them thus, to the nearest Catholic priest, three or four days' journey to be anointed.

You may perhaps ask me why we do not penetrate these countries ourselves, come what may. If it were only a question of having to lose our heads, this would be quickly done and our fate would perhaps bring to the mission many new laborers. But unfortunately this is not the age of martyrs; we would all simply be brought back to the frontier more or less politely, and especially we would run the risk of stirring up a new persecution which would drive us from those last ramparts to which we cling with the energy of despair. You cannot imagine how the native clergy hate us. Among our recent conversions, we have two “lidjas” or petty chieftains of a neighboring province; their conversion created a sensation, but the native priests are furious against us. In their town (of about 450 inhabitants) there are not less than 60 priests or deacons, the majority of whom cannot even read! But one day they wished to come, with all their crosses, to supplicate the neophytes to become schismatics again; upon their refusal, the priests desired to dispute with them, but these two new Catholics being very learned, refuted all their sophisms and confounded them. How many Catholics would we find, but the everlasting question of property is there! Those who are converted, are excommunicated and their property taken from them; as for the priests and deacons, they lose their lands ipso facto! Then how are they to live?

During my recent journey, I was able to ascertain more
carefully the fear we inspire them with and the hatred they have for us. After the departure of the pupils, I went to pass a month at Gouala, for a change of air. Here, at Alitiena, it is an oven where twenty days out of the month we have storms and the air teems with fever. Higher up, the air is pure and we can breathe more freely. One day, I wanted to climb a mountain 3,150 meters high, which is situated near Adigrat, two hours trip from Gouala. I left one morning with my mule and two armed men, a necessary precaution at this time. I reached the summit without any mishaps, but I did not suspect the impression produced by our passage; seeing me mount the mule, a man ran to the town to announce to the chief that an Italian with two soldiers had invaded the country and was installing himself on the mountain. Soon they were gathered around me and I would perhaps have had to undergo a siege, had not one of our friends reassured them on the way: nevertheless the news was spread and two days afterwards it was known in all the province that an Italian with 300 soldiers had invaded Agamia. I am still laughing over it. It was so cold at the top that I had to come down very quickly. And funniest of all, the people were very much astonished to see me come down safe and sound, for a superstition of the country has it that at the top of the mountain there is a devil, armed with a gun and when a stranger goes up there, the devil fires three shots at him.

The summit of the mountain is an immense table, entirely flat, about a kilometer square. What a splendid sight! And when you return and see from behind the arid and scorched peaks of our mountains of Alitiena, what a contrast! Finally, I came down.

Toward two o'clock, we were resting in the shade of a high rock when we saw a big fellow, half-clothed and brandishing a tomahawk, draw near to us. I said to him: "How have you passed the morning?" He did not
answer me and stood about ten minutes, looking at us without saying anything and in a manner not at all reassuring. Finally, out of patience, I made a sign to one of my two guides who loaded his gun and our man left chuckling.

Another day, having gone to our station of Mai Brazio, I wished to see the schismatical church; it is built on the side of an immense wall, formed by rocks. As I approached it a man cried to us from below: "Do not go in! By the back of Menelick, I forbid you to enter!" That was not, however, our intention; but had I so desired, I could not have done it, for he had the right, according to law, to shoot me or to drag me before the judge where I would have been fined 120 thalers. These facts are little in themselves, but I wanted to tell you of them that you may judge from that of the feelings of the schismatics towards us.

I told you above that when circumstances would permit, a priest would set out. It is because at present a sort of a revolution, quieted for to-day, but which makes us expect many more when the king dies. Ras Sebeath, appointed governor of Agamia, came to take possession of his territory, when another chief barred his way. The soldiers had to be called out and soon the two armies were face to face. There were about 8,000 combatants, the battle taking place not far from Lake Achanghi, four days' journey from Gouala. It lasted about three hours and was so bloody that there were about 4,900 killed and 750 wounded. But the insurgent chief was defeated. The fact that the two parties did not know one another, increased the slaughter; they had a password but all did not know it and in the heat of the fight, those who did not know the password of their chief were killed by their fellow-soldiers.

As I said before, the revolt is quieted for the moment; perhaps we will be able to avail ourselves of this calm to
accomplish our design which we have so much at heart.

Joseph BAETEMAN

SOUTH MADAGASCAR

In order to give an exact idea of the mission of South Madagascar, we have published, as soon as they occurred, the details of the different houses: Fort-Dauphin, Tulear, Farafangana etc; we have mentioned the successive growth of the different works and the principal events which have marked the history of the Vicariate. We have given several humorous letters of the Vicar Apostolic from which can be formed a general idea of the climate and customs of the country.

The time seems to have come for us to present a summary of the work as we do from time to time, for instance, for our Chinese missions, telling the approximate area of the vicariate and the number of its inhabitants and the Catholics, the number of evangelical laborers, the nature and spiritual fruits of the different works. Last year we asked Mgr. Crouzet to furnish us with this list either for our Annals or for the Annals of the Propagation of the Faith. When this list appears, we will publish it. In the meantime, we give an outline of it. These are some pages from the work published in 1909: France at Madagascar, a Political and Religious History, by Peter Suau (in-12, Paris, Perrin, 1909), pp. 332 sqq.

Madagascar, the adjacent islands not included, has an area of 592,000 sq. kilometers; i.e., about the area of France (536,408 sq kilo.), Belgium (29,000 sq. kilo.) and Holland (33,000 sq. kilo.) combined.

Anxious for the souls whom, for want of Missionaries, he could not reach and of whom, nevertheless, he had spiritual charge, Mgr. Cazet, a Jesuit and vicar apostolic of Madagascar, asked the Propaganda, a long time ago for some helpers who would take charge of a part of his vicariate. Of the 592,000 sq. kilo. which Madagascar includes, only 50,000 were habitable. Père Chenay, the principal apostle of the Madagascan coasts before 1890 had visited the chief points of it. Since 1893, he had, in vain, endeavored to gather together the Antanosy of Fort-Dauphin, which comprised many Catholics baptized at Reunion or Maurice. Two of the fathers founded a parish at
Fort-Dauphin and one of them remained there two years. Nevertheless, the visits to Mahela, Vatomandry, Menanjary, Fort-Dauphin, Tulear, Majunga, Diego, and Vohemar had been temporary and intermittent. It became necessary to detach the north and south of the island from the center. During a voyage to Europe in 1895, Mgr. Cazet prevailed upon the Superior of the Lazarists to take up again the work of St. Vincent de Paul at Fort-Dauphin if the Propaganda so wished. On the 16th of January 1896, Mgr. James Crouzet, former vicar apostolic of Erythria, was nominated vicar apostolic of the southern part, which extends from cape St. Mary to the 22nd parallel.

* * *

Almost nothing remains, in this region, of the foundations established before the war. At Fort Dauphin, the baptismal record contains only 99 names. Everything had to be started and the difficulty of communication, the length of the coast the inconvenience of reaching inland tribes (Bares and Mahafaly) promised the courageous bishop a laborious apostolate. April 7, 1896, he landed at Fort Dauphin with five Lazarists. "The Protestants," he wrote shortly after, "have hitherto been masters of the situation which they have abused. The means employed formerly are useless to-day."

The next year, Mgr. Crouzet counted 30 pensionaries, gathered together on land rented by him and 50 little girls, grouped in the old huts of the mission. But, there were neither professors, scholars, nor church. A wooden chapel was erected.

In 1897, some Sisters of Charity came to found a working-girls' home and a dispensary. The home soon had 80 pupils; the dispensary never had any less. Passing by Fort Dauphin, June 23, 1897, Gen. Gallieni publicly acknowledged the efforts and success of the Lazarist Mission-
aries. "You know," he declared to them, "that I depend
upon you to carry the French spirit into the South. You
know my mind; it has always been clear. I have confi-
dence in your work. You can count on me, for my coop-
eration is assured to you. There will be no limits to it save
those independent of my will." In France, *le Temps* pub-
lished the praises merited by Mgr. Crouzet.

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This same year, a post was founded at Tulear.

At the end of the year 1898, the Lazarists advanced
into the jungle, fifty leagues from Fort Dauphin and
established themselves at Ampasimena, Ambohipeno, and
Farafangana. But the Antaimoros of Farafangana and the
Antanosys of Fort Dauphin have not changed their charac-
ter since the time of Flacourt. Their revolts, at the end of
1898, caused the death of several administrators; our troops
suffered greater loses than they dared tell and two churches
and a dozen schools were destroyed on the bishop. The
revolt of 1905 was especially terrible and odious. December
3rd, M. Cotta escaped death only by leaping into the river
and fleeing across the woods to Fort Dauphin. The Euro-
peans were gathered together there in old fort Flacourt and
without the arrival of a body of Senegals, there would have
been a repetition of the tragedy of 1673 when on Christ-
mas night all the whites perished. To render the Catholic
missionaries ever so little responsible for this revolt, would
be the more odious as it is well known what official se-
verities were the pretext and what riots occasioned it.

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In January 1902, M. Lasne, Superior of the district of
Farafangana, had erected some leper huts, on a piece of land
containing twenty-five hectares, which first a hundred lepers
and then five hundred occupied. They formed six villages
with 106 huts. Half the sick were well enough to come to
the dispensary to be cared for. The Sisters of Charity
went to tend the others in their huts. On their knees on
the burning sand, they washed, anointed and powdered the
ulcered limbs. One of them held class for a hundred of
the lepers; while others went to teach the children in the
neighboring villages. They took care of the sick like mo­
thers. But when bringing them to the hospital, the adminis­
tration had said to them, consolingly: “Patience! in two
or three years you will be cured.” They waited three years,
and on the 13th of March 1905, slyly, without any of the
five hundred sick thinking of warning the attendants and
without letting their actions betray their plans, they resolved
to kill all the sisters as well as the Father, their chaplain,
in order thus to free themselves. It was in the evening as
they were going to the domestic chapel, that they were to
be massacred. One of the chiefs, more timid and prudent
persuaded the rest that this bad deed, far from gaining them
their independence, would only bring upon them misfort­
une. They reconsidered and were content with ransacking
the little cemetery of the sisters and taking up the bones
of a sister, a year dead and throwing them about. This
profanation was all that made known what danger they had
escaped.

One strange circumstance is worthy of note. Some pious
ladies who were come with the sisters and who were be­
lieved though wrongly, to be English, aided in caring for
the lepers. But the orders had been given to the murderers
to kill the French but to spare the English.

After that, the sisters have no less love for their lepers.
Ungrateful souls could not repulse them any more than the
corrupted bodies. It was to deliver themselves from the
quarantine imposed by the administration that the lepers of
Farafangana had conceived their project of murder.
At present, the Vicariate of Mgr. Crouzet includes three districts, evangelized by twenty-five Lazarists and fifteen Sisters of Charity. It comprises four thousand faithful.

By way of information, we will give some about the vicariate of North Madagascar, as we have done for South Madagascar. Like the South, so North Madagascar is a division of Central Madagascar.

In 1879, the Spiritine Fathers had taken charge of Nossi-Be and Mayotte. In calling them to the service of these posts, the ministry of the colonies had engaged to furnish them with a stipend. This salary was suppressed for Nossi-Be in 1902 and for Mayotte in 1905. Saint Mary’s was abandoned especially since the laicization of the schools and the departure of the Sisters in April 1899. A Diego-Suarez, which became a French colony after the war of 1885 and where, during the war, Father Albert Cros had filled the charge of chaplain, two excellent Breton priests served the hospital for some time. Canon Murat, former chaplain of Saint Denis, afterwards came to consecrate himself there to an apostolate for which he was insufficient. He opened schools, calling the Daughters of Mary to direct them and he likewise developed all the works. Of the two priests at Reunion, summoned by him, one died and the other had to return to his native land. Finally on the 11th of July 1898, the apostolic vicariate of North Madagascar was constituted. It extends the 18° and comprises also the little islands. It was confided to Mgr. Francis Xavier Corbet, former apostolic prefect of Pondicherry and since 1877, superior of the colonial seminary of Paris. Among the Spiritine Fathers who accompanied him, several were veterans of Zanguebar and Guyana.

In the midst of effeminate people, many of whom were
spoiled by the vicinity and influence of the Comorians, on a coast long and hard to visit, the new mission struck immense difficulties. Yet, in 1904, Mgr. Corbet had erected 21 churches or chapels, 23 schools, 25 shops and several orphan asylums. 15 Sisters of St. Joseph still occupy the hospitals of Majunga, Diego and Mayotte.

Like the others, this Vicariate felt the effects of the laicization. From the island of St. Mary, a missionary wrote: "On January 1st 1905, our schools will be closed. The population, both black and white, feel much sympathy for us, but the trial is very hard on us; all must be begun over again."

Some Premonstrants have come to help the Spiritine Fathers. At present, Mgr. Corbet has at his command 25 missionary priests, 8 brothers and 4 European lay instructors, 6 native professors, 22 catechists and 12 sisters (Sisters of St. Joseph, Daughters of Mary and Franciscans of Mary). They direct 12 stations, each with a resident missionary.

The Catholic population is 16 000 souls out of 430 000.

Extract of a letter from M. Lasne, Priest of the Mission, to M. A. Fiat, Superior General.

Farafangana, Nov. 29, 1909.

...The three missionaries of Farafangana are all happy over the part which has fallen to them.

You will ask me what we are doing at Farafangana. We are simply working to gain souls to God. We teach catechism, in the morning, before the opening of the official school. We do the same at nine o'clock at the lazarette, from one to two o'clock in the church and during the evening to the sick and infirm in the different villages which go to make up Farafangana.
The mission of Madagascar is not a sterile one. On the contrary, it affords an almost unlimited field to missionary zeal. The field wants only to be cleared and sown.

M. Fabia returned to us a month ago, seemingly completely cured. His absence had retarded our forward march. He is again in our ranks to fight more than ever for the good God.

Yours etc...

Ch. Lasne.
We read in the Superior General’s Circular of January 1, 1910: “The Visitor of the Eastern province of the United States, Father McHale, writes to me under date of the 11th of November 1909: ‘I have some consoling news for you about our missions. Our Germantown Missionaries gave 40 missions from September 1908, to July 1909, in different dioceses; the Communion on these missions ran up to as high as 45,000. The Springfield missionaries have preached in other dioceses, the Communions on these missions being 35,000. The Niagara house gave missions in the neighboring dioceses; the Communion on these missions were 25,000. We have then in this province during the past year given 90 missions in 20 dioceses, not to mention the numerous retreats to the Sisters of Charity and other Communities.’”
“Pressed by the Delegate of the Holy See, we have been obliged to accept the direction of the diocesan Seminary of Tegucigalpa, in Honduras, Central America and we have placed it under the authority of the Visitor of Germany.” (Circular of the Superior General, January 1, 1910.)

We give some geographical notes on Honduras and Tegucigalpa:

Honduras is a Central American republic bounded on the north by the gulf of Honduras (the sea of the Antilles), on the west by Guatemala, on the south-west by Salvador and on the south-east by Nicaragua; its area is 119,820 sq. kilometres and the population 381,940 inhabitants. The capital is Tegucigalpa. A plateau of 1,000 meters is overtopped by the high mountains of Pacaya or Sierra Madre and of St. John. The principal rivers are tributaries of the Atlantic on a low coast and are often transformed by alluvia, 650 kilometers long. On the Pacific coast (100 kilometers) is the beautiful bay of Fonseca. Honduras enjoys a varied climate and possesses, together with great mineral riches, coffee, indigo, cotton, cocoa, medicinal plants, dye-woods and woods used by cabinet-makers.

Honduras was discovered in 1502 by Christopher Columbus and was conquered at the end of 1523 by Cristoval de Olid, Pedro Alvarado etc. Under Spanish rule, it formed first a separate government, but in 1790 it was no more than a dependency of Guatemala. Having become independent in 1821, it formed at first a part of the Confederation of Central America. It withdrew in 1839 and since then forms a separate state, a republic, with a president elected for four years by the vote of the people and a congress of 32 members. The country is divided into 13 departments.

Tegucigalpa is the capital since 1880, of the republic of Honduras. This city has a population of 15,000 inhabitants; it is situated amongst rich gold and silver mines; whence comes its name, which in the Indian language means “Hill of Gold.”

To the north of the republic of Honduras is English Honduras, a possession of England and acknowledged as such by Spain in 1786. The principal town of English Honduras is Belize.
First difficulties and first means of defense:

"The Catholic Ideal."

After the arrival of the Americans, by reason of the liberty of belief, immediately there came to the island ministers of the divers religious sects which exist in the United States. They opened chapels of these denominations. The missionaries then distributed little pamphlets or tracts, with the permission of the ecclesiastical authority. In these they unveiled the errors of the new arrivals. These sheets must have harmed the Protestants as can be seen from the following communication which M. Vicario, a missionary, received from the mayor of Ponce, and which the latter had received from the military governor of the province: "Gen. Henry, governor of this province of Porto Rico, informs me, in his communications of the 14th of this month, of the following: 'The numerous ultra-republican circulars which have been published by the priests of this city will have to stop. Inform them that they will no longer be permitted and that, should they continue, I will inquire after their authors and make them leave the island. Liberty of conscience has been established in this country and I will not permit any sect to harm another religion or to attack it. Please let me know what means you have taken.' I make known to
you this communication and hope that you will not force this mayoralty to communicate to the governor things little favorable to you.—Ponce, Dec. 17, 1898.—The Mayor, Louis Porrata Doria.”

M. Vicario then conceived the idea of publishing a Catholic weekly to replace the tracts. Having obtained permission of the Father General and the ecclesiastical authority, they published the first number of the Catholic Ideal,—that is the name which was given to it,—on Aug. 15, 1899, under the direction of the Fathers of St. Vincent de Paul (Lazarists). By dint of sacrifice, a modest printing office was obtained for the printing of the Ideal. To-day it is one of the best typographical establishments in this city. Pius X and the diocesan bishop have both commended this move. There were twelve years of struggle.

Before continuing our narrative, I wish to say a word of the cyclone of San Ciriaco, which took place when they began to publish the second number of the Ideal. Great distress followed this cyclone. It was so terrible that the poor country people were left without homes, running through the streets and squares of the city, dying of hunger and begging aid. The missionaries were powerless to help such misery; but mindful of the great charity of St. Vincent and trusting in his protection, they resolved to imitate him and to do all that they could.

The house was spacious and in the apartments on the first floor, they were able to lodge a great number of poor people. They had also to console many unfortunates who were perishing of hunger; for this purpose, the lay brothers twice a day distributed a great deal of soup in order to bring some comfort to these poor miserable, people. This lasted for a month, during which they had to offer to God many sacrifices.
"The Catholic Association"

Contests relative to the ownership of the church and cemetery.

Were we following strictly the chronological order, we should have already mentioned, in these notes, an event important for Catholics in Ponce. I mean the founding of the Association of Catholics; and I speak of it with satisfaction as having been one of the greatest successes obtained by the Lazarists of Ponce.

Everywhere, men are, in general, more indifferent to the practice of religion than women, but those of this country are so to an astonishing degree. Few men heard Mass on feast-days and scarcely any went to confession; however, all passed their lives saying they were Catholics. The reader can imagine the trouble the missionaries had, gathering together a dozen men of good-will who would have the courage to present themselves on a determined day at the church, where after confession they would communicate together.

They succeeded in this and these twelve men have been the nucleus of the "Association of Catholics" of Ponce. On the day of the Assumption of the Blessed Virgin, 1898, they performed the first official act, by communicating together at seven o'clock in the morning. The next year, on the same day, there were 60 and since then the number of associates grows every year. Since Aug. 15, 1898, the Association of Catholics has been the safeguard of Catholicism in Ponce and to it, is due the return of many persons who were a long time away from the Church.

The members of the Council seconded M. Vicario in everything, aiding him always to protect Catholic interests and they have done this several times with great courage. Before the arrival of the Americans, religious strifes were
unknown at Porto-Rico; but from that moment, the struggles began. They felt them all over the island, but especially at Ponce, where they lasted seven years and occasioned much anxiety to the Lazarist Missionaries charged with the parish.

As soon as the Americans had occupied the island, the mayor of Ponce took possession of two parishes, that of Ponce and that of the seacoast. They were registered at the Recorder's office as property of mayoralty simply by right of might. But when it came to disposing of the churches, the members of the municipal council could not agree; some wanted that in the city converted into a storehouse, others into a library and finally the more sensible judged it good to leave it to the priests, but only for rent. This last opinion prevailed over the others and at the first tax-collection, they assessed the church at a hundred dollars a month. But before making known to the public the new situation, the mayor communicated to the rector of the province the council's decision; which communication the latter in turn sent to the procurator-general of San Juan, the metropolitan city of the island. The reply had not long to be waited for. They answered the mayor that the decision of the council was arbitrary since the question was not yet decided by the courts and that he could not yet adopt any measures. To-day the question is definitely settled; it is in favor of the Catholics, thanks to the impartiality and justice of the supreme court of the United States.

The municipality seized also the cemetery. But this was for a very short while, because the population having increased very considerably near there, the council of the administration bureau had it closed. I remark on this last circumstance, as it had a great influence on the construction of the cemetery of St. Vincent de Paul. The mayoralty then saw that they had no place to bury the dead and saw itself obliged to inter them in a field which was not enclosed
and consequently exposed to all kinds of profanations. A Catholic associate being dead, M. Vicario, profiting by this occasion, summoned the council in order to remind them of the need there was of possessing a suitable land for the burial of Christians. Immediately a commission was named, composed of the Rector himself and two associates; they collected the necessary funds, purchased a piece of land and soon the Catholics had the consolation of assisting at the solemn blessing of the new Catholic cemetery.

X

*New Struggles: the Church and Hospital.*

There was one doctor especially, an official of the administrative bureau, who caused much trouble to the Fathers and the Catholics, by his ridiculous claims; for example, he prohibited them to take holy water in the churches because it was against hygiene; then, he wanted to have the church closed because, he said, the lack of air was harmful to respiration and because the new pews which had been put in the church prevented a quick exit in case of fire.

Another time, he wanted to prevent them from having the procession of the Good Shepherd in which they bring Communion to the sick; but especially he swore that, if they had the procession, they would not enter the hospital Tricoche where he was the head-physician. This establishment was served by the Sisters of Charity. The procession however took place: he also forbade the recitation of the rosary in the wards as well as the teaching of the catechism to the sick and he did not wish to see any sign of religion in the wards. Yet he allowed the Protestant ministers to come in and preach their Bible. During all that time, the curé and the president were sending telegrams and letters to the bishop, to the governor, the procurator-general and to the head of the administrative bureau, asking them all
for aid and justice and energetically protesting against like proceedings.

XI

Continuation of the Struggle:
The Sisters of Charity are obliged to leave the Hospital.

While the events which I have just related were developing, the author of all those attacks, conceived a project which was, unfortunately, very sad for the Catholics. It was the question of making the Sisters of Charity leave the hospital Tricoche. But the sisters resolved to suffer all the trouble rather than abandon the poor; then the adversary, redoubled his efforts, until the sisters being no longer able to stand it, left the hospital, April 14, 1902, at four o'clock in the afternoon, after having practised their charity, together with abnegation and heroism for fourteen years.

But our Lord draws good out of evil! The very day on which the sisters quitted the hospital there was formed an association of Catholic ladies under the name of "The Propagation of the Faith;" they proposed to erect a school for children, directed by the sisters and in the name of the Association. It was thus until 1906 when M. Vega, a Lazarist, present curé of Ponce, changed the original name into that of the "Parochial Schools of St. Vincent de Paul."

On the 8th of December 1904, they had a large procession on the occasion of the fiftieth anniversary of the Immaculate Conception. Here ends the stormy period of this history and then began the era of peace. Then also M. Vicario (Francis) gave up the charge of Ponce. It was in 1905.
XII

Peace:

The purchase of the house and parochial schools.

For a long time, they recognized the need of a house for the Lazarists who have charge of the parish and luckily, one was found, very suitable and near the church. They agreed on the price and M. Vicario signed the deed; it remained for M. Louis Vega, who succeeded him in the curacy, to put the house in a state to receive the Missionaries who were going to dwell in it. Alongside the house, M. Vega got another, sufficiently large, with four big rooms, where they placed the parochial school.

Another work of evident utility and necessary also for the parish, was the construction of two chapels, one nine kilometers and the other twelve kilometers from the city where the Lazarists of the Ponce house go every Sunday to say Mass and to catechize. Formerly, two houses in the city were hired for this same purpose but they were insufficient for the end proposed.

XIII

Scenes of illuminism

Definite establishment of the Missionaries at Ponce.

I do not want to omit a strange phenomenon which has been occurring for some time in the country-districts of Porto-Rico, particularly in the south; it has extraordinary and curious effects.

The Porto-Rican peasants are indolent and apathetic, although cunning. It has been said that there is no power in the world capable of making them shake off that religious indifference in which they live and die. However, being ignorant people, they are superstitious; it is enough
for anyone to appear in public, having a certain mysterious look or saying that he has any kind of revelations, to make them believe and follow him.

Almost two years ago a company of these inspired persons traveled about through the fields of Ponce; they represented the whole heavenly court. Some said that the spirit of Michael was in them, others that of Raphael and still others that of Augustine and the different Doctors of the Church; finally others called themselves Brother Joseph or Sister Mary etc. To hear them, you would believe that all heaven had left the delights of glory to come amongst these simple people. Crowds of country people listened to what they said for three or four hours (according to the time that they received grace, as they said), without becoming tired. The peasants believed there was something divine in them and obeyed their orders like lambs. Amongst other things which they said, they told the people not to go to the Protestant religion, not to live in concubinage, to marry in the church, to go to confession and Communion. It was strange to see the crowds of people who came down from the country to the city some to cast themselves at the feet of the confessor, others to be married or to have their children baptized; and all this, because the “Man-God” or “Sister Pepa” or “your mother,” as they called another, wished it so.

I believe that if twenty zealous priests had gone through the country they could not have done the hundredth part of what those poor unfortunates did, who do not hear Mass and never confess. But it is certain that to these preachers is due an extraordinary number of marriages and baptisms which were performed in the parish of Ponce and in other towns of the islands.

Now they do not speak of those illuminates any more.

Thanks to the applications which the bishop of the diocese has made, the Holy See has granted the Congregation
of the Mission the ownership of the parish. This fact assures to the Priests of the Mission the continuation of their works in the city of Ponce. And the bishop, Mgr. William Ambrose Jones has a special title to the gratitude of the sons of St. Vincent de Paul.

Such is the summary history of our house of Ponce, in the Island of Porto-Rico.

San Juan de Porto-Rico, 1908.
SOUTH AMERICA

COLOMBIA

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

Nataga July 18, 1909

Through the papers, you have already learned that a new revolution has broken out in Colombia. This can hardly surprise you since interior revolutions are frequent in these parts. Alas! how many have taken place since our first confrères arrived. Of the principal revolutions I need only mention those of 1876, 1885, 1895, and of 1899: the last continued for more than three years, claimed 150,000 victims, and left the land desolate. And when it was thought peace reigned over the country, there suddenly sounded forth anew the cry of alarm: A fortnight later telegrams announced that the civil order was disturbed and that the revolutionists had taken possession of Baranquilla and Calamare: there they controlled navigation on the Magdalena and the port of Baranquilla which was the chief harbor of the Republic; this put them in communication with Venezuela, Panama, Costa Rica and the United States. They could then easily import arms and ammunition. The governor immediately dispatched a body of troops to re-establish order: and the latest official tells us of the expected capitulation of the insurgents. Would to God it were true! We in Tolima have scarcely felt the consequence of the revolts; yet a number of volunteers having enlisted are now enrolled, and here at Nataga, we witness the shedding
of bitter tears by mothers, wives and sisters of our brave patriots. It is the same old story—the liberalists and the conservatives. The latter hold power and the former are trying to supplant them. Colombia during ninety years had thirty-six revolutions! It is a volcano—ever in a state of eruption, and without a word of warning, like the disaster of Messina, claims a great number of victims!

During the last five months, we on our part have maintained a successful warfare against the powers of hell. After the great mission of Neiva, the capital of the province, concerning which I have given you a detailed account, and which was indeed very consoling to us, we passed on to Rio Blanco, a village on the mountains. There was no resident priest and hence what moral ruin! We stayed three weeks, four missioners—M. Rojas our Superior, M. Joachim Puyo, M. Castillo and your servant. We indeed should say! Misericordias Domini in aeternum cantabo! From Rio Blanco we went to Campo Alegre. This was not without a lively apprehension which was moreover, well founded. In this population of almost 15,000 there was no resident priest. This is considered the center of liberalism; the leaders reside in this locality. Fourteen years ago the Jesuit Fathers gave a mission, but without any result. Besides on the day of their departure the liberalists riding up on horseback took away the cross that had been set up, and cast it on a heap of dirt and filth. Five years ago the Redemptorists preached a mission. We can form no idea of the annoyance they had to put up with: they went so far as to arm their sons with swords to kill these servants of God. On the day of their departure signs of joy were everywhere manifested. Three years ago when Monseigneur ordered that they should celebrate the Forty Hours, the municipality made arrangements for forty balls

1. In the Revolution of 1909, of which we speak, President Reyes resigned. Immediately there was a successor and peace was restored.
and dances. During the eighth ball one of the promoters suddenly fell dead! They understood immediately the subject of our fears.

We came here depending solely on the grace of God, and under no consideration would we speak words prompted by worldly wisdom.

But God aided us and we experienced no difficulties; the members of the municipal council were very kind to us. There were 3000 confessions and of this number, 950 were confessions of more than five years. Many persons fifty and sixty years of age, came to make their first confession.

During these missions a large number received on the same morning the sacraments of Penance, Holy Eucharist, and Matrimony. There were three persons of more than twenty years who were baptized, besides many children of five, seven, or eight years. There were all told 230 baptisms, 99 marriages of those living in a state of concubinage and 5000 Communions. On our departure a great number of persons followed us some distance.

We next come to Holo, a city of 3000 inhabitants. We stayed fifteen days with these kind people. There were 1300 confessions and about 2000 Communions.

Such is the narration of the operations of divine grace. May Saint Vincent vouchsafe to fill us with his spirit.

Auguste Castiau.
ARGENTINE REPUBLIC

On April 28, 1907 we left Santiago of Chili at 6 p.m. and about 9 p.m. arrived at Los Andes (800 metres high) the most extreme city of Chili. At the station we were met by the Sister Servant who escorted us to the sanitarium where we rested several hours. At five o'clock our dear Sister Visitatrix of Chili left us and we continued our journey. The weather was clear and the heavens studded with stars and as the day gradually dawned we beheld in the distance a long range of mountains—a beautiful picture indeed. Presently the scene changes: on one side is the Juntillot, vast and limpid, rushing over immense rocks and along its banks lie small rustic dwellings: beyond extends the graceful chain of mountains; on the other side, we behold everywhere immense bowlders. For a long time traveling on a narrow but safe road we enjoy the beautiful scenery which a light fog now and then obscures. The scenery delights the eyes and ravishes the heart.

We now come to Salto del Soldado (soldier’s leap) where may be seen a bridge over Aconcagua River, which making its way between two mountains thus divides them. Here, as the legend has it, a soldier of the Independence, pursued by a Spanish detachment leaped from one mountain to the other, thereby escaping the enemy. The mountain is 1200 metres high.
We loitered around many stations and for three hours passed along the Aconcagua River; this is the most picturesque passage of the Cordilleras with its magnificent mountains some of which covered with snow, gilded by the sun make the journey most pleasing. Even as far as Juncal (2,222 metres) we behold this beautiful sight: and there we descend at half-past nine. Then in small carriages we go to Las Cuevas.

They were well equipped, very light and covered with cloth as a shelter against dust and wind. Four horses or mules draw them. For four hours we travel along a road ten metres wide and extraordinarily well-kept, and not a stone impeded our journey. The inclines are steep and the drivers and horses can gauge the distance and thus know the proper place and time to rest.

The trip is fascinating. On all sides we behold mountains, immense rocks and bowlders varying in size, and in color according to the light of the sun. Beyond we see innumerable mountains and immense glaciers which sparkle in the sun like a thousand lights. Along the road we see the celebrated Lake Inca, 2,800 metres above sea level. You cannot realize the circuitous course of this body of water.

Eighteen or twenty small carriages follow one another at some yards distant. All along the road there are inspectors who examine the vehicles and thus forestall accidents. The policemen too are very attentive to their duty so that everywhere there is order.

The air however becomes very keen but we are provided with heavy shawls and large cloaks of which we have no need thanks to the beneficent sun. Presently we arrive at Cumbra the highest plateau 4,000 metres above sea level. Here we behold with emotion our Redeemer — an immense bronze statue — the sign of peace and the mark of the boundry line dividing Chili and the Argentine Republic. Here we begin our descent. For one hour we speed down
the height and we would be seized with fear and terror were we not assured that in heaven they watch over us while on earth we pray.

It is half-past four. We descend to Las Cuevas where we are accommodated in a small hotel. For this we pay dearly but there is no choice.

The train now awaits us. Each one, well provided against the cold, takes his place. It is very cold for now we are in the Cordilleras. The train moves on and again we are lost in the mountains. As far as the eye can reach God has scattered rocks, streams and waterfalls. Truly this is sublime, and worthy of the Creator.

Presently night falls. Our repast was long and annoying due to the smallness and speed of the wagon. At nine o'clock we arrive at Mendoza, causing no little comment among the people who perhaps have never before seen sisters.

After some minutes' delay we find our places in a coach. The beds are made and all is modern and comfortable even sumptuous, for all around we behold gold plated ornaments and trimmings which would appear more pleasing were they not tarnished by the ever rising dust.

After a journey of twenty-four hours through the vast pampas we arrive at Buenos-Ayres at half-past seven. The The Sister Assistant and Sister Procuratrix were waiting for us.

Fatigues are forgotten when the welcome is heart-felt. We were cordially received by dear Sister Polère. Having visited M. Bettembourg Director of the sisters of the Argentine province, we were acquainted with all the houses of our sisters in Buenos-Ayres.

Buenos-Ayres, the capital of the Argentine Republic is a thoroughly European city. In certain commercial sections we find Parisian activity; and on these beautiful avenues, shops and stores are very numerous, and if we did
not have a love for our fatherland, we would hardly believe that we were strangers. The area of Buenos-Ayres is greater than that of Paris, and by degrees they are laying out new parts.

The Daughters of Charity have at Buenos-Ayres a large and beautiful place for their work and if there were more laborers for the harvest, they could reap in greater abundance. The chapel of the Central House which is very large is the church of the Lazarists, where the divine services are solemnly carried out.

On our arrival we had the happiness to attend the three days' adoration of the Blessed Sacrament, the sermons, Solemn Mass and Vespers, in preparation for the feast of the Translation of the Relics of St. Vincent. These ceremonies, which were largely attended were most impressive.

Under the patronage of St. Vincent I began the visitation from the Central House of Buenos-Ayres. The building is large and spacious and is especially suited for a Central House. But as with all things, it has some inconveniences such as its small yards and gardens. The boarding-school— their principal work,—is the chief means of maintaining an orphanage. On Sunday catechism is taught to working children. There is also a pharmacy, dispensary, and the poor are regularly visited. The Priests of the Mission are also engaged in this work and God has blessed their endeavors.

At Buenos-Ayres, the Central House included, there are fourteen establishments of the Daughters of Charity.

Let us begin with our visit to St. Roch Hospital. It was established in 1878. The building, large and handsome, is surrounded by beautifully trimmed galleries supported by immense columns and the whole building is set off by a vast lawn. The sick—in fourteen divisions—are well cared for and the administration never refuses them anything. Forty students and several doctors reside here.
The Home for the Aged, established in 1869, took its rise in the old Franciscan monastery. As it had no income, the old people were obliged to go out and beg every day. Through the zeal and perseverance of Sister Coudert and the generosity of the administrators, the Home has prospered and at present, provides for 900 old people. We shared the anguish of Sister Coudert at the sight of the Home being converted into a museum for the exposition which is to be held in 1910. A piece of ground has been selected for building and at present all the old people are anxious about the future. But the supreme confidence of this dear sister seems to throw aside all plans for the future and trust everything to God Almighty.

The old men who assist in the ceremonies, chanted for us Dumont's Mass and Solemn Vespers.

During the month of Mary — in this country the month of November or the month of flowers — and under the protection of our Blessed Mother I arrived at the beautiful Spanish Hospital. At the entrance are immense palms and fragrant flowers. The chapel where we made our visit is a work of art, which through generous contributions has been beautified. This hospital can accommodate a great number of patients who pay and besides many poor and needy Spaniards. They are convinced that every patient is happy and contented.

The kitchen is managed by several Spanish cooks and is supervised by one of the sisters. It is pleasing to see them in their white costumes and white caps. Sometime before our departure, a thunder-bolt struck the hospital during the Sunday Mass, and shattered the cupola of the chapel, but fortunately there was no serious accident for Divine Providence watched over us.

May 6 — We left for Lujan a two hours' journey by train. This land is rich in its productions. The Daughters of
Charity have a few schools, and some of their pupils board with them.

M. Davani, curé of a magnificent church of this village is actively engaged in enlarging his school. He cherishes great hopes of establishing in time a new parish. He places absolute confidence in Our Lady of Lujan who indeed has done and is still doing wonders. She is the object of special devotion and each year brings many new pilgrims. This distinguished missioner has executed what was conceived by his predecessor, Rev. George Salvayre.

It is to be regretted that we cannot narrate here the affecting but interesting history of this miraculous Virgin, but we are fortunate in seeing the exterior and interior beauty of this pilgrimage. It recalls Fourvières, Lourdes, and Montmartre. Often we have attended Mass here, and on Ascension Day the office was extraordinarily solemn. The intentions of our two Families were recommended and we have reason to hope that this powerful Virgin will shower her blessings upon us.

From Lujan we departed for San Antonio. There is a small hospital, founded in 1902 by an Irish lady in memory of her daughter, and for the happy repose of her daughter's soul. It was established especially for the Irish who are numerous in this part of the country. But as there are not many at the hospital they have converted one of the wards into a class-room and are now endeavoring to build a school.

It is the great consolation of the sisters to receive and catechize the native children during six months previous to First Communion. Last year they prepared 80 children for First Communion.

At Buenos-Ayres there is a society of the Ladies of Charity of St. Vincent-de-Paul, which supervises the work of

1. Probably San Antonio of Areco, 150 kilometres west of Buenos-Ayres.
four Homes in the principal districts of the city. These ladies obtain aid through fairs and subscriptions. They pay the expense and each month visit those under their care. The chaplain is the same for the four districts.

The Western Home, founded in 1890 and at present numbers 600 children, 200 of whom are boys. They are taken care of until their First Communion.

The Southern Home, established in 1885, provides for 500 children, 95 of this number are boys. Besides this work, many girls are prepared for First Communion.

The Northern Home is the centre of this great work. Here the ladies assemble monthly to consider the general and particular needs. It comprises three classes, about 200 children, a home for boys and girls, about 400, and also provides for many orphans whose number will be increased in the near future. There is also a dispensary where many doctors are in daily attendance and medicine is given away gratuitously.

Finally the Eastern Home established in 1896 was the last to be opened. Here 400 children are provided for. There are also several orphan girls.

Hence it is evident that much praise is due to the zeal and devotion of the Daughters of Charity in training the native youth. And afterwards they have the consolation of seeing their pupils as parents—instilling the same sentiments into the hearts of their children.

We passed the festival of Pentecost at the Central House, and on the following day set out for the country home at Flores, which the superior of the province established for the retired sisters. The air here is invigorating. A Missioner, is chaplain. Moreover they have the advantage of being near the city. We spent a very happy day in this place.

In this same town the Daughters of Charity have an hospital that can accommodate three hundred patients. They
sleep on the third floor. This is quite an inconvenience but they consider themselves happy in being able to do this for the sick.

On the 21st of May at 11 A. M. we sailed on the Héloïs bound for Gualeguaychu. At midnight we arrived at our destination and at 4 A. M. we were with our sisters.

Sister Delgado, who has been here since 1875, most cordially received us. Her little house is old, yet very neat and clean. An hospital, a workshop and the visitation of the poor are their principal works. May God protect them that they may put into execution the project of building a new hospital, which in the near future will be necessary. It is to be hoped that this will be materialized but we must leave all to Divine Providence.

On the 26th we boarded the steamer Artigos and had a very pleasant voyage. We did not sleep for at eleven o'clock at night we were to pass into another large steamer the Vienna.

On the 28th, at day-break we were at Pino and at nine o'clock we arrived at Buenos-Ayres.

At Buenos-Ayres there is a large orphan asylum — Our Lady of Mercy. 150 orphans are here provided for. Everything is well cared for. Sister Saint-George has recently laid out a beautiful garden. There is also a house of refuge, where some are employed in the workshop and others elsewhere.

We passed the last day of the month of May at Corrales, at St Vincent’s house in a formerly deserted district of the city. The Daughters of Charity have to-day 300 children in their classes, besides the care of many orphans, and outside work. In the near future they hope to establish a maternity home. On Sunday they catechize more than 500 children to prepare them for First Communion. They hold a private catechism class to prepare working children for this sublime act.
On Sunday June 2nd, the festival of Corpus Christi, there was a solemn procession at the Central House. We were fervent and happy thus to honor our Lord and offer to Him all the intentions of this province.

On the 3rd, we set out for San Isidro about an hour's ride from Buenos Ayres. It is a very beautiful country as are all the surroundings of the capital. In this beautiful spot nature, and art have united in forming magnificent gardens.

At St. Mary's Home in San Isidro the air is clear and refreshing. The building constructed of red brick presents the aspect of an old mansion, but modern improvements have entirely changed the old house. There are 300 in the classes, 40 of this number being boarders. There is also a workshop; and 160 families are provided for. They are given food, the attention of a doctor when necessary, and rent is paid for those in dire need.

We spent two days at Villa Develo, a large orphan asylum. They are in need of a new building. To-day they can accommodate 200 children, but when the building will be completed they will be able to provide for 400 or more. Much is accomplished through the strict discipline of the sisters, and the true piety which the sisters can instill into the hearts of the children.

June 17—The clinic hospital of Buenos Ayres depends on the medical faculty. Many students attend here to take their course in medicine. In 11 wards for men, women and children, they can accommodate 350 patients. We celebrated in this house the fiftieth anniversary of a sister who every night for the past two years has watched over the sick. On this occasion it was determined that she should retire from active duty. The students were much disturbed over this and on the following day petitioned to have Sister Eugenia reinstated. Fifty years ago the Rawson Hospital was built for the sick and injured after the war with Para-
guay. During twenty years has it really been constituted an hospital. The sisters have always been in charge. The work is progressing and at present they have not a sufficient number of beds to accommodate the sick. During our stay at Buenos Ayres two sisters died within a few days. These two zealous workers were enshrined in the hearts of all at the hospital.

There yet remained two houses to visit at Buenos Ayres, but desiring to return for the feast of Saint Vincent, I determined to go to Montevideo.

URUGUAY

On July 2nd, a 5 p. m. we set sail on the Eolo. Anticipating a happy voyage, we went to bed in Buenos Ayres and arose in Montevideo. But we are glad the voyage is over and for the first time in our two years' travels we jotted down in our diary—a terrible night. The wind blew violently and agitated the sea. The waves tossed the ship from side to side and at every moment threatened to engulf us so that we feared that our last hour had come. We were not able to leave our cabin until eight o'clock. It was well said we came out more dead than alive. The Sister Servant fearing some accident came out in a boat to receive us. The happiness of seeing one another dispelled the gloom of that dreadful night. Departing for the House of Mercy with Sister Duthu I began my visitation, and was very much impressed by the great work of this house. They had recently finished a retreat for the Children of Mary, given by M. Chambon, a Lazarist. The bishop was pleased to preside at the close of this retreat. This society has two divisions,—one for young women of the world and the other for working women and schoolmistresses, besides there is the Rosary Society for negresses who for the most part are servants.
The young school teachers study under the sisters. It is a practical means of evangelization, for these young women may become efficient apostles in the institutions which they may in future direct.

Three conferences obtain all necessaries for the poor and the various societies of Christian Mothers, the Divine Master, and St. Philomena, exercise a religious influence over this town.

In going from one house to another we could not but admire the beautiful picturesque Montevideo. Near the boundary of the city is a large building called The Union serving as a home for the aged and a sanitarium for chronic diseases. The halls are large and spacious. The patients spend their hours of recreation in the beautiful gardens surrounding the house. This is doubtless, the most beautiful establishment of the Daughters of Charity in this province.

The school is distinct from the hospital, and there are all-told 600 children. The industrial school which has been open for some time past is very satisfactory to both parents and children. They relieve many poor families by giving them medicine gratuitously. On Sunday the Children of Mary catechize the poor children.

The house of Cordon, called the Infant Jesus of Prague, and the house of Reducto, called Miraculous Medal, are both in the suburbs of Montevideo, but are some distance from each other. Both exercise their zeal in schools and work-houses, and also in the societies of the Children of Mary, which always assure them of the best results.

We returned on the Eolo to Buenos Ayres, where we arrived July 17th. A heavy fog delayed us four hours.

At the Central House of the Daughters of Charity they were preparing for the feast of St. Vincent, and choirs of children's voices were heard chanting. M. Dollet was teaching the Vatican Mass to 150 children. All who have had the happiness to hear these children can attest on the
one hand perseverance and talent and on the other good-will and success.

The large attendance on this feast of our holy Founder shows us that Buenos-Ayres loves St. Vincent and his works. This should be a great encouragement to us to continue our work.

About three years ago Mme Auriburu, president of a division of the Ladies of Charity asked sisters for a large establishment which would train young women for various positions. I have heard that they already have many pupils. Some of them perform various duties in the house. At present they are preparing to establish a laundry, a school for dressmaking etc. While awaiting this abundant harvest they are preparing children for First Communion.

We concluded our visitation of Buenos Ayres with the School of the Immaculate Conception. There is here a boarding school of 151 girls, free classes and also a workhouse of 120 girls who are skilled workers in embroidery. There is also a society of the Children of Mary, with about 250 members, and about 100 married members. All attend the regular meeting and make the annual retreat. They have organized a Tabernacle Society, and have built a dispensary where food besides medicines is distributed among the poor. God has visibly blessed this house.

PARAGUAY

Paraguay is the end of our visitation in this part of South America. This was the most pleasant of our trips. It lasted seven days. The waters were calm and on all sides beautiful scenery. On July 28 we went aboard the Paris—a name very dear to us—and were fortunate enough to enjoy a visit there. Sometimes we sailed around little verdant islands and beheld the green foliage which sloped towards us—sometimes we admired the river—the beautiful colors of
The young school teachers study under the sisters. It is a practical means of evangelization, for these young women may become efficient apostles in the institutions which they may in future direct.

Three conferences obtain all necessaries for the poor and the various societies of Christian Mothers, the Divine Master, and St. Philomena, exercise a religious influence over this town.

In going from one house to another we could not but admire the beautiful picturesque Montevideo. Near the boundary of the city is a large building called The Union serving as a home for the aged and a sanitarium for chronic diseases. The halls are large and spacious. The patients spend their hours of recreation in the beautiful gardens surrounding the house. This is doubtless, the most beautiful establishment of the Daughters of Charity in this province.

The school is distinct from the hospital, and there are all-told 600 children. The industrial school which has been open for some time past is very satisfactory to both parents and children. They relieve many poor families by giving them medicine gratuitously. On Sunday the Children of Mary catechize the poor children.

The house of Cordon, called the Infant Jesus of Prague, and the house of Redueto, called Miraculous Medal, are both in the suburbs of Montevideo, but are some distance from each other. Both exercise their zeal in schools and work-houses, and also in the societies of the Children of Mary, which always assure them of the best results.

We returned on the Éolo to Buenos Ayres, where we arrived July 17th. A heavy fog delayed us four hours.

At the Central House of the Daughters of Charity they were preparing for the feast of St. Vincent, and choirs of children’s voices were heard chanting. M. Dollet was teaching the Vatican Mass to 150 children. All who have had the happiness to hear these children can attest on the
one hand perseverance and talent and on the other good-will and success.

The large attendance on this feast of our holy Founder shows us that Buenos-Ayres loves St. Vincent and his works. This should be a great encouragement to us to continue our work.

About three years ago Mme. Auriburu, president of a division of the Ladies of Charity asked sisters for a large establishment which would train young women for various positions. I have heard that they already have many pupils. Some of them perform various duties in the house. At present they are preparing to establish a laundry, a school for dressmaking etc. While awaiting this abundant harvest they are preparing children for First Communion.

We concluded our visitation of Buenos Ayres with the School of the Immaculate Conception. There is here a boarding school of 151 girls, free classes and also a workhouse of 120 girls who are skilled workers in embroidery. There is also a society of the Children of Mary, with about 250 members, and about 100 married members. All attend the regular meeting and make the annual retreat. They have organized a Tabernacle Society, and have built a dispensary where food besides medicines is distributed among the poor. God has visibly blessed this house.

PARAGUAY

Paraguay is the end of our visitation in this part of South America. This was the most pleasant of our trips. It lasted seven days. The waters were calm and on all sides beautiful scenery. On July 28 we went aboard the Paris—a name very dear to us—and were fortunate enough to enjoy a visit there. Sometimes we sailed around little verdant islands and beheld the green foliage which sloped towards us—sometimes we admired the river—the beautiful colors of
its waters. Then there were birds from the islands, flying in all their brilliant colors, or the immense crocodiles terrifying us; the more famished of them boldly watched us, while the more timid fled at our approach.

As we sailed on, our voyage became more interesting. We passed many simple but beautiful ports. What great calm in this river, yet what diversity in its flow and its boundaries. We passed Palmas, properly so called, on account of its immense palms; then we passed Humaita where may be seen the ruins of a church, which in time of war served as a retreat, but on one occasion when many had sought refuge there, it was set on fire. In certain places the water seems to be shallow but the boat lightly glides over the sand. Sometimes however it happens that the boat becomes stranded and is obliged to await the incoming tide. Fortunately we have not experienced this inconvenience, and the Paris glided along so swiftly that we reached Asuncion a day before we were due.

Asuncion is the capital of Paraguay. The city is dreary, but sometimes it assumes a brighter aspect, and the scenery on the mountains and in the forest is beautiful. The cottages are very picturesque.

After many difficulties and trials but supported by the Superior of the Lazarists, M. Montagne, the Daughters of Charity have succeeded in establishing three houses. At present each one of these houses is prosperous. In 1882, the first house of the Daughters of Charity in Paraguay was established. The Asuncion Hospital was opened and has recently been enlarged. It is a beautiful building situated in the most picturesque part of the country. Opposite to the hospital is the lazzaretto. There is also an orphanage, and a work-house. They have organized a society under the name of “Our Redeemer” for the instruction of the fathers of families.

The “school” or House of Providence, at Asuncion, has
by its early trials and troubles merited its name. It was only after fourteen years of successive changes of houses that the sisters were able to buy a piece of ground for building a boarding-school. And even then the house could not accommodate a sufficient number, for the same room served as a class-room and dormitory. But the results of work encourage them.

The Daughters of Charity have converted many families, here, and the children, declare, that without the sisters they would have been pagans. The girls come twice a week to this house to make ornaments for the church. Much good is accomplished through the Children of Mary, lately organized.

In 1898 the Home for the Aged was the last established by the sisters at Asuncion. They provide for the aged, for abandoned children and for the insane. The Home is a little world in itself.

We determined to remain in Paraguay for the feast of the Assumption. The feast was solemnly celebrated in the cathedral. Solemn Mass and Vespers were chanted by the seminarians, under the direction of the Lazarists. In the procession, the Children of Mary were distinguished by their number and their behavior. They carried a beautifully adorned banner. The clergy and students carried an image of the Blessed Virgin. The image was beautifully dressed in a blue gown trimmed with gold, a velvet cloak gleaming with precious stones, and beneath the golden crown the hair fell loosely over the shoulders. But what pleased us most was the enthusiastic piety of these faithful people contending for the honor of carrying the image of their Immaculate Mother.

On August 25 we returned to Buenos-Ayres and on the 30th bade adieu to all our dear sisters. Sister Delfour, Visitatrix of the province, and I set sail for Brazil.

The memory of these great undertakings and the cordial
reception tendered us by our Sisters shall ever call forth our prayers for the Argentine Province.

(To be continued.)

OUR DEAR DEPARTED

OUR MISSIONARIES

Brother Philomin Garganese, November 30, 1909, Naples, Italy; 70 years of age, 49 of vocation.
Brother Anthony Gemayel, December 16, 1909, Beyrout, Syria; 38 years of age, 16 of vocation.
Brother Francis Casado, December 20, 1909, Madrid, Spain; 76 years of age, 49 of vocation.
Rev. Joseph Ronckier, December 20, 1909, Cachoeiro, Brazil; 35 years of age, 15 of vocation.
Rev. Hyacinth Barbier, December 28, 1909, Dax, France; 79 years of age, 55 of vocation.
Brother Paul Santamaria, December 29, 1909, Villafranca, Spain; 26 years of age, 8 of vocation.
Rev. Peter Bonner, January 7, 1910, Algiers, Algeria; 80 years of age, 52 of vocation.
Brother Hermenegild Illera, December 30, 1909, Madrid, Spain; 56 years of age 30, of vocation.
Rev. Francis Domenge, January 12, 1910, Toursainte, near Marseilles, France; 42 years of age, 20 of vocation.
Rev. Peter Kouo, January 8, 1910, China; 69 years of age, 45 of vocation.
Rev. Peter Kreutzer, January 28, 1910, Theux, Belgium; 83 years of age, 56 of vocation.
Rev. Aimé Bodin, January 30, 1910, Mother House, Paris; 81 years of age, 54 of vocation.
Rev. William Beckmann, Dusseldorf, Germany; 77 years of age, 11 of vocation.
Brother John Alphonsus Defossa, February 6, 1910, Berceau de Saint Vincent de Paul, France; 47 years of age, 9 of vocation.
Brother Francis Blum, February 1910, San Jose, Costa Rica; 68 years of age, 44 of vocation.
Most Rev. Francis Lesné, Archbishop of Philippopoli, Delegate Apostolic to Persia, February 11, 1910, Urumiah, Persia; 63 years of age, 41 of vocation.

Rev. Alfred Boucher, of the Chinese Mission, February 20, 1910, Colombo, Ceylon; 33 years of age, 11 of vocation.

Rev. Hubert Moonen, February 26, 1910, Panningen, Holland; 42 years of age, 20 of vocation.

Since our last issue Father Aimé Bodin has died. The Semaine religieuse of Tours gives the following notice of this respected Missioner.

Dear Sir,

I thank you for having recommended to the readers of the Semaine religieuse my esteemed uncle, Father Bodin, C. M. who died at Paris on Jan. 30th, 1910.

Permit me to give you, trusting to my poor memory, some details of his life, which will perhaps interest his many friends in your diocese.

Father Bodin, a generous and enthusiastic man, was always filled with an ardent zeal for souls. Immediately after his ordination, he threw himself at the feet of his father, saying: "To-morrow I will have the happiness to celebrate Mass for the first time, but my happiness will not be complete unless you receive Communion from my hands." Mr. Bodin, formerly Professor of the University, a Catholic at heart but unfortunately like many others, negligent in the practice of his religion, was surprised at this step on the part of his son and hesitated. He did not know what to say. His son continued to exhort him with deep emotion manifested even in his voice. "You will not deny me this favor. I am a priest to save souls and the first soul I wish to gain is that of my father." The father was moved and gained. On the next day the people saw this touching sight; the father sick, brought to the Holy Table by friends and the son, the priest of yesterday, beginning his apostolate by giving Communion to his converted father whom he had brought back to God, both shedding abundant tears of joy and thanksgiving.
Father Bodin was appointed to a parish at Amboise, whence he was soon recalled to Tours to exercise his priestly duties at the cathedral. Ordinary pastoral duties did not suffice for the activity of Father Bodin. He desired to become a missioner. Permission to enter the Congregation not coming quickly enough to satisfy his desire, he showed, in a striking manner, that this was his vocation and that the vow of poverty alone could satisfy him. He often told me, that he gathered all the poor of the neighborhood at his house and told them: "My friends, all you see here is yours; you may take whatever you wish." There was no need to tell them this twice. Immediately one took clothing, another a chair, another a bed etc. All was taken in a few minutes. In the midst of this general grab, the good Father laughed heartily. He retained nothing but a little statue of our Blessed Mother and a desk. That night he slept on the floor, wrapped in a blanket.

When this fact became known, his relatives remonstrated and counseled him: they refurnished his apartments but all to no purpose. In a short time the Father relapsed and was soon as poor as before.

Finally when permission was granted him, he entered the Congregation of the Mission. At the end of his novitiate, he desired most ardently to go on the foreign mission. He desired to become a martyr. When, with the permission of his Superior, he visited his family during the vacation, he often made known to them this desire, and in words of faith that showed his inmost soul, he sang the well-known canticle of the Apostle, who desired to be immolated for God.

His Superiors did not grant his desire. Then he began his missionary career in France, which lasted fifty years, and brought the deepest joy to his heart. "Every day," he said, "I say the Te Deum to thank God for my vocation to be a missioner."

During these fifty years, with an ardor that never grew
cold, with an indefatigable zeal, always in good health, he preached the word of God, now in one diocese, now in another but chiefly in the dioceses of Périgueux and Orleans where he long resided.

Wherever he went, he made a deep impression and he brought innumerable souls to God. What was the secret of his success? His eloquence was not extraordinary. His sermons consisted of very common considerations, illustrated with very simple stories. His style was not liked by all. Employed by some others it would have failed. In his hands, it was visibly blessed by God. What was the secret of his success? He did not hide it. It was the spirit of faith; it was prayer. "Never," he said, "do I ascend the pulpit without spending at least a quarter of an hour before the Blessed Sacrament to beg our Lord to bless my words." It was there, in recollection, in meditation before the Blessed Sacrament that he imbibed that conviction which all recognized who heard him and which touched their hearts. It was then that he drew from its source that love of God which went out to all and penetrated their very souls. To this he joined an amiable disposition. He was always cheerful. All who approached him found him tranquil, his soul filled with peace and joy. When it was known that he was to take part in some celebration, all rejoiced, such was the charm of his presence.

Driven from his home at Orleans by recent events, he lived for some time at the Mother-House, Paris. The weight of his years rested heavily on his shoulders, but nothing could diminish the ardor of his intrepid zeal. He was always present in his confessional when needed, he brought the aid of religion to the sick of the neighborhood, he collected alms for the poor and succored the unfortunate. Four days before his death he wrote me: "I am quite well" (he had bronchitis for several weeks) and hope, notwithstanding my 81 years, to preach a mission this year.
However, if God does not wish it, I will say: “May His will be done, for I have learned from the writings of St. Theresa, that more souls can be saved by doing God’s will than by doing one’s own will.”

How often his friends have heard him say with his characteristic enthusiasm, accompanied by an energetic gesture: “I want to die as a soldier under fire, my arms in my hands.” His prayer was heard. Barely recovered from his bronchitis, he committed the imprudence of going to the chapel and hearing confessions all day, the 29th of January. Next day, Sunday, fatigued and weak, he said Holy Mass, but had to go to bed immediately afterwards and died that very evening.

The death of Fr. Bodin is a loss to his Congregation and to his friends. He was so good and well-beloved. Is it right for us to bewail him? Surely he is one of those of whom it can be said: *Blessed are they who die in the Lord.* If the saving of a soul is the pledge of salvation for him who has been the instrument of divine mercy, what must be his recompense!

A. Bongendre,
Rector of St. Gilles.

OUR SISTERS

Sr. Isadora Jauregui, Valmoro, Spain; 28 years of age, 3 of vocation.
" Maria Perez, Barcelona; 50, 15.
" Catalina Pocallet, Almeria Spain; 77, 51.
" Josefa Urdallela, Onate, Spain; 45, 21.
" Rita Salagre, Seville; 61, 41.
" Brigida Cortegni, Ubeda, Spain; 23, 2.
" Marie Massimino, Iglesias, Italy; 42, 20.
" Rose Boggio, Turin; 51, 27.
" Silvestra Cuellar, Colombia; 38, 12.
" Anne Schwarzbach, Saint-Polten, Austria; 32, 5
" Julienne Percheron, Stains, France; 68, 41,
" Eugénie Dega, Clichy, France; 63, 39.
" Marguerite Montaubérik, Clichy, France; 91, 64.
" Marie Llugnot, La Teppe, France; 68, 46.

Elizabeth Tréhut, Montolieu, France; 69, 48.

Marie Grin, Turkey, Asia; 73, 49.

Marie de Masin, Fougeres, France; 67, 40.

Elizabeth Avisse, Naples, Italy; 30, 8.

Marie Hubad, Laibach, Austria; 26, 10.

Anne Durif, Ricamarie, France; 77, 55.

Rose Camattini, Turin; 69, 44.

Hélène Glass, Turin; 64, 36.

Rose Cabannes, Montolieu, France; 69, 51.

Giuditta Cordiviola, Leghorn, Italy; 64, 45.

Basilisa Asenjo, Valdemoro; 24, 4.

Angela Fernandez, Antequera, Spain; 80, 55.

Franciscas Cuesta, Barcelona; 25, 9.

Rosa Guiteras, La Carolina, Spain; 38, 17.

Beatriz Velasco, Valdemoro; 28, 3.

Victoire Merly, Carcassonne; 56, 34.

Elise Bizet, Montluçon; 68, 39.

Julie Cazalens, Château-l’Évêque; 71, 41.

Adèle Hock, Esztergom, Hungary; 36, 15.

Julie Lemaire, Paris; 82, 55.

Marie Renou, Paris; 43, 18.

Zulmé Brocard, Saint-Etienne, France; 77, 47.

Casimire Wojno, Warsaw; 74, 55.

Marthe Bernard, Annapes, France; 65, 47.

Marie Defacq, Paris; 25, 9 mois.

Eugénie Hanez, Valdemoro, Spain; 29, 1.

Juan de la Cruz, Havana; 45, 20.

Anne Reynand, Fécamp, France; 86, 62.

Hélène Hervieux, Algeria; 27, 2.

Clémence Hochart, Loos, France; 74, 49.

Adèle Antelme, Sainte-Marguerite, France; 80, 3.

Eulalie Jammes, Agde, France; 72, 48.

Manuela de Dravasa, Cadix, Spain; 39, 9.

Maria Avinzano, Bilbao, Spain; 75, 51.

Marie Garros, Bordeaux; 70, 51.

Georgina Coelho, Pernambuco, Brazil; 40, 18.

Luisa Ferappl, Siena; 65, 33.

Marie Grange, Orange, France; 75, 48.

Elizabeth Hofmann, Gratz, Austria; 46, 27.

Clotilde Gourbil, Rennes; 22, 1.

Claude Leida, Merate, Italy; 34, 12.

Jeanne Malmezar, Châtillon-sous-Bagneux; 61, 41.

Marie Dornig, Gratz; 67, 51.
Sr. Jeanne Pagis, Château-l’Èveque; 70, 44.
Marie Durand du Boncheron, Paris; 69, 40.
Françoise Rouger, Élancourt, France; 74, 54.
Marie Bonnaure, Montolieu; 39, 19
Eugénie Chambon, Lyons; 50, 30.
Jeanne Roquessalanes, Lima, Peru; 85, 63.
Marie Sallefranque, Buenos-Ayres; 31, 11.
Thérèse Giacopetti, Milan, Italy; 77, 54.
Marie Langowska, Cracow, Poland; 27, 3.
Josefa Gay, Valencia, Spain; 76, 53.
Teresa Golobart, Madrid; 80, 60.
Juana Villanueva, Toledo, Spain; 76, 54.
Petronila Ros, Valencia, Spain; 37, 14.
Juana de Amezaga, Valencia, Spain; 41, 20.
Marie Honoré, Marseilles; 78, 49.
Margarita Galarreta, Flores, Argentine Republic; 23, 2.
Guiseppea de Felice, Naples; 25, 5.
Jeanne Farrarèche, Algiers; 60, 42.
Claudine Champay, Cette, France; 81, 60.
Marie Samat, Lodève, France; 55, 34.
Marguerite Salgues, Lyons; 50, 21.
Eugénie Ledoux, Paris; 68, 42.
Maria Bertelotti, Siena; 78, 46.
Dolores Vasquez, Guayaquil, Ecuador; 69, 37.
Marguerite Morrogh, Liverpool, England; 78, 47.
Jeanne Tresc, Pézenas, France; 65, 41.
Rosalie Fusani, Naples; 26, 3.
Thérèse Bossan, Paris; 82, 58.
Eulalia Fignerola, Alicante, Spain; 35, 12.
Leonor Cortes, Valencia, Spain; 66, 27.
Baltasara Martinez, Santiago de Galicia, Spain; 73, 58.
Marie Librangheon, Tilleur, Belgium; 66, 47.
Marie Duranc, Versailles; 60, 32.
Thérèse Ciampa, Naples; 30, 7
Clotiède Mattei, Lecce, Italy; 34, 13.
Jeanne Chambon, Paris; 72, 53.
Julie Fratini, Siena; 37, 15.
Julie Ferri, Comacchio, Italy; 47, 26.
Marie Sevin, Paris; 75, 50.
Josephine Lanoë, Marseilles; 83, 59.
Marthe LeFèvre, Pithiviers, France; 43, 7.
Marie Hangot, Paris; 37, 16.
Léontine Bonnet, Castres, France; 68, 42.
Justine Grosser, Flurn, Prussia; 61, 23.
Paule Pozzi, Turin; 58, 39.
Sr. Marie Armando, Turin; 66, 43.
" Francisca Casado, Madrid; 61, 40.
" Bonifacia Luengo, Valladolid, Spain; 59, 35.
" Cecilia Ochoa de Erife, Leon, Spain; 56, 33.
" Françoise Chabanne, Armentières, France; 76, 51.
" Monika Riedler, Salzburg, Austria; 35, 9.
" Bastide Boutonnet, Montceau-les-Mines, France; 76, 50.
" Marie Grellier, Paris; 63, 38.
" Palmyre Dekeirel, Saint-Omer, France; 36, 12.
" Barbe Bele, Marburg, Austria; 36, 12.
" Marie Mordelet, Algiers; 78, 51.
" Victoire Hérand, Châtillon-sous-Bagneux; 34, 12.
" Marie Fabre, Naples; 70, 52.
" Marie Bondin, Paris; 72, 49.
" Condita Seghetti, Siena; 65, 42.
" Gertrude Wallowy, Wilhelmina, Austria; 31, 8.
" Maria Loba, Jerez, Spain; 59, 39.
" Bénita Goldaracena, Valencia, Spain; 48, 23.
" Maria Arteaga, Valencia, Spain; 41, 11.
" Leoncia Villalain, Murcia, Spain; 26, 5.
" Anne Marmoiton, Malaga, Spain; 60, 39.
" Rafaela Gutierrez, Valladolid, Spain; 59, 31.
" Josephine Piao, Nancy, France; 80, 54.
" Marie Sfasciotti, Constantinople; 65, 48.
" Marie Degraix, Clichy; 42, 21.
" Henriette de Carbonel, Paris; 46, 25.
" Claudine Frémont, Mouzon, France; 71, 51.
" Anna Ladent, l’Hay, France; 74, 53.
" Anne Fiedler, Budapest, Hungary; 31, 10.
" Marguerite Barayre, Arles, France; 78, 51.
" Justine Branicka, Cracow, Austria; 80, 48.
" Thérèse Lauron, La Ciotat, France; 70, 50.
" Angela Buey, Malaga, Spain; 64, 33.
" Clemencia Echevarria, Valdemoro; Spain; 50, 21.
" Catalina Losarcos, Madrid; 51, 27.
" Trifona Leiza, Madrid; 68, 44.
" Magdalena Mestres, Carabanchel, Spain; 53, 37.
" Juana Cabanes, Ferrol, Spain; 38, 13.
" Gertrude Obermaier, Salzburg, Austria; 66, 40.
" Marie Caissac, Thiers, France; 45, 21.
" Esther Cordiviola, Grugliasco, Italy; 66, 42.
" Marie Hauteville, Clichy; 68, 45.
" Emilie Broussons, Lille; 91, 66.
" Victoire Labrousse, Rio de Janeiro, Brazil; 77, 54.
" Marie Maillard, Rio de Janeiro; 65, 38.
Sr. Marie Vaissette, Smyrna; 77, 52.

" Philippine Lipinoka, Warsaw; 51, 31.

" Louise Guillaume, Cateau, France; 52, 29.

" Marie Lepperdinger, Salzburg; 67, 46.

" Marie Santini, Montecassiano, Italy; 60, 29.

" Emilie Siwicka, Cracow; 69, 44.

" Anne Pétard, Lyons; 69, 44.

" Braulia Salas, Malaga, Spain; 65, 44.

" Madeleine Allais, Turin; 63, 39.

" Virginie Carbone, Turin; 31, 11.

" Marie Terrasossa, Turin; 33, 9.

" Françoise Solle, Paris; 62, 44.

" Marie Calzagava, Caltagirone, Italy; 30, 10.

" Anne Desqueyrous, Toulon; 68, 50.

" Marguerite Fraisse, Longwy-Bas, France; 80, 55.

" Leopoldine Walner, Emmitsburg, Md., U. S.; 86, 60.

" Mary Ann Heller, New Orleans, La., U. S.; 74, 52.

" Jane Young, Troy, N. Y., U. S.; 82, 48.


" Mary Burke, San Francisco, Cal., U. S.; 72, 53.


R. I. P.
83—The Seminary for China—See Vol. xvii, p. 113.

We have been requested to give a translation of that part of the Indult which was granted to the Superior General, Aug. 6th 1909, and which was written in Italian.

Most Holy Father,
The Superior General of the Congregation of the Mission informs Your Holiness, that in some of the Vicariates Apostolic in China, there are secular priests who desire to enter the Congregation of the Mission, with the consent of the Vicars Apostolic, who have the well-founded hope of again receiving these priests for their Vicariates after their probation. Now that the people of whom they have care may not be entirely abandoned and that these people may have a chance to make their Easter duty, it will be necessary to permit such priests to interrupt the time of their novitiate during six months.

Therefore, I ask the favor of an Indult, so that notwithstanding this interruption, the novitiate of these priests may be considered as not interrupted, and that at the end of two years they may be permitted to pronounce their vows.

84—What Postulants Must Be Refused Admission to Religious Communities of Men—(Congregation of Religious, Sept 7th 1909)

The Sacred Congregation of Religious, with the approval of the Pope, given in an audience Sept. 7, 1909, publishes the following rules, which apply to all communities of men, in order to secure only a healthy growth in their membership, saying: "It is easier to close the door against those who wish to enter than to open it wide for those who wish to depart."

It is absolutely forbidden, without the permission of the Holy See, and under pain of nullity of profession, to admit to the novitiate or to profession, postulants:
knowledge concerning this Papal concession which has not yet, as far as we know, formed the subject of any official document. The Pope has authorized a certain Prelate, his immediate assistant, and perhaps some other priests, to give to medals a special blessing which will have the effect that each medal, so blessed, will take the place of the various scapulars for him who owns it and carries it. There is no question of a special medal; any medal, suited to receive the apostolic indulgences, may receive this blessing. It is not intended to do away with the reception of the different scapulars and their first investiture: nothing is changed in the conditions necessary for admission to the various confraternities. There is no question of suppressing the scapular. The substitution is a privilege, not an obligation. The medal, so blessed, however, permits him who possesses it, to enjoy the privileges and indulgences granted to the different confraternities and associations, which have a scapular for their badge, although he does not wear the scapular in the customary manner. The medal may be suspended around the neck, or it may be carried anywhere on one’s person, for example, attached to the beads, or it may be kept in any decent place in one’s home, for example, on the bureau; according to instructions given long ago for objects of piety enriched with apostolic indulgences.

The recent concession, granted, it appears, for the advantage of Negro Catholics, who wear the scapular as the distinctive mark of their religion, will be useful for all the faithful and will no doubt soon be conceded to all.”

From a study of these general instructions, we will have an easy and legitimate means, it seems to us, to solve the questions to which this concession will give rise.

This faculty will be useful to more than missionary countries in whose favor it has been granted. Who does not recognize the difficulties met with in wearing the scapulars by Christian young men in certain schools, by a sick soldier in a military hospital, or by some Catholic workmen in their places of employment?