VERY REV. FELIX CAYLA DE LA GARDE, C. M.,
SUPERIOR GENERAL (1788-1800)
HISTORICAL NOTES
ON THE CONGREGATION OF THE MISSION
AT THE EPOCH OF THE REVOLUTION

Already, by the publication in the *Annals* of the historical manuscript of the Congregation of the Mission by Joseph Lacour and of the history of the generalship of M. Cayla by M. Perboyre, there have been handed down the chief points of the events accomplished under each of the Superiors General. On account of this, we have deemed it proper, that there be found in the *Annals* the declaration of the principal events of the period which extends from the dispersion of the Missionaries in France in 1792 to the Restoration of the normal administration of the Congregation in 1827, when a new Superior General, M. de Wailly, was named.

This was a very trying epoch for the Congregation. For, if the storm was terrible in France, it should not be forgotten that the other provinces of the Congregation had seen rise their own difficulties. It was not easy, then, in the provinces of Italy or Spain, to submit to the demands of their sovereigns, dukes or kings. Our houses of the province of Poland before the French Revolution were, as well as the districts themselves, a prey to neighboring nations. In 1772, then the first partition of Poland the houses of the Congregation which were found on the territory taken by Austria, came immediately under the jurisdiction of Joseph II; as for those found on the territory of Prussia, the year following 1773, the king, Frederick II, confiscated all the ecclesiastical goods despite the promise he had made to respect them. For the houses in the territory taken by Russia, their trials came a little later, but we know that they were yet more severe. Such was the situation when the political Revolution happened in France in 1789; this Revolution was aggravated by the religious conflict in 1790, 1791 and the following years.

In 1792 the religious Congregations were suppressed in France. The Superior General, M. Cayla, was obliged to leave France and died at Rome in 1800. The authority was exercised for the general conduct of the Congregation by Vicars General up to the year 1827. It is of this period that we are going to note the principal events.

This account will be resumed more in detail later.

1. **M. Félix Cayla,**

Superior General. His exile, his death (1792-1800)

As we have related elsewhere, M. Cayla, Superior General from the year 1788, had, after the disaster of the
mission of St. Lazare of Paris, in 1789 returned to this house. He was obliged to leave it in 1792. He went first, to seek a refuge in Forez, not far from Lyons. It is probable that in going to this country he hoped to be able to pass into Switzerland or Italy. The difficulties which he had to face in the realization of his project impelled him to return to the road for Paris, to get back to Amiens where he spent several months, concealed, and continually exposed to be seized.

By a letter of July 24th 1793, dated from Ypres, in Flanders, he made known to M. Fenaja, Visitor of the province of Rome, his situation: “My stay in Flanders seems to open for me the road to Italy; but I have not sufficient pecuniary resources nor health good enough to undertake a journey so long and so perilous in these times.”

It is during this period that, as we shall immediately relate, on account of the impossibility of corresponding with the Superior General, the Holy See named M. Fenaja Vicar Apostolic of the Congregation.

Finally, the 1st of January 1794, M. Cayla, in a circular to the Congregation, was able to say: “A long time since, my relations with you have been interrupted by some events too well known to be retraced here. This forced silence has cost my heart much, and I have perhaps suffered more from the privation of all correspondence with my confrères than from the cruel persecution that I have experienced.

“Escaped, by a singular benefit of Divine Providence, from the rage and from the knives of assassins, I have wandered for some time in Flanders; the scarcity of my funds and of my resources, and, especially, the desire to be near my confrères, have made me take the road from the Palatinate, where I have the happiness to live in a house of the Congregation, with MM. Brunet and Ferris, two of my Assistants.”
For almost a year, I have not been able to have any news of M. Pertuisot; if he has not succumbed under the weight of years and afflictions, he should still be at Paris. M. Sicardi, obliged to return to Italy, is at present at the head of the house of Turin, to which I am sufficiently near to profit from his counsels, until we can draw nearer.

My new position affords me all the facilities to resume the government of the Congregation. I am less removed from most of you than I was at Paris, and there is no obstacle to oppose the free circulation of letters. I am going to inform M. Fenaja of it.”

M. Cayla had, in fact, informed M. Fenaja of this situation, by a letter of December 9th 1793, and he, after having brought this news to the Sovereign Pontiff, and with his authorization, resigned the office of Vicar Apostolic which had been entrusted to him by the Holy See.

M. Cayla, moreover, soon set out towards Rome. Starting from Manheim in the month of May, he arrived at Rome the 9th of November 1794, in company with MM. Brunet, Ferris, Sicardi, Assistants, and Lesueur, secretary of the Congregation, and he withdrew with them into the house of St. Andrew at Monte-Cavallo. In the month of May 1798, when the goods of the Community were confiscated he had to withdraw to the house of Monte Citorio, which was exempt from the decree of suppression. He died there on the 12th of February 1800.

We are going to give some biographical documents concerning M. Fenaja, who had filled the office of Vicar Apostolic of the Congregation during the time in which relations with the Superior General had been rendered impossible by the disturbances.

These documents, as well as those that follow are extracts in particular of notices which, in the volumes of Circulars of the Superiors General, have been dedicated to the Vicars General.
M. Benoît Fenaja was born at Rome, Feb. 20, 1736. He entered the Congregation of the Mission in 1751 and made his vows Feb. 22, 1754. Ordained priest, he was, from the month of November 1760, engaged on the missions, and during fourteen years he preached in the different dioceses situated about Rome.

His qualities pointed him out to M. Jacquier, to occupy important posts in the Congregation. In Feb. 1774, he was named Superior of Monte Citorio, and three years after Visitor of the Roman Province.

It was M. Fenaja who sent missionaries to Goa to replace the Jesuits, in the direction of a college. The Lord did not permit, that this good, happily commenced, should be lasting; at the end of ten years, the Missionaries were forced to return to Italy.

In May 1782, M. Fenaja was relieved of the government of the house of Monte-Citorio, and he took charge of the house of St. Andrew which demanded less solicitude.

In 1786, he assisted at the fifteenth General Assembly in quality of Visitor, and, two years after, he returned to France, to assist at the appointment of a successor to M. Jacquier.

M. Cayla was elected. Shortly after, the Revolution broke out in France. We have seen elsewhere that, M. Cayla having been obliged to seek another country, Pope Pius VI named M. Fenaja Vicar Apostolic, to govern the Congregation during all the time when the Superior General was forced, by the circumstances, to remain hidden, and could not exercise his charge.

Hardly had M. Cayla made it known from Manheim that he resumed the government, than M. Fenaja resigned his powers. He had exercised a little more than five
RIGHT REV. BENEDICT FENAJA, C. M.,
VICAR APOSTOLIC FOR THE CONGREGATION OF THE MISSION
(1793-1794)
months. Here is the letter that he wrote on the subject, January 4th, 1794:

"I have received a letter from our Very Honored Father Superior General; he tells me that he is in position to resume the government of the Congregation, to which he has given advice in his customary Circular of the New year. From Manheim, he goes into the little house which the Congregation has at Neustadt, equally in the Palatinate, a short distance from Manheim, to which place letters should be addressed. I am anxious to bring this news to His Holiness, and with his permission I resign from my Vacariate, with this satisfaction that I was only obedient in accepting it. I thank all my dear confrères for the patience which they have shown towards me and I ask also the assistance of their prayers."

M. Cayla having arrived at Rome Nov. 9th, 1794 and having fixed his residence there, M. Fenaja constantly regarded him with respect and attention; he wished even to have him in his house of St. Andrew of the Quirinal.

In 1796, the pope, Pius VI, to draw down the mercy of God, ordered missions to be given in four squares at Rome; M. Fenaja was appointed for Navona, the most important and the most frequented. The attendance was immense and the success of M. Fenaja very great.

In 1798, the Roman Republic being proclaimed and the pope, Pius VI, being removed, M. Fenaja, in order to place himself out of danger of the persecution, withdrew to Florence. We shall not relate what moral afflictions he had to suffer, on learning, at every turn, of the destruction of all the houses of his province.

Pius VI having died at Valence, his successor, Pius VII, elected at Venice, March 14, 1800, returned to Rome on the 13th of the following July. M. Fenaja had preceded him there by two days. He did not expect to be invested with a charge, which at that time was of great importance
at Rome. Pius VII named him Vicegerent, and consequently bishop. He was consecrated Sept. 27, Archbishop of Philippes in partibus, by the Cardinal of York.

At the occasion of the coronation of the Emperor Napoleon, Pius VII wished to have M. Fenaja among the distinguished personages who were to accompany him to Paris. On returning after his passage to Florence he was charged to negotiate the retraction and the reconciliation of Mgr. Scipio Ricci, the infamous Bishop of Pistoja. Mgr. Fenaja succeeded and the Pope showed himself satisfied in the first address which he made to the cardinals, June 26, 1805. It was at this time that the pope, Pius VII, named Mgr. Fenaja Patriarch of Constantinople.

But the dangerous times were not yet ended. The army from Miollis entered Rome on the second of February 1808. The 17th of May 1809, the forfeiture of the pontifical government was decreed. The clergy were persecuted, prelates, bishops and cardinals were driven from Rome. Mgr. Fenaja was obliged to depart without taking leave of the Pope, abandoned to the discretion of a soldier who kept him under guard. He was first taken to Florence, then immediately transferred to Bologna; he could scarcely remain five days with the Missionaries. He reached Paris before the end of August 1809.

He presented himself to the chief of police, according to the order which had been given him; who said to him: "Take lodging where you wish, but you shall have no other pay than that which is given to prisoners. He found lodgings in the house of the seminary for foreign Missions. It is there that Mgr. Fenaja passed his last three years, in silence, in the exercise of acts of religion and in the abandonment to Providence.

These cruel trials, together with his great age brought him shortly to his grave. He died after having received the last sacraments, in the morning of the 20th of Dec.
VERY REV. FRANCIS-FLORENTINUS BRUNET, C. M.,
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1812 being 76 years of age and 62 of vocation. He was buried at Paris, but his faithful domestic, Joseph Lista, wished to have his heart, which he brought to Rome, not without much danger. It is to-day laid under the pavement of the chapel of the Blessed Sacrament, in the church of our house at Monte-Citorio.

Note. The Congregation having been, after several retakings, from the death of M. Cayla, up to the nomination of M. de Wailly (1827) simultaneously governed by vicars and pro-vicars general, one of whom resided at Paris, the others at Rome, for greater clearness, we shall mention first the French Vicars, then the Italian Vicars and pro-Vicars.

3. M. Florentin Brunet,
Vicar General (1800-1806)

M. François-Florentin Brunet of Lorraine origin was born at Bulgnéville, May 11, 1731. Admitted to the internal seminary of Paris, May 21, 1747, he made his vows there May 21, 1749. Successively professor of Philosophy and Theology at the seminary of Toul, he was Superior of that of Amiens from 1757 to 1772; then, he governed the seminary of Soissons from 1772 to 1775, and that of Châlons-sur-Marne from 1775 to 1787, at which the administration of the seminary of Poitiers was entrusted to him, with the charge of Visitor of the province of Poitou.

The General Assembly of 1788, selected him as second Assistant of the Congregation, and M. Cayla, who had been elected Superior General, named him prefect of studies. A magnanimous spirit, continued studies, a long experience, his remarkable writings on Theology, a tender piety well fitted him for laboring with advantage at the formation, so necessary, of the students of Saint Lazare.

At the time of the invasion of this house by the revolution in the night from July 12th to the 13th 1789, M. Brunet was able to save himself with a student, named Lecointre, and to find shelter with a workman of the neighborhood. As they were taking leave in the morning, at the
time when they were passing some wagons laden with grain going towards the military school, some bandits forced them to climb on, separately, one on each wagon, in the midst of angry yells, insulting mockeries, and terrible threats. They owe their safety, after God, only to the protection of the police.

Returned to St. Lazare, M. Brunet remained there until September 2, 1792, when he departed with M. Cayla, of whom he was a faithful companion on his journeys, sharing the privations of his exile. After having served him at Rome, with the affection of a son towards his father, he had the misfortune to see him pass away. M. Cayla died February 12, 1800.

It was not then known where the document had been placed which designated the future Vicar General. (This document was found later, in the month of June following, bearing the name of M. Brunet.) In this case, according to the terms of the constitutions, it appertained to M. Brunet in quality of first Assistant to govern the Congregation. But the difficulties which arose obliged him to suspend the exercise of his authority. A letter from Cardinal di Pietro in which his Eminence gave him, by order of the Pope, news of the decision of the Congregation of Bishops and Regulars, and of the confirmation which His Holiness had made of it, put an end to those difficulties, and M. Brunet, assisted by MM. Fenaja and Sicardi was able to fulfill his duties of Vicar General.

Returning to France, towards the end of 1804 he learned that a pontifical brief, dated October 30, assigned to M. Sicardi the quality of Vicar General and the government of the Congregation. At the end of the same brief, M. Brunet still retained the government of the Company of the Daughters of Charity and the direction of the foreign missions. (Acta apostolica, p. 176.)

This news deeply afflicted M. Brunet. Entirely sub-
VERY REV. CLAUDIUS-JOSEPH PLACIARD, C. M.,
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missive to the decision of the Holy Father, he did not cease, however, to pray and act that the Congregation might be brought back to its normal state. A Brief of May 13, 1806, conferred anew on M. Brunet the title of Vicar General, with power to appoint a successor, and M. Sicardi was authorized to exercise the office of Pro-Vicar, at Rome, under the dependence of the Vicar General. (Acta apostolica, p. 176).

M. Brunet did not enjoy his authority very long. A grievous malady removed him from the affection of the two families of Saint Vincent de Paul, September 15, 1806.

M. Brunet, applying all his life to a constant labor, proposed to himself no other end than the glory of God and the assistance of his neighbor, according to the spirit of the Congregation. Of an ever cheerful disposition, he was remarkable for his sweetness of character which gained all hearts.

4. M. CLAUDE PLACIARD

Vicar General (1806-1807)

M. Claude Joseph Placiard was born at Lure, in the diocese of Besançon, June 6, 1756. Received in the internal seminary of Paris, July 28, 1775, he made his vows July 29, 1777. Professor first, then applied to the missions, he concealed himself during the days of persecution. But as soon as the Community of the Daughters of Charity was reëstablished, he came to join M. Philippe, one of their old confessors, to lend him his assistance. A learned man, as distinguished as he was modest, pious and zealous, he has been the instrument of notable conversions especially on the laborious mission which was given in the Vendée, towards the end of his life, and which brought on his death. The Daughters of Charity always heard with renewed pleasure the conferences which he loved fre-
quenty to address to them. Of an untiring activity, he labored continually, with as much zeal as prudence, at the reestablishment of the Congregation, and at the preservation of its houses. As he had been of an exemplary regularity, during more than twenty years, at St. Lazare, he remained always faithful in the midst of persecutions. His attachment to his vocation found nourishment in the trials of the Community.

M. Placiard was Vicar General only one year; first with only limited powers, then with full authority. At 51 years of age he was mature for heaven. An attack of apoplexy carried him off on Sept. 16, 1807. M. Hanon, schoolfellow of M. Placiard, honored by his friendship and destined to be his successor, expressed in his Circular of Jan. 2, to the Daughters of Charity, his great sorrow.

M. Hanon then added: “M. Placiard abandoned himself to the study of Philosophy and Theology with a particular application and a remarkable success. The Holy Scripture, the Fathers, Canon Law, the History of the Church, and many other useful or agreeable sciences became successively the object of his studies, and filled up his spare moments. He read with fruit and took note of all that impressed him. Hence that abundance and variety of knowledge, which made him so admirable in his conversations. Hence also that astonishing facility with which he announced the word of God.

5. M. Dominique Hanon

Vicar General (1807-1816)

M. Dominique François Hanon, a native of St. Pol in the diocese of Arras, was born July 3rd. 1757. Belonging to an honorable and religious family, he received a thoroughly Christian education. He made his first studies at St. Omer. His classical studies having been finished with
VERY REV. DOMINIC HANON, C. M., VICAR GENERAL (1807-1816)
distinction, M. Hanon, being not yet 16 years of age, entered the internal seminary of St. Lazare, October 20, 1772; he pronounced his vows, Oct. 21, 1774. His talents, his rapid progress in the sciences prompted his superiors to send him to the seminary at Metz, even before he had reached his 23rd year. There he taught first Philosophy, then Theology until 1790. The Revolution, which destroyed so many things, was never able to blot out from the memory of the priests of Metz, the sentiments of profound esteem and devoted affection with which M. Hanon had been able to inspire them. He did not enjoy less attention from the illustrious Cardinal of Montmorency, bishop of the diocese, who being scandalously hunted and exiled, entrusted to him the administration of it. His energy and prudence kept him for some time at this difficult post. When he was obliged by force to abandon it, his zeal urged him to establish, as soon as he could, an ecclesiastical school at St. Pol, the place of his birth.

But a systematic opposition having been made against it, he moved his establishment, commenced with much difficulty, to Doullens, and there, his tact, his devotion and his piety, won for him universal esteem. The bishop of Amiens started anew his seminary. The reputation of M. Hanon pointed him out to take charge of it. Called to this important office by Mgr. Demandolx, he fully justified the confidence of the prelate; and there was universal mourning in the diocese, when, at the death of M. Placiard, M. Hanon was obliged to take his place. The Sovereign Pontiff, on the presentation and request of Missionaries residing in Paris, named him, by a Brief of Oct. 14, 1807, Vicar General with ordinary and extraordinary powers. (Acta apostolica, p. 183.)

Difficulties without number arose on all sides. There was need to reorganize the Congregation; means were wanting, and continual obstacles presented themselves to render
useless those of which he had been able to dispose. The Emperor Napoleon conceived the project to separate the Daughters of Charity from the direction of the Superior of the Mission and to subject them to the particular administration of bishops. Unity of spirit would have been broken forever. M. Hanon understood this and he did not hesitate to defend the work of St. Vincent. He could not do it with impunity. On Sept. 26, 1809, the emperor signed the decree which suppressed the Congregation; he was notified of it only on the 16th of Oct. On the foreknowledge of this movement, M. Hanon had already requested and obtained from the Pope, extraordinary powers for the Visitors of Provinces, so that, in his absence, the administration of the Congregation might be still regulated. Shortly, in 1811, he was arrested, then put in prison at Fenestrelle. M. Sicardi, announced to him, that, by order of the Pope, he governed the Company.

In his prison, M. Hanon was a model of resignation, humility, patience, of strength of soul, of generosity: he showed himself a worthy son of St. Vincent, and he was honored with the esteem of the most illustrious of his captive companions, of Cardinal Pacca particularly, and of several prelates of the Roman Court.

At the arrival of allied troops, at the beginning of 1814, M. Hanon was sent into Bourges, with some other prisoners of State. Finally, on April 13, he obtained a passport to return to Lyons.

The first use that he made of his liberty was to occupy himself actively with the two religious families of Saint Vincent de Paul. A memorial was drawn up in their interest, a memorial which some Roman prelates, having also become free, brought to Rome to be delivered to Cardinal Pacca and submitted by him to the Pope, Pius VII.

M. Hanon, having returned to Paris, found still numerous difficulties for the peaceful administration of the
Daughters of Charity and the reorganization of the Congregation of the Mission. Several times he wished to hand in his resignation. The higher authorities were opposed to it. Finally, M. d’Astros, Vicar General of the Archbishop of Paris, was named by the Pope, Visitor Apostolic of the Daughters of Charity, with a view to regulate the affairs of their Community. The authority of M. Hanon was preserved; a new superioress was chosen and peaceful times ensued.

On the other hand, a royal decree, dated Feb. 3, 1816, granted to the Congregation its lawful existence, and the scattered Missionaries came from all sides to group themselves about M. Hanon.

Alas! he was not a witness of the resurrection of the Company. His death occurred April 24, 1816.

He was a man of remarkable courage and boldly confronted difficulties, which naturally, others would perhaps have tried to avoid: this was said of him at Metz. And the fact is that his life was singularly active.

M. Hanon knew how to join to interior virtues, the spirit of order and regularity, and the constant application to study which our vocation demands.

He has left in a manuscript an important work on the Holy Scripture; notes on the authority of the Sovereign Pontiff; an account of the journey of Pius VII from Rome to Savona; observation on the work: La Nouvelle Église gallicane convaincue d’erreur; divers writings on the different oaths demanded of priests, and on the “Civil Constitution of the clergy.” These are so many precious fruits of his leisure during the time of his captivity.
M. Marie Charles Emmanuel Verbert was born at Pont-de-Beauvoisin, in Bresse, the diocese of Lyons, Nov. 15, 1752. Having entered the internal seminary which the Congregation had in this last place, he made his vows Dec. 10, 1771, and was then sent to the grand seminary of Marseilles, to teach Theology. The Revolution found him in this office and carried him into Italy, for several years, with M. Moissonnier, his Superior.

Zeal for the glory of God inspired him with the desire to go to join his confrères of the Community, in the Missions of the Levant. But Providence had other designs for him. It opened for him, before 1800, an entrance into France, and entrusted to him, upon the request of the bishops of Provence, the care of the administration of their dioceses, in their absence. Soon, on May 5, 1802, he was named curé of a parish, at Marseilles, that of St. Francis. At this time, a new district was added to the city. The population was poor and numerous. But it was in need of a church. M. Verbert conceived and carried out the idea of constructing one. A parish was formed, with the approbation of the Ordinary, under the title of St. Vincent de Paul, and was entrusted to the Priests of the Mission; M. Verbert managed it, in quality of curé, until the month of Oct. 1810. It was at this time that despite the prayers and tears of the parishioners, he thought it his duty to yield to pressing entreaties, and to accept the charge of rector of the Lyceum of Marseilles. He did not forget, however, his old parish, and his great influence obtained from the minister, the payment of a debt of 24,000 francs under which it was laboring. He could not remain more than three years as rector. His reputation pointed him out beforehand to M. de Fontanes, minister of public educa-
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tion, to occupy a chair in the Faculty of Theology of Aix, which had been reorganized: that of moral was entrusted to him.

The Congregation was thus reorganized little by little, not without difficulty, and several Missionaries arrived to resume this work there. Deprived of its head, by the death of M. Hanon, it should have been governed by the Missionary whom he had designated, namely M. Legal, Superior of the grand seminary of Vannes. But an absolute refusal on his part, placed the authority into the hands of the first Assistant, according to the terms of the constitutions. On July 23, 1816, M. Claude wrote, in this quality, to the confrères whom he believed to be able to reunite in order to choose and present to the pope a subject whom he would nominate and institute Vicar General. Twenty-one Missionaries replied to the call of the first Assistant. The Assembly was reunited the 12th of August. At the first round of the ballot, M. Verbert and M. Compans held an equal number of votes; at the second, M. Verbert obtained absolute majority. Despite his acceptation, different affairs arose to hold him at Aix for some time. Shortly, however, he arrived at Paris, to the general satisfaction. On Oct. 6, 1816, a Circular informed the Company of the selection that had been made; but it was only on July 13, 1817, that a Brief of His Holiness appointed him Vicar General: his authority was extended only to the Missionaries of France and to all the Daughters of Charity. (Acta apostolica, p. 186).

During the negotiations in the court of Rome, M. Verbert made several trips to the south of France, in order to study for himself the dispositions of the members of the two Companies. In general, he received on all sides the expression of most lively sympathy. At Toulouse, even the opposition which was shown at first gave way, at the end of two days, to a respectful submission.
In 1817, M. Verbert undertook the visitation of the houses of the Company. The most flattering welcome was extended to him by their lordships, the bishops, by eminent members of the clergy and by his confrères. Establishments were proposed; some seminarists presented themselves for admission. In 1818, six or seven composed the internal seminary, opened in the house of the Duke of Lorge, which was at the same time the dwelling of the old confrères, then a very small number. This house had been bought at the expense of the government, and M. Verbert had taken possession of it on Nov. 9, 1817. Repaired, improved and considerably enlarged on all sides, it accommodates even to-day the numerous personnel of the mother house.

Most of the old Missionaries had died; there remained in France not more than about a hundred of them. And even those were for different reasons, unable to follow entirely the customs of a regular community. A wise and prudent man, M. Verbert, filled with the desire of their return, joined to this desire a delicate discretion, contenting himself to receive with effusion those who presented themselves, and treating them with a sweet and cordial condescension. It was becoming to treat in this manner Missionaries penetrated with the spirit of St. Vincent de Paul, attached to the true faith more than to their own life, and they, the tried survivors of the old St. Lazare, were happy to become the foundation of a new edifice.

M. Verbert did not long enjoy this edification and this hope. During the winter from 1818 to 1819, a sudden illness caused in a short time a very great uneasiness, especially since the Sovereign Pontiff had not given the faculty to appoint a successor. This was accorded Mar. 12, 1819; but M. Verbert died on the fourth of the same month, with the peacefulness of the just man, who, perfectly submissive to the will of the divine Master, is always prepared to
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depart, when the order is given. According to the testimony of M. Boujard, his intimate friend and successor, M. Verbert was always a model Missionary, full of affection for the two Companies. In his affairs he acted with thoughtful attention, but left their success in the hands of Providence. Kind and affable, willing and attentive, patient on all occasions, always ready to oblige, he knew how, by these qualities of a good heart, to gain to himself the affection of all, just as his distinguished talents, matured by experience, had won universal esteem.

A motto, preserved by M. Boujard, shows well the love with which he always guarded his vocation. "Anticipating," says M. Boujard, "that which has happened, and urging me not to refuse the charge which he was soon going to leave me, he replied in an animated tone of voice, to the excuses which I offered: 'A Missionary who does not know how to die for the Congregation, is not worthy of it.'" M. Verbert has been worthy of it; he died in serving it.

7. M. CHARLES BOUJARD

Vicar General (1819-1827)

M. Charles Vincent de Paul Boujard was born Sept. 22, 1751, at Trévoux, diocese of Lyons. Received into the internal seminary of that town, Nov. 11, 1769, he made his vows, Nov. 12, 1771. At first professor of Theology at the grand seminary of Toulouse, he became afterwards Superior of that of Narbonne, where he remained until the Revolution. Obliged to leave France, he passed over to Spain where he labored with zeal, during eleven years, for the good of religion. A pension was granted him by His Catholic Majesty.

The Concordat of 1801, led him into his own country. A parish was entrusted to him in the diocese of Lyons, that of St. Bernard, district of Anse. At the news of the re-
establishment of the Congregation, he made known to M. Placiard and to M. Hanon the intention of joining himself to his confrères. But the Vicar General of the diocese held him in suspense for several years and delayed his departure. This forced delay only increased his desires. Finally, he was able to satisfy them in 1818. M. Verbert destined him first to the grand seminary of St. Flour; he next named him Assistant of the mother house. After the death of M. Verbert, M. Boujard was chosen by the Missionaries, on May 13, 1819 and presented by them to the Holy See, which named him Vicar General, August 10, 1820. (Acta apostolica, p. 187.)

The Pontifical Brief limited the jurisdiction of M. Boujard to the Priests of the Mission of France and of the Levant, and to the Daughters of Charity residing on French territory. The faculty of appointing a successor was not accorded him. The Pope had also the intention of appointing shortly a Superior General, who, dwelling at Rome, could govern the two Companies in the rest of the world. This project was opposed by many difficulties. The works of Saint Vincent would have been exposed to complete ruin. M. Boujard understood this: he coped with the troublesome opposition that was made him, resisted with advantage the motives alleged, and finished by obtaining that the project would be abandoned. A new Brief, dated January 30, 1821, gave him the faculty to appoint a successor, and besides, jurisdiction over the Daughters of Charity of the district of Geneva. (Acta apostolica, p. 188.)

M. Boujard labored fruitfully during his Vicariate, for the good of the Congregation. The mother house was enlarged. Many old confrères were glad to reenter it. A certain number of vocations awakened the hopes of the Company. They laid the foundation of a new chapel. Some houses were entrusted to the Missionaries. But the deed that marked most the Vicariate of M. Boujard was the re-
VERY REV. CHARLES-DOMINIC SICARDI, C. M.
VICAR GENERAL (1804-1819)
establishment of unity in the government of the Congregation. Thanks to the delicate initiative of M. Baldeschi, our confrère, thanks to the kindness of Mgr. d’Isoard, Auditor of Rota at Rome, thanks finally, to the prayer of the King of France, Charles X, M. de Wailly, then Superior of the grand seminary at Amiens, was named by a Brief of January 16, 1827 Superior General, with full powers, and a residence at Paris.

After the nomination and installation of M. de Wailly, M. Boujard continued to dwell at the mother house, giving edification by his piety and regularity. He died there, May 29, 1831, after an operation for a cataract, with sentiments of entire resignation.

We shall now mention the Italian Vicars General.

8. M. Charles Sicardi
Vicar General (1804-1819)

M. Charles Sicardi was born at Trabusa, in the diocese of Mondovi. Having entered in the Company at the age of twenty-one years, he was not slow to show remarkable talents. Professor first, he became a little later Superior of our house at Turin, and was named then Assistant of the Congregation, by the General Assembly of 1788. In 1789, he replaced M. Bourgeat in the direction of the Daughters of Charity. Then from the pillage of St. Lazare, they gave him a refuge and sheltered him from the searches of the malefactors. Some days after, M. Sicardi rejoined M. Cayla in the plundered house. They were both obliged to quit Paris in 1792, to escape the fury of the Revolution.

M. Sicardi dressed as a merchant, took the road to Piedmont, in the company of two Missionaries and four Daughters of Charity, likewise disguised. They carried with them the heart of Saint Vincent, which they concealed in their baggage and which they placed on their wagon. De-
tected despite their disguise, they were, one day in great danger, while at an inn. An officer who had seen the Missionaries at St. Lazare, during a retreat which he had made there, took them all under his protection and saved them.

During his stay in Piedmont, M. Sicardi, by his counsels and his authority, held during some time the houses of this province, which he soon had the sorrow to see suppressed. He thought it his duty, in view of the circumstances, to seek a refuge in his family. He did not return to Rome until six months after the death of M. Cayla.

Vicar General in 1804 by virtue of a Brief of Oct. 30, (Acta apostolica, p. 175) he commenced to govern the Congregation, M. Brunet having no more, from that time, than the administration of the Daughters of Charity and the direction of foreign missions. In 1806 M. Brunet recovered the title and right of Vicar General (Acta apostolica, p. 177) and M. Sicardi was named Pro-Vicar. Difficulties were raised, concerning the extent of their respective jurisdictions.

A Brief of Dec. 9, 1806, confirmed the new Vicar General, M. Placiard, leaving to M. Sicardi his functions of Pro-Vicar. But another Brief of June 19, 1807, annulled the preceding Briefs, retained for M. Placiard his title of Vicar General, gave him plenitude of authority and named M. Sicardi first Assistant, with authorization to live in Rome. (Acta apostolica, p. 178.)

At the death of M. Placiard, 1807, M. Hanon was named Vicar General by the Sovereign Pontiff, in a Brief of Oct. 14; this brief continued M. Sicardi in his office of first Assistant.

But circumstances soon brought about a new change in the administration of the Congregation. In the spring of 1811, M. Hanon was imprisoned at Fenestrelle, by order of Napoleon, and he learned in his prison that M. Sicardi had been authorized by the Sovereign Pontiff to take in
hand the government of the Congregation, ad tempus, in all Italy, Spain and Poland.

M. Hanon, released from prison in 1814, showed, in 1815, the desire to resume the functions of his charge. M. Sicardi replied that the conduct of the Company belonged to him and that M. Hanon should occupy himself only in re-establishing the Congregation in France.

M. Hanon died in 1816. M. Verbert was named by the Sovereign Pontiff, Vicar General, by a Brief of July 16, 1817, but for France alone, with the general direction of the Daughters of Charity. M. Sicardi, by order of Pius VII, continued to exercise the function of Vicar General of the Congregation.

M. Verbert died March 4, 1819. In 1818, M. Baccari had been given, by Pius VII, as coadjutor to M. Sicardi who could no longer, in view of his very old age, occupy himself with the administration.

M. Sicardi has rendered very noteworthy service to the province of Italy. By his care and, thanks to the generosity of Pius VII, the internal seminary of Rome was established in the house of St. Sylvester, at Monte Cavallo. The houses were reorganized little by little. Macerata, Perugia, Fermo and Tivoli began again to do their work. The province of Naples was erected: M. de Fulgure, later Archbishop of Tarente, became its Visitor. Naples, Lecce, Oria and Bari formed its extension.

The Company furnished also Mgr. Dubourg, the bishop named for New Orleans, Missionaries, who are held in veneration, among others: M. de Andreis and M. Rosati who merited first to be named Bishop in partibus, and then Bishop of St. Louis.

M. Sicardi during the last months of his life, meditated only on the great matter of eternity. He died, June 13, 1819, at the age of 90 years.
M. François Antoine Baccari was born Aug. 11, 1747, at Lendinara, a little town comprised at that time in the States of the Republic of Venice. He applied for admission into the Congregation; his request was heard, although he had not yet reached sixteen years of age; he entered the internal seminary, in our house of St. John and St. Paul at Rome. Raised to the priesthood, he was sent as professor of Theology to the house of Fermo. By his teaching and zeal he won to himself the esteem of the clergy and of the faithful. It is in this place that he began to advance his talent for architecture of which afterwards he made a particular use.

From the house of Fermo he was sent to that of Forli. From there he helped his confrères of Bologna. His health being run down, his Superiors sent him to Florence, to recuperate there; this was without success; then they proposed that he go to breathe the native air at Lendinara; he went there but it was no rest for him. Foreign armies had invaded Italy. There was confusion on all sides. M. Baccari could join only for a short time the Missionaries first of Ferrare, then of Florence and finally of Bologna. The suppression of the Company 1810, deprived him again of life with the Community. All the time that he spent forcibly in the world was employed in the labors of the apostolic ministry and by the care which he gave to the construction, or the restoration of numerous churches.

In 1816, M. Baccari expressed to M. Sicardi his desire to be assigned to some house of the Company. He called him near to himself at Monte-Citorio, where he arrived in the month of April. M. Ceracchi was the Superior of that house; M. Baccari was named his Assistant and soon replaced him as Superior.
VERY REV. FRANCIS-ANTONY BACCARI, C. M.,
VICAR GENERAL (1819-1827)
BOOK REVIEWS


We shall place here a notice on this new book of Father Bedjan, which was written by a German correspondent for the paper L' Univers.

"It seems good to call attention of the French savants to a new volume, which a friend of France, Father Bedjan, Lazarist, who resides at Cologne, published at the beginning of this year. Although this volume, printed in Syriac, will not be accessible to all, it will surely awaken much interest among theologians. However, its translation into French by Father Nau, Professor of the Catholic Institute at Paris, to whom the author, through love for France, entrusted the translation rather than to the German savants, will be received with great joy. The preface of the volume states its contents and its importance.

The Book of the Heraclide is an autobiography of the heretic Nestorius and an essay of apology for his conduct, a conduct which disturbed the whole Church of his day, and for the condemnation of which it was necessary to convene the Council of Chalcedon. This work, which was known only in a Syriac version of the year 533, and which was almost destroyed in 1843, at the time of the terrible massacre of the Catholic Chaldeans by the Kurd leader Bader-Khan-Bey, contains all the errors of Nestorius concerning the hypostatical union of the two natures in Jesus Christ, concerning the divine maternity of the Blessed Virgin and of the Eucharist.

The book appears at an auspicious moment, and for this reason we call special attention to it. Last year as the result of a monography on Nestorius, written by Rev. Bethune Baker, of Pembroke College, Cambridge, some English, German and French writers asked the question: "Will the history of Dogma be obliged to change one of its teachings?" The discovery of this precious document confirms the infallible decision of the Church at Chalcedon and Constantinople.

The Editor, Father Bedjan, is well-known among Orientalists because of his forty preceding volumes, and is well fitted for the work because of his knowledge of the language. He is a Persian by birth. He has caused the name of France to be spoken well of in all Persia for many years. Only very recently, the clergy of that country wrote him a common letter of thanks on the part of their people and entrusted to him a new task, the translation of the Bible into the popular Armenian and Chaldean language. We hope his work will meet with a large circulation in France.—C. A."

Father Bedjan sends us a letter which he has just received from Rev. Bethune Baker:

https://via.library.depaul.edu/annals_en/vol17/iss1/3
Dear Sir,

I found your Nestorius on my return to Cambridge. During my absence so much correspondence had accumulated, that I did not know how to get through with it, so I regret that I could not sooner acknowledge your gift.

As you know, my impression of Nestorius and his teachings, differed from yours. I am pleased that the text of his "Apology" is published, and that those, who read Syriac, may form their own opinion. With this knowledge, they will understand the history of the theological discussion.

Thanking you again, believe me etc.

J. F. Bethune Baker

We now insert the letter of the Persian clergy, already mentioned, to Father Bedjan:

Very Rev. Father,

We, the undersigned, priests of the Diocese of Urumiah, united for our annual retreat at the house of the Mission at Guieul-Fath-Aly-Khan, thank you for the favors received from you during your life as a missioner, and especially for the great work you have accomplished in publishing the books of our Fathers, books for the most part unknown to us. You knew well, that we had no book either to read or to be given to read; but now thanks to you, the schismatics need us just as formerly we needed them. We cannot forget the service which you have done our whole nation. Your books will preserve your memory for all ages.

We, Catholics, have need of a work which you can do for us, to wit: a Bible, printed in two columns, one old Chaldean and the other Neo-Armenian, so that we will no more be obliged to use heretical editions of it. You know that we have no Bible of this sort either at Urumiah or at Salmasse; neither can we have one printed. The Bible printed at Mossoul, is in the ancient Syriac only. Very few know that language, as you know. Our people can now read and all, especially the clergy, desire to read the Bible.

We remind you that when you were in our midst you earnestly desired to see the Holy Bible well translated with a good commentary; now that God has placed you in a position to do so, do not neglect our request. The undertaking will no doubt be fatiguing for you, but this labor will do more for the glory of God, of the Holy Church and your eternal salvation than all your other works.

Urumiah Sept. 27, 1909.

Thirty-three signatures are appended.

355.— De H. Vincentius a Paulo en het Heilig sacrament des Altaars, in Dutch in 12mo, 75 pages. Printed by the firm, Henry Coebergh, Haarlem, 1906.

This little book, translated from the German of Vincent Ludwig ( Vienna
1905), is dedicated "to the clergy, to the faithful and especially to the gentlemen of the Conference of St. Vincent de Paul." We give a brief analysis of it.

In the Introduction the author complains of the lessening of the Christian spirit in the society of to-day. He states afterwards in Chap. 1st that the remedy is the Holy Eucharist. It reanimates and increases the Christian spirit. In the Chap. 2nd entitled, "A Servant of the Eucharist and a Saviour of the People," the author outlines the life and the works of St. Vincent de Paul. To those who look for an explanation of this wonderful life, filled with charity, he points to the Eucharist as the cause. (Chap. 3rd.) In the 4th Chap. entitled, "The Life of a Priest" he proves his assertion. He quotes the Saint's sayings on the Priesthood, the Mass and Holy Communion. He treats of his humility which always made him regret his rashness in receiving Orders; his zeal for ceremonies; his practice of prayer before the Blessed Sacrament; the pious practice introduced into his Congregation; but above all his firmness against Jansenism; his efforts to have Communion received frequently; his whole life devoted to the sanctification of the ministers of the Blessed Sacrament by the establishment of seminaries, retreats for the ordinands, his conferences for the clergy. All these things, according to Professor Ludwig, prove the thesis that devotion to the Holy Eucharist in St. Vincent de Paul was the **tree of life** which has borne those wonderful fruits, the admiration of his own and all succeeding ages.

To the members of the two families of St. Vincent, this little book will present nothing new, but will afford them great pleasure because of the beautiful testimony of a writer, who is not of the Congregation, given to their holy Founder's tender devotion to the Holy Eucharist.

*Hubert Meuffels*

**356.**— *The History of the Seminary of Our Lady of Angels, Niagara University, Niagara Co., N. Y. compiled by the present Faculty,* Buffalo, 1906. One vol. in-4, illustrated, 333 pages.

It was on the occasion of the Golden Jubilee of the College and Seminary, now known as Niagara University, that this volume was published. The Introduction gives the history of the Lazarists in the United States, and especially of their part in the education of youth. The rest of the book contains the history of the Seminary and College of Our Lady of Angels. The College was recognized as a University by the State of New York. The work is instructive and encouraging.

**357.**— *Louise de Marillac.* Brochure in-18°, illustrated. Written in Dutch by Fr. Kamerbeek, C. M.

This little book with its pretty engravings will make known to the peop...
of Holland the holy life and charitable works of the co-laborer of St. Vincent de Paul. It was under St. Vincent and Louise de Marillac that the Company of the Daughters of Charity, who are known throughout the whole world and who have many houses in Holland, was founded.

358—Among the books, used in some primary schools by the order of the government, but condemned by the bishops of France, in their united protest, there is found a manual of M. Bayet, in which the Lazarists of the 18th century are treated of. The following comments on this matter are taken from a Catholic paper.

"As soon as the bishops of France, faithful to an imperative duty of their high office, denounced in their Pastoral, as attacks on Catholic doctrine and the neutrality of the schools, some books given to the children in the primary schools, a cry of Catholic intolerance arose. Some even tried to convert the action of the bishops into a political move.

Approval of the move of the bishops has been given by some who are not Catholics.

L'Effort, a Protestant journal and the Organ of the Christian Unions of Youth, has published a series of articles denouncing the perfidy of their manuals and the grave errors which they contain.

The last article is devoted to religious teaching, as understood by M. Albert Bayet.

After speaking of the action of M. Bayet, who hypocritically plays on words, by opposing scientific truths which are "knowable" to religious truths which are "not knowable," the author, M. H. Monnier, writes the following lines, very creditable to him:

"Behold the horrible train of religious intolerances, or rather, for there is question of Catholics only, of Catholic intolerance...In France, Catholics have waged civil war for about a century for the extermination of Protestants."

A reading from Michelet follows. At least Michelet's signature is placed to it. I have not been able to verify it,—a very vexed undertaking—in the writings of Michelet. To judge of it by the fragment itself, borrowed from Hesiod, it ought to be called a selection from Michelet, served with Bayet sauce. I resume: Under Louis XIV a great number of Protestants were sent to the galleys. The chaplains were Lazarists, hard men. They say that during the massacre of Protestants, one of these chaplains lightly speaking with the soldiers, called the sword a holy water sprinkler. Is this all that we are to know of St. Vincent and of his works of charity and heroism in the Levant—works which have made the name of France honored? M. Bayet tells of M. Sabatier who preferred to die rather than make known the name of a banker who sent money to him for his Protestant
friends. He surely was not a prisoner in the galley. "When the skin and flesh were torn from the bone, salt and vinegar were put in his wounds."

This is from Michelet. It seems to me, it is rather from Bayet. "The Lazarists treated almost in the same way, Protestants who would not kneel at Mass."

What does this mean? M. Bayet tells us, that according to Michelet, salt and vinegar were put in the wounds of M. Sabatier. Must we believe that the Lazarists stripped Protestants who would not kneel at Mass, and then put salt and vinegar in their wounds? Is this his meaning? What right has he to reproach others for their jesuitical insinuations?"

M. Monnier and his co-religionists do not care to be defended by the dishonest means employed by M. Bayet. Their position is courageous and loyal.

We can only felicitate them on joining in this protestations with the bishops.

How careful should those men be who build on Protestant support for their attacks on Catholic intolerance! L'Eveil démocratique, Mar. 13, 1910

It affords me pleasure to publish these just remarks.

A. M.
We have already published, under the head of Historical Information, the principal establishments founded since the time of St. Vincent de Paul. We shall now continue the list which will lead up to 1903.

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

1896. Agugliano, Italy, A.
    Albox, Spain, H., S.
    Ancona, Italy, S.
    Antigua, Central America, O.
    Archidona, Spain, A., H.
    Buenos-Ayres, Argentine Republic, A.
    Buggeru, Sardinia, H. C.
    Carabanchel, Spain, M. H.
    Caraglio, Italy, H. C.
    Carrejo, Spain, S.
    Cerignola, Italy, H.
    Cienfuegos, Cuba, M. H.
    Cologne, Prussia, A.
    Dabrova, via Bedzin, Russia, H.
    Dallas, Texas, U. S. A., H. C.
    Euskirchen, Prussia, O.
    Hainburg, Austria, H.
    Indian Camp Plantation, Louisiana, U. S. A., Leper Home.
    Leon, Spain, H. C.
    Lentini, Sicily, H.
    Lizzano, Italy, H.
    Madonna del Arco, Italy, I. A.
    Madrid, Spain, Sanitarium.
    Matanzas, Cuba, M. H.
    Montecchio, Italy, H. C.
    Nagy Szeben, Hungary, I. A.
1896. Neuhausel, via Durnkrut, Austria, H. C.
Orense, Spain, Soup Kitchen.
Palermo, Sicily, F. A.
Preston, England, O.
Reducto, near Montevideo, Uruguay, S. A., Medical College.
Rennes, France, H.
Rome, Italy, H. C.
Ruffano, Italy, M. C.
Santander, Old Castile, Spain, A.
Scutari, Turkey in Asia, H.
Terni, Italy, H.
Tunis, Algeria, Nursery.
Valencia, Spain, A.
Vigo, Spain, H.
Villanova Sull’Arda, Italy,
Zons, Prussia, H. C.
Zurich, Switzerland, H. C.

1897. Alcixar, Biscaya, Spain, H.
Algorta-Guecho, Biscaya, Spain, H., S.
Alt Ofen or O’-Buda, Hungary, Margit-Spital.
Andelys, France, H. C., S.
Balassa-Gyarmat, Hungary, H.
Barcelona, Spain, Sanitarium.
Benevento, Italy, H.
Bettola, Italy, O.
Blanca, Spain, A., H. Pharmacy, Schools.
Burgos, Spain, S., H.
Cagliari, Sardinia, I. A.
Calamari, near Salonica, Turkey, O.
Cavallermaggiore, Italy, H.
Chantilly, France, H. for English.
Chieri, Italy, H.C.
Envia, Italy, A.
Fontainebleau, France, H.
Fort-Dauphin, Madagascar, H. C.
Fourmies, France, H., H. C.
Galatina, Italy, H. C.
Grosseto, Italy, O.
Hering, via Kirchbuel, Austria, S.
Hermanstadt, Austria, Sanitarium,
Idria, Austria, H. C.
Iuana Diaz, Porto Rico, H., Schools.
Kansas City, Missouri, U.S. A., O.
1897. Leon, Spain, A.
Levallois, France, A.
Lugano, Switzerland, H. C.
Macerata, Italy, H.
Madrid, Spain, S.
Malate, Philippine Islands, M. H.
Montceau-les-Mines, France, S.
Montescaglioso, Italy, A.
Nagy Teteny, Hungary, O.
Naples, Italy, H. C., M. H.
Neu-Pest, Hungary, H.
Novi-Ligure, Italy, O.
Palermo, Sicily, H.
Paris, H. C., S.
Parma, Italy, H.
Piotrkow, Russia, H.
Poix-du-Nord, France, Nursery.
Poggibonsi, Italy, H.
Quarto al mare, Genoa, Italy, I. A.
Radom, Russia, H.
Renteria, Guipuzcoa, Spain, A.
Rivadeo, Galicia, Spain, H.
Riegersburg, Hungary, S.
Rome, Italy, O., H. C.
Salsomaggiore, via Borgo San Donnino, Italy, Sanitarium.
Sankt-Jakob, Austria, Schools.
San Jose, Costa Rica, Central America, H.
Sankt-Polten, Austria, H. C.
Rzeszow, via Leopol, Austria, H.
Saint-Sebastien, Spain, H.
Sansevero, Italy, O.
Santeny, via Villeleresse, France, H C.
Schoeneck, near Prüm, Prussia, H. C.
Sosnowice, Russia, H.
Valencia, Spain, Protectorate.
Valparaiso, Chili, S. A., H., H. C.
Warsaw, A., H., A., H., H C.

1898. Amiens, France, S.
Badgastein, Austria, H.
Barcelona de Carriedo, Santander, Spain, A.
Birmingham, Alabama, U. S. A., H.
Bischofshofen, Austria, I. A.
Bochnia, Austria Poland, H.
Bruck, Prussia, H. C.
Budapest, Ofen, Hungary, H.
1898. Cagliari, Sardinia, Italy B. A.

Czerniakow, Poland, Russia, Branch O. of Warsaw.

Dunfermline, Scotland, H C.

Dünnwald, Prussia, H. C.

Edinburg, Scotland, Dispensary.

Fouilloy, France, Home for the Aged.

Gratz, Austria, H.

Huelva, Andalusia, Spain, Pharmacy.

Husiatyn, via Leopol, H.

Ittiri, Sardinia, H.

Jaen, Spain, S.

Kaposvar, Hungary, H.

Lobzow, near Cracow, Austria Poland, A., O.

Loos-en-Gohelle, France, H. C.

Mataro, Spain, H.

Mocsonok, Hungary, S.

Nagyszombat, Hungary, H. C.

Nashville, Tennessee, U. S. A., H.

Nazareth, Syria, H.

Neutra, Hungary, O.

Oberbilk, Prussia, H. C.

Orense, Spain, S.

Palermo, Sicily, H.

Radom, Poland, Austria, A.

Sevilla, Spain, I. A.

Salzburg, Austria, Deaf and Mute A.

Salzburg, Austria, Liefering Colony, I. A.

Sankt-Johann, Austria, H., Schools, H. C.

Savona, Liguria, Italy, O.

Sevilla, Spain, I. A., Soup Kitchen.

Tarnopol, via Leopol, Austria, H.

Tarnow, via Leopol, Austria, H.

Tourcoing, France, S.

Turin, via Assarotti, Italy, Deaf and Mute A.

Tyrnau, Hungary, Lazaretto.

Vienna, Austria, H. C.

Villepreux, France, H. C.

Visano, Italy, H.

Volterra, Italy, H.

Wien, Russia, H.

Windischgraz, Austria, H.

Ybbs on the Danube, Austria, A.

Zainvillers-Vagney, France, Home for the Aged.

Zaleszczyki, via Leopol, Austria, H.
1898. Zloczow, via Leopol, Austria, H.

1899. Aix-la-Chapelle, Germany, Nursery.
    Alcala de Guadaira, Spain, Colegio.
    Anzin, France, A.
    Arboleda, Spain, A.
    Arnèke, France, H.C., O.
    Aversa, Italy, O.
    Bagnères-de-Luchon, France, S.
    Bailleul, France, H.C.
    Barcelona, Spain, Soup Kitchen, M.H.
    Bialykamen, via Leopol-Zloczow, Austria, H., O.
    Bussana, Italy, A.
    Caiffa, Syria H.
    Caltagirone, Sicily, A.
    Cartagena, Spain, A., Soup Kitchen.
    Casarano, Italy, H.C.
    Castel, Torinese, Italy, O.
    Catania, Sicily, O.
    Cerignola, Italy, O.
    Cuart-de-Poblet, Cataluña, Spain, S.
    Dronero, Italy, Home for the Aged.
    Dublin, Ireland, O.
    Fasano, Italy, O.
    Florence, Italy, A.
    Fortaleza, Brazil, I.A.
    Genoa, Italy, Sanitarium.
    Germantown, Pennsylvania, U.S.A., O.
    Gettysburg, Pennsylvania, U.S.A., S.
    Gorlitz, Austria, H.
    Gurkfeld, near Laibach, Austria, H.
    Huici, Spain, S.
    Illova, Spain, H., S.
    Isola Dovarese, Italy, S.
    Jerez de la Frontera, Spain, H.
    Lamalou, France, H.C.
    Lomza, Russia, H.
    Lugano, Switzerland, O.
    Maddalena, Island of La, Italy, Marine H.
    Madrid, Spain, S.
    Manfredonia, Italy, O.
    Marseilles, France, O.
    Matanzas, Cuba, A.
    Mattosinhos, near Porto, Portugal, S.
    Meiras, Spain, See San Martin de Meiras.
    Merate, Italy, H.
1899. Mount Hope, Retreat near Baltimore, Maryland, U. S. A.
Neppe, France, S.
Ostend, Belgium, Sanitarium.
Palmira, Colombia, S. A., S.
Panama, Central America, A.
Pitigliano, via Orvieto, Italy, S.
Placentia or Piacenza, Italy, O.
Reus, Spain, I. A.
Roie, France, S.
Sainte-Anne, France, F. A.
Sambor, Austria, H.
San Martin de Meiras, Spain, S.
Santa Flavia, Sicily, O.
Sanok, Austria, H.
Sniatyn, via Leopol, Austria, H.
Ternel, Spain, S.
Tomaszow, Poland, Russia, H.
Turin, Italy, O.
Vias, France, O.
Villada, Spain, H.

1900. Aix-la-Chapelle, Germany, S., H.
Annebeq, France, H. C.
Ascoli, Italy, H. C.
Barcena de Carriedo, Spain, Home for the Aged.
Belfast, Clonard, Ireland, H. C.
Bisceglia, Italy, H.
Budapest, Hungary, H.
Cannobio, Italy, Manufactory.
Ecija, Spain, Soup Kitchen.
Eibeswald, via Graz, Austria, A.
Ennequin, near Loos, France, S.
Figueras, Spain, Schools.
Florence, Italy, A
Fregoniaia, near Lucca, Italy, I. A.
Funchal, Madeira Islands, H. C.
Gainford, England, O.
Gallipoli, Italy, O.
Guanabacoa, Cuba, A., Children of Mary.
Guayaquil, Ecuador, A.
Gubbio, Italy, Peruvia, O.
Guzow, Russia, Poland, H.
Havre, France, H. C.
Homécourt, France, Manufactory.
Ipolysag, Hungary, H.
1900. Janco, Porto-Rico, H.
Kalisz, Russia, H. C.
Kutna, Russia, H.
La Carolina, Spain, H.
Lanjaron, Spain, Colegio.
Lodosa, Spain, H.
Luarca, Spain, H.
Lucera, Italy, H. C.
Lucca, Italy, I. A.
Lugo, Galicia, Spain, Schools.
Madrid, Spain, Prisons.
Maria-Lanzendorf, Austria, A.
Martigues, France, Marine A.
Mayaguez, Porto Rico, S.
Milan, Italy, H.
Monastir, Turkey, O.
Montopoli, Italy, A.
Palmira, Colombia, S. A., M. H.
Panama, Central America, H.
Parangara-Céara, Brazil, I. A.
Partinico, Sicily, H.
Presburg or Posony, Hungary, H. C.
Rimini, Italy, H. C.
Rome, Italy, H., Nursery.
Sablé, France, S.
Saint-Denis, France, H. C.
San Pedro de Rivas, Spain, S.
Santa Agata dei Goti, Italy, H.
Santanza, Porto-Rico, A.
Santiago de Cuba, A.
Santurce, Porto Rico, A., S.
Saragosso, Spain, H. C.
Schönenberg, Germany, H.
Seville, Spain, Punarejo, A.
Sézanne, France, S.
Staszow, Poland, Russia, H.
Stuhlweissenburg, Hungary, H.
Syracuse, New York, U. S. A., F. A.
Szegzard, Hungary, O.
Tarma, Peru, S. A., H.
Teramo, Italy, H. C.
Tonnay-Charente, France, S.
Tréboul, France, H. C.
Turin, Italy, H.
1900. Ubrique, Spain, H.
Victoria, Brazil, H., Colegio.
Villeneuve-Saint-Germain, via Soissons, France, H. C.
Wörgl, Austria, H.

1901. Abbeyleix, Ireland, H. C.
Acquapendente, Italy, O.
Alba, Hungary, G. H.
Amboise, Chateau d', France, H. C.
Amboise, France, H. C.
Anaz, Spain, S.
Ancona, Italy, I. A.
Anvers, Belgium, H. C.
Arciibo, Porto-Rico, Clinic, H.
Aversa, Italy, I. A.
Babia, Brazil, H. C.
Baltimore, Maryland, U. S. A., H.
Beuthen, Prussia, H. C.
Bisceglie, Italy, H.
Boves, Italy, H. C.
Budapest, Angyafold, Hungary, M. H.
Buffalo, New York, U. S A., H.
Buga, Colombia, S. A., S., H.
Bukfast, England, H. C.
Cairo, Egypt, H.
Cartagena, Spain, M. H.
Cavite, Philippines, S.
Chipiona, Cadiz, Spain, Sanitarium.
Coamo, Porto-Rico, Colegio.
Constantinople, Turkey, H.
Dunafoldvar, S.
Espinosa, Spain, S., H.
Flers, France, Soup Kitchen.
Foggia, Italy, H.
Genoa, Italy, Home, H.
Granmichele, Italy, H.
Grosswardein, or Nagyvarad, Hungary, H.C.
Guatemala, Central America, A.
Guesnain, near Douai, France, S.
Janco, Porto Rico, Colegio.
Jesi, Italy, H. C.
Littlestown, Pennsylvania, U. S. A., S.
Liverpool, England, Ref.
Lodève, France, A.
1901. Los Andes, Chili, Sanitarium.
Lucca, Italy, H.
Malaga, Catalonia, Spain, A.
Mayaguez, Porto-Rico, Colegio.
Messina, Italy, Ricovero, H.
Molinos, Spain, Colegio.
Mosdos, Hungary, S.
Oviedo, Spain, Colegio.
Pecs or Funfkirchen, Hungary, H. C.
Pekin, China,
Petersburgh, England, H. C.
Puña Foldar, Hungary, S.
Ponce, Porto Rico, Colegio.
Pradoluengo, Spain, H., A.
Roscoff, France, Sanitarium.
Santa Cruz de Arrabaldo, Spain, S.
Santurce, Porto Rico, Colegio.
Seville, Spain, S., A.
Sèvres, France, O.
Solesmes, France, H. C.
Terlizzi, Italy, O.
Thionville, France, S., O.
Tien-Tsin, China, M H.
Valencia, Spain, I. A.
Valmontone, Italy, A.
Vercuray, Italy, A.
Versailles, France, Home for the Aged.
Vienna Gersthof, Austria, F. A.
Villa Mug, Spain, Schools.
Voitsberg, Austria, G. H.
Warsaw, Poland, Russia, O.

1902. Alfonso the Moselle, Germany, H.
Almeria, Spain, I. A.
Angers, France, Nursery.
Austín, Texas, U. S. A., H
Avola, Sicily, H.
Baelen-Wezel, Belgium, H. C., A.
Bayamon, Porto Rico, Colegio.
Bebek, near Constantinople, Turkey in Europe, H. C.
Beszterce Banya, Hungary, H.
Brentwood, transferred from Leyton, England, S.
Brandberg, Austria, S.
Cagliari, Sardinia, Prisons.
Cambrai, France, H. C.
Cicsueros, Spain, H., Soup Kitchen.
1902. Diamantina, Brazil, H.
Dunafoldvar, Hungary, S.
Farafangana, Madagascar, Leper Home.
Favara, Sicily, H.
Foggia, Italy, H.
Flittord, via Mulheim, Prussia, H.C.
Granda, Spain, Soup Kitchen.
Granmichel, Italy, A.
Ki-ngan, China.
La Mallieuie, near Engis, Belgium, Housekeeping S
Las Palmas, Spain, S.
Le Pirque, Chili, S. A., H. C.
Madrid, Spain, S., A.
Matera, Italy, S.
Messina, Italy, H. C.
Metelin, Island of Mitylene, near Smyrna, S.
Monte Alegre, via Bonete, Spain, S.
Montgomery, Alabama, U. S. A., H.
Mount Mellik, Ireland, H.
Murcia, Spain, Soup Kitchen.
Nagy Megyer Komarom, Hungary, S.
Nan tchang, North Kiang-si, China, H. C.
EUROPE

FRANCE

PARIS

On May 16, 1910, at the Mother House of the Daughters of Charity, Paris, was held the election of a Superior, to succeed Mother Marie Kieffer who died last March.

Sister Marie Antoinette Mauche, Assistant, was elected Superior, having filled in the interim the duties of that office, left vacant by the death of the Most Honored Mother Kieffer.

VERSAILLES

SYNDICATES FOR WOMEN

The social center of the Syndicates for Women in this city, is located at No. 1 Rue Saint Louis, which with the house in Rue de La Bourdonnais, belongs to the Daughters of Charity. By giving their cooperation to the work carried on at Versailles, the sisters have won the sympathy of the people and success has crowned their labors.

We, therefore, publish with pleasure the following account of the work.

On the twenty-fourth of last April, the Syndicates for Women at Versailles, under the patronage of Blessed Joan of Arc, celebrated their annual holiday—an occasion which might well be termed, "A festival of brotherly love." In the morning, the archpriest celebrated Mass at the cathedral, and in the afternoon, short Vespers were sung, followed immediately by a sermon and Benediction of the Most Blessed Sacrament.

That evening in the parish hall, the people held a social reunion, preceded by the reading of the reports relating to the works, and of the accounts made out and read, by the vicar of the cathedral, who is much interested in the syndicates.
The following is a statement of the same:

LADIES and GENTLEMEN,

The presidents of the various Syndicates for Women, have placed upon me the duty of presenting to you the reports of their various works for the year 1909. Like yourselves, I do not doubt, that the reading of these reports would much better have come from the lips of one of those ladies, always so active in superintending the different dressmaking, industrial, and business centers; but they have entrenched themselves behind the barrier of humility, declaring that it would not be proper for them to sound their own praises.

It is true the old adage says: "Good makes no noise, and noise does no good," but then I recall also the maxim which teaches us to press onward in doing good: "Let your light so shine before men, that they may see your good works." This is why I intend to tell you very briefly, what these Syndicates are, and where located at the present time.

The Syndicates for Women were organized at Versailles, May 1, 1908, on the suggestion of Abbé Nègre, pastor of Sannois, then vicar of the cathedral. They are divided into three groups: business, dressmaking and industrial centers. The social center of these different Syndicates is at No. 1 Rue Saint Louis, Versailles.

Perhaps you will say, why have they been formed in a Catholic city, where charity is so lavishly dispensed in favor of those who labor, and where the working people are always sure of receiving support and assistance from the upper classes?—It is because, no matter how great their charity, the latter can enter into, neither the necessary details nor the professional needs of these people, as practically as those personally interested. Besides, the working classes do not know in what way they should apply to
them, and in any case, they never venture to do so. It is then, to provide for this class, a place where they may seek both counsel and help, that the association has been formed. As Catholics are often deprived of the protection of the law, they should form corporations to aid one another financially. The exercise of charity need not be authorized by law, but properly speaking, this Syndicate is not a charitable work. It is a professional organization, based on the ordinance of March 21, 1884, and being an excellent means of practising charity, it seems to me, Catholics ought to be the first to lend their cooperation.

For the rest, the best proof of the usefulness of these associations, is the steady growth of the different Syndicates. Allow me to read for you the following records.

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 1, 1908</td>
<td>the Syllendicate of Business Employees, counted</td>
<td>14 members</td>
</tr>
<tr>
<td>May 1, 1909</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>April 1, 1910</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>May 1, 1908, the Dressmaking Syndicate counted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>May 1, 1909</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>April 1, 1910</td>
<td></td>
<td>90</td>
</tr>
<tr>
<td>May 1, 1908, the Industrial Syndicate counted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>May 1, 1909</td>
<td></td>
<td>23</td>
</tr>
<tr>
<td>April 1, 1910</td>
<td></td>
<td>38</td>
</tr>
<tr>
<td>May 1, 1908, the Syndicate for Servants numbered</td>
<td></td>
<td></td>
</tr>
<tr>
<td>May 1, 1909</td>
<td></td>
<td>66</td>
</tr>
<tr>
<td>April 1, 1910</td>
<td></td>
<td>113</td>
</tr>
</tbody>
</table>

That is to say, within two years, the membership has risen from sixty-six to one hundred ninety-two; which is triple that of the original society. Each month brings new admissions, and in proportion to the increase of associates, so too, do the advantages attached to the Syndicate become greater. Owing to this rapid augmentation of members, the different Syndicates resolved to found a
center at No. 44 Saint Cloud Avenue, in the Notre Dame quarter.

They were kindly received, and made the recipients of a truly cordial hospitality. It is only right to extend our thanks to those, who so generously lightened the task of establishing this new center. The executive department with its private council, meets every two months to examine the applications, discuss the common interests, and the propositions sent out to the Syndicate boards, congregating monthly, at a general assembly held at No 1 Rue Saint Louis. At the same time, we thank the young ladies of the Saint Louis neighborhood, for the zeal they show in securing new associates; and also acknowledge the admirable efforts, made by the members of the Notre Dame section, to fraternize with their companions of Saint Louis. We trust that before long, this center will not be the only one, but that the Syndicates will spread into other districts. The society is open to every body, and it is only necessary to be admitted, to become a partaker of its many inestimable advantages.

What are these benefits? For what exact purpose have these centers been formed?

Their designs are:

1. The protection, the study, and the development, of the professional and economical interests of the members.
2. The creation of mutual aid and support associations.
3. The establishment of an employment agency.
4. The improvement of their clients, by means of business courses.

The following is the manner in which up to the present time, the Syndicates have been enabled to realize these ends.

Every month the councils of the different centers convene, to discuss the business interests of its members, and the applications for admission. It would take too long to
enter into details; we simply remark, that the outcome of
these meetings, is the best proof of the good work accom­
plished.

The associates all share in the mutual benefit of Seine­
et-Oise, which allows them when sick, one franc a day.
Up to the present time the sum, paid out by the league for
this purpose, amounts to three hundred forty francs. The
Syndicate on its side, guarantees each member when ill, the
payment of a franc for every visit of the physician, and
the expense so far incurred for these fees, averages eighty­
two francs. It also comes to the assistance of non-employed
laborers, and has supplied them with sixty days’ wages. An
employment agency was organized, which procured sixty­
four situations for its associates, besides providing them
with fifty-two days’ work.

An industrial school opened by the president of the
dressmaking department, is under the supervision of a
technical school graduate. At the time of its foundation,
it numbered nine girls, now increased to twenty, who pass
through an excellent apprenticeship, under the very best of
moral and business conditions. An underwear shop has
been started in the Notre Dame district. Evening courses
have also been opened at the central establishment, and in
the district center, and are well attended by young work­
ing people. The courses include: bookkeeping, stenography,
dactylography, tailoring, French and English. In con­
clusion, I must tell you, that thanks to their zealous and
unworn and co-laborers, the Syndicates have been enabled
to offer their worn-out members, the opportunity of enjoy­
ing for extraordinarily low terms, a much needed rest at
the seaside.

You are astonished, no doubt, at the numerous advan­
tages the Syndicates are able to offer, and ask yourselves,
where they can procure sufficient means, to cover the costs
of so many enterprises. The receipts of the Syndicates
are extremely small, consisting of an entrance fee of fifty centimes, a weekly tax of ten centimes for the Mutual Benefit, and one of the same amount for the Syndicate. This leaves room for no expenditures outside of actual expenses, and nevertheless, thanks to an able administration, the associations up to now, have been able to manage their affairs most satisfactorily. I will not claim that they are wealthy; oh! no. But they do not aim to hoard up riches, and the accounts furnished, not only prove the generosity they have exercised, but at the same time, show a residue of eighty-one francs in the treasury. However, Ladies and Gentlemen, it only depends on you to augment this tiny capital. The associates solicit your aid and if you judge their mission worthy of consideration, you will offer them your encouragement in silver or gold; either of which will be most welcome.

We take pleasure in acknowledging the great obligation they are under, to some of the Versailles merchants. A number of these gentlemen promised to give a discount on all merchandise bought for cash payment by the members. Each month, these young laborers bring their bills to the social center which attends to such matters, and which sends by means of the different secretaries, the receipts to those interested. The bills thus discounted averaged five thousand seven hundred eighty-four francs, forty centimes, and were allowed a rebate of two hundred ninety-five francs. Courtesy also requires us, to thank the associates of Rue de Limoges who, after a hard day’s work, generously passed the greater part of their evenings, visiting the business houses of the city, to obtain these discounts.

Then too, we express our gratitude to those tradespeople, who so well appreciated their share of responsibility, in a work that procures for the laboring classes such invaluable material advantages.

I beg your pardon, Ladies and Gentlemen, for enumer-
ating these details and many dry figures, which have, perhaps, tired you a little; but I assure you, I shall not regret having done so, if it has been the means of producing an impression, that might prove of some benefit to the Syndicates. I ask you to enter your names on the lists or, at least, to induce those dependent on you, as well as any over whom you may have some influence, to inscribe theirs. As you can easily see, the Syndicates are not revolutionary or striking unions. They are simply assemblies of serious-minded Christian young women, who put their interests in common and mutually assist one another as far as lies in their power. Besides the many material advantages which I have recounted, there are others of a moral order, far more precious. At a time when the cry of "Every man for himself," often at the expense of others, is the universal creed, do you not consider that organization, which teaches the laboring class the necessity of mutual support, and their responsibility to maintain the same by word and action, a most essential one? Especially when, as in this case, it instills into them by means of a common interest, an elevated idea of true charity. Now, when so much bad example is a constant source of demoralization, and when every young woman should mistrust her associates, unless she be well acquainted with them, do you not think, that association an excellent organization, which places in the same workshop or store, employees of the same cast of mind, holding one common faith, having identical interests, and frequenting the same assemblies, to discuss their work, and issue from the best of schools, well qualified for their duties? At a period, when the much misled masses feel themselves constrained to view with distrust any progressive movement that may present itself, do you not believe that work a most useful one, which teaches the members to observe the laws, and enlightens them to discern who are their true friends?
To us is allotted the task of urging these worthy young folks forward, both in their work and in the maintenance of this admirable Christian spirit. It is your privilege, to aid them by your contributions and sympathy, and thus by expressing your approval of their laudable enterprise, to so encourage them, that the Syndicates for Women at Versailles will continue to prosper, and realize the many hopes placed in them.

To the satisfactory report which we have published, we add this reflection: The Syndicates for Women of which we have spoken, are still few and weak. No one will dispute the lamentable conditions, by which, the girls and women, laboring in shops or at home, are forced either to lose their work, or to accept starvation wages, which bring to them discouragement with its train of frightful consequences. The only remedy for this evil, is a benevolent association and we trust the Syndicates for Women will prove a stepping stone to an institution of this kind.

— A. Milon.

LORRAINE

Letter from Sister Lenzbourg, Visitatrix of the Province of Lorraine, to Sister Mauche, Assistant.

Belletanche near Metz, Central House, April 10, 1910.

I am sending you some details concerning the situation of the sisters sent to Mezeresch, to care for the sick attacked with typhoid fever. As you know, our sisters on their arrival there, were received with mistrust and discontent by the resident families, accustomed till then to pay the fees of a doctor and the cost of nurses, sent by the authorities, but
I am happy to tell you, when these same people were informed, that the sisters would ask nothing of them, all suspicious fears vanished.

This village is far behind the times, with regard to hygienic precautions. The water is more or less tainted because of defective drainage, so that there is a continued siege of typhoid, which the afflicted ones try to conceal in order to avoid paying the doctor’s fee. To discover these cases and take care of the sick, it is necessary to pass through the midst of stable dung and climb ladders to the hay lofts where they are concealed. Then they are obliged to bathe their patients, provide them some refreshment, and clean the place, before they can be induced to descend.

When the people saw the sisters so employed, they were touched and, little by little, came to seek their aid. A woman having died, and no one wishing to lay her out, for fear lest the sickness might have been typhoid, our sisters performed this charitable work. The husband found it impossible to express his gratitude.

The sisters lodge with some good people, who provide their meals. The place is opposite a row of houses where there are four sick, and at night they make by twos, a round of visits, lasting in all about three quarters of an hour. The pastor is exceedingly kind and provides wine and mineral water for their use. We had thought of replacing them at the end of a fortnight, by some young women, but the prefect and the doctor of the district strenuously objected. They place great confidence in the sisters, not only for the care of the sick, but also for the supervision of other cases, which might now develop in the village, and which the country people would conceal from the physician.

Our sisters are most generous. Sister Assistant will go again this week to visit them.

Sister Lenzbou
GERMANY

The records of occurrences relating to the Provinces and Missions of our Congregation, compose what we call our Memoirs. While writing these, we are publishing in the Annals, short articles containing information of the past and of edifying events of the present. We have already told of the Missions of the Daughters of Charity in Austria, Ireland, and Portugal, and now pass on to that of Prussia; in addition to which will be given a short review of the general history of the times, particularly of the Kulturkampf. In the course of the recital will appear the biographies of Missionaries who have played a role in the Province, well meriting recognition.

A. M.

SOME EXTRACTS

FROM THE HISTORY OF THE PROVINCE OF PRUSSIA,
CALLED SINCE 1895 THE PROVINCE OF GERMANY.

I.—THE ORIGIN

Several priests of the archdiocese of Cologne, influenced by the events of the year 1848, conceived the plan of devoting themselves to teaching. They thought the opportunities afforded them in that line, by the attempts to form a new Constitution, greater than they really were. These clergymen soon saw, that the works of their ministry did not permit the carrying out of such a plan. They felt, however, a strong desire to assist in the evangelization of the people, by means of missions, etc. They were of the opinion, that a religious congregation would realize their views, regarding education and the dispensing of religious instruction among the laity. After meditating over the matter, in a retreat made at the Trappist convent in Wesmael, near Antwerp, and having decided they were called to a religious life, laid the matter before Mgr. Geissel, their archbishop. They were unanimous in their desire, to organize of themselves a congregation,
believing it impracticable to join an order already established. They felt they were especially chosen to preach the Gospel in their native country.

Some young ecclesiastics, not numbered among the prime movers of the idea, Reverend Fathers Mungersdorf, Henry Richen, and Stroever, accompanied by Father Marcus of Cologne and Father Kelz, met with a most favorable reception from the archbishop. They thought that, once relieved from their duties, they would be able to prepare for the future by passing through a noviciate. In order to obtain some idea of rules and regulations, Father Marcus applied to a young friend, then in the intern seminary of the Mission at Paris, for a copy of the rules of the Congregation. This seminarian, Mr. Hundhausen, spoke to Father Etienne, the Superior General, who said that the best plan would be for these gentlemen to come to Paris. Animated by a strong desire to pass through the noviciate, these young priests wrote to the Superior General. Their letter was destroyed, but the answer, the full import of which was not till later fully grasped by these ardent disciples, was sent to Father Marcus, and it is still extant.

Having obtained a leave of absence for three months, Fathers Marcus, Mungersdorf, Richen and Stroever journeyed to Paris. They were cordially welcomed, and it was thought, they would enter the seminary, but they did so only on trial, believing it their duty to adhere to their first plan. Their entrance took place, May 28, 1850, and their leave of absence was renewed several times. Finally, after two or three months, they decided, that God willed it was through them, the Congregation of the Mission should be carried into Germany. On the 30th. of December they obtained the consent of their archbishop, Cardinal de Geissel, to establish a house of the Mission in that country. Father Kelz entered the seminary, September 3, 1850. The Superior General sent from Rome, Father Conrad Hirl, a
native Missionary of Bavaria and placed him, in charge of a band of six priests, who came to Cologne, May 23, 1851.

II — The Houses — Cologne

A committee of priests and Catholic laymen, was appointed to rent and prepare a house in Cologne. This first dwelling near the churches of Saint Peter and Saint Cecilia, was located at No. 6 Wollkuche.

The Missionaries began their labors by giving a mission in the town of Kerpen, July 2, 1851. Father Hirl's letter, sent to Father Etienne after this first sowing of the seed, was judged worthy of figuring in the Circular of January 1, 1852. The vicar of Kerpen, Father Uhles, entered the Congregation, and was later followed by Mr. Peter Schumacher, a native of the same town, who was afterwards consecrated bishop. The latter and his twin sister, who became a Daughter of Charity, made their First Holy Communion, fifteen days before this mission.

Our Missionaries did not suffer from lack of work. When not giving missions, they were busy in the little chapel, attending to their penitents, and often hearing general confessions. The first four Missionaries made their vows in Cologne, on the sixth of June, 1852, in presence of Father Etienne, as has already been told in the Circular of January 1, 1853.

The Missionaries bought a spacious house, calculated to meet the demands of a large community, and moved there in 1853. They did not succeed in building a chapel till some time later, and the work of putting the house in its present condition, was not accomplished until 1860. The residence, No. 6 Stolkgass, remained the principal establishment until 1873.

Father Hirl, who in 1852, had been given charge of the house of Gilli in Styria, was appointed, December 10,
1853, Visitor of the Prussian Province, and Father Etienne in his Circular of January 1, 1854, wrote: "The Prussian Province consists of four houses, located in Cologne, Neuss, Marienthal and Posen.

In 1857, Father Hirl fell ill, and went to Paris that April. Father Mungersdorf was chosen to succeed him, May 8th. of the same year, and on August 27, 1857, when accompanying Father Etienne on one of his trips, was appointed to Vienna, Austria, as Visitor of the Prussian Province. He was also Director of the Daughters of Charity stationed in Cologne. In 1865, he was transferred to Austria, and Father Marcus succeeded him in his offices as Superior, Visitor and Director of the Daughters of Charity.

In 1871, Father Kelz became Superior of the house in Cologne and Director of the Daughters of Charity; Father Marcus continuing to act as Visitor.

In 1868, the chapel of the Cologne establishment threatened to collapse, and it was closed by order of the police. In 1869, a small Gothic church was erected to replace it.

In 1873, the house in Cologne was abandoned, as a result of the laws passed against Catholics; Brother James Alpers alone, remained there.

In 1887, Father Stollenwerk was given charge of the church, and after his death in 1894, was succeeded by Father Schrammen, who in turn was followed in 1895, by Father Lemaitre.

NEUSS

The Seminariun puerorum under the direction of the priests of the Mission, was opened under favorable auspices, October 26, 1852. Cardinal de Geissel presided in person at the ceremony.

1. It would be most unjust, not to call the attention of our readers, to the valuable assistance afforded us by our Brothers, in the construction of the various establishments of the Province, especially that of Cologne.
The house was formerly a convent, surrounded by a garden and connected with the Church of Saint Sebastian. Neuss, situated not far from Dusseldorf but on the same side of the Rhine, had at that period, about ten thousand inhabitants.

The students belonged to the higher classes of the College, and though large numbers applied for admission, the diocesan administration accepted those only who offered the guarantee of being fitted for the ecclesiastical state; consequently there were never more than fifty students at a time. If a student at the end of the year, failed to enter the next class, he was obliged to leave the Seminary. The classes were held at the College.

Two confrères were stationed here until 1861, when another arrived. These three priests had also the care of Saint Sebastian's Church and gave missions.

The first Superior, Rev. J. Kelz, remained there from 1852 to 1858. After him, Rev. M. Nelsen directed the house from April 1858 to June 26, 1862; Rev. P. Kreuzer was Superior from June 29, 1862, to September 15, 1868; Rev. J. Vogels succeeded him October 4, 1868, and remained there until the removal of the Lazarists in 1873.

The title-deed bears the date, December 8, 1856, and His Eminence placed the establishment, often called Marianum, under the protection of the Immaculate Conception.

**Marienthal**

Marienthal is situated in the parish of Altenkirchen, district of Neuwied beyond the Rhine. In this spot, where in 1854, there were but 897 Catholics to 10671 Protestants, stood an old Franciscan convent, founded in the seventeenth century, and a church dedicated to the Blessed Virgin. A certain nobleman offered the convent and church to the Archbishop of Cologne, and after accepting
the offer, the Cardinal succeeded in obtaining the Priests of the Mission for this house (Domus demeritorum), and to attend to the spiritual needs of the pilgrims. Towards the close of the year 1853, three priests arrived, of whom Rev. C. Stroever was Superior. In 1858, Rev. John Kelz succeeded him and remained there until the Congregation gave up the Mission. On October 1, 1864, the establishment was confided to the Fathers of the Holy Ghost.

There was an abundance of work to be done here. The house gave hospitality to priests sent there for retreat or for rest, the spiritual welfare of the numerous pilgrims was added to the responsibility, while the Catholic population scattered among the Protestants, depended on these priests for all spiritual succor. For seven years the Missionaries went a distance of two leagues to officiate in a chapel until a vicar was appointed.

Though the Missionaries liked the work at Marienthal, resources were too limited to enable them to continue there. They were, finally, obliged to leave this field to other laborers who wanted a house in Germany, at any cost, for the purpose of obtaining Brothers for their African Missions.

**POSEN**

When Father Etienne, Superior General, formed the Province of Prussia (See Circular of January 1, 1854), he added the house of Posen, to those of Cologne, Neuss, and Marienthal. In a letter to Rev. C. Hirl, he states that he himself had informed Rev. M. Kamoski of this arrangement. The latter is designated as Superior in the lists kept at Cologne, from 1858 to 1862. Rev. C. Stroever was sent to Posen in 1858, and in 1859, seems to have been the Assistant, but the house is mentioned as “new.” November 16, 1860, is the date given of his return to Cologne.
The Priests of the Mission remained but a very short time at Meppen, a city of Hanover, belonging to the bishopric of Osnabruck and chief centre of that district. It was the desire of Mgr. Lupke, of Osnabruck (1830-1855), that the Priests of the Mission should establish here a seminary similar to that of Neuss. After much parleying, the Missionaries were given to the bishop, but they did not arrive until after the death of Mgr. Lupke. The two sent were Rev. Nelsen, Superior, and Rev. Clement Mullejans.

The new diocesan administration completely ignored the Priests of the Mission and the committee formed for the intern seminary at Meppen placed such exigencies at the outset for the administration of the house, that the Superior General, having been informed of the matter, found it necessary to withdraw the priests. The Missionaries had left Cologne in April 1855, and Rev. M. Nelsen returned hither September 13, 1857.

There are at present about 4,000 inhabitants, mostly Catholics, in the city of Meppen. Since 1866, it belongs to Prussia. The celebrated Windthorst was "Deputy of Meppen."

**Munstereifel**

The second *Seminarium puerorum* of the archdiocese of Cologne, was opened October 29, 1856, at Munstereifel by Cardinal de Geissel and placed under the direction of two Priests of the Mission. His Eminence called it the *Josephinum*.

The little town of Munstereifel in the district of Rheinbach, situated, as the name indicates, in the mountainous country of Eifel, and treasuring an old basilica of the tenth century, had at that time, 1500 inhabitants. The College was in a building formerly used by the Jesuits for the same
purpose, and the boarding school, under the direction of the Missionaries, occupied a portion of this edifice. The regulations for the forty-four pupils were similar to those in force at Neuss. In 1856, the director of the College, Dr. Katsfey, was a priest.

Unlike the work at Neuss, the Missionaries neither heard confessions nor preached in the church connected with the establishment; they gave missions with their confrères of Cologne and aided the neighboring curés. In 1861, at their removal, there were three priests.

The lack of a garden or recreation ground was particularly felt, but this privation was compensated for, by walks in the beautiful country of that vicinity.

The first Superior, Rev. Herman Uhles, was called to Cologne, February 16, 1862. His successor, Rev. Ludolph Richen, was Superior until July of the same year, and he was followed by Rev. J. Vogels. In 1864, Rev. M. Nelsen assumed the direction of the house and he was succeeded successively by Rev. C. Stroever in 1869, Rev. C. Duplan in 1872, and Rev. J. Schreiber in April, 1873. According to the Annales of 1874, p. 267, the confrères left in 1873.

**Culm**

On February 8, 1861, Rev. C. Stroever was again sent to Culm, as Superior, but the foundation was only transient as the mission was suppressed in June 1862, and Rev. C. Stroever went to Cracow, as Director of the Daughters of Charity. A German brother, Bartholomew Voss, also at Culm, was sent by Rev. W. Mungersdorf to Rev. C. Stroever “Superior at Cracow.”

In the Catalogue of 1864, we find Rev. C. Stroever again the Superior at Culm. We read: “Culm, 1863.” An express statement of Rev. J. B. Etienne in a letter written at Vichy, July 12, 1863, informs us of the transfer of the
house of Posen to Culm and that Rev. C. Stroever was Superior. In the Catalogues of 1866 and 1868, Rev. C. Stroever is still Superior, but the house then belonged to the Province of Cracow. In the *Annales* of 1868, may be found the letter of Rev. C. Stroever to Very Rev. J. B. Etienne.

**MALMÉDY**

In July, 1862, Rev. Godefroid Villers founded and endowed the house of the Mission in the town of Malmedy.

This town in Rhenish Prussia, the principal one in that district, had at that time about 4,000 inhabitants most of whom spoke Walloon, the language of Brabant; the entire parish numbered about 5,000 souls.

Across the beautiful garden which gave the house the appearance of a villa, stood the public chapel of Saint Helena. According to the contract two Missionaries were always stationed there, but ordinarily there were three; they exercised all the functions of their sacred ministry for the spiritual relief of the people of Malmedy and the neighboring country, as far as it was compatible with the rules of their Congregation. The Missionaries also frequently aided their confrères of Cologne in mission work.

The first Superior of this house was Rev. Ludolph Richen; at his death, April 30, 1867, he was succeeded by Rev. H. Uhles (1867-1871). The last Superior, Rev. Lawrence Mullejans, remained from October 15, 1871, to the closing of the house in 1873.

Malmedy was the first house of the Province closed by the Kulturkampf; the motive of the decree “is, though false, worthy of being remarked.” (See *Annales* of 1874.)

**HILDESHEIM**

The *Seminarium puerorum* in Hildesheim a town of Hanover, with about 18,000 inhabitants one-third of whom
were Catholics was placed under the direction of the Priests of the Mission by Bishop Wedekin. The boarding school was not limited to those aspiring to the ecclesiastical state, hence it received pupils from all the classes of the Josephinum. This college which superseded that of the Jesuits, held, and still holds, the peculiar privilege of its entire faculty being composed of priests.

The boarding school was but a short distance from the college; it had from sixty to seventy pupils. In January 1864, Rev. J. Vogels, Superior, and two other priests, took charge of the establishment.

From 1865 to 1867, the students of the Province who had made one year's seminary at Cologne, were sent to Hildesheim; they lived at the boarding school and attended the philosophical and theological courses at the diocesan seminary which is legally incorporated.

Rev. J. Kelz succeeded the first Superior and remained there from September 28, 1868, to December 1871. Rev. P. Kreutzer was Superior from January 13, 1872, until the Missionaries withdrew in 1873.

The Missionaries also shared the mission work of their confrères of Cologne, gave retreats, and exercised other sacerdotal duties at the cathedral.

HEILIGENSTADT

As early as 1863, Mgr. Conrad Martin, Bishop of Padborn, had taken steps to secure the Priests of the Mission for his Seminarium Bonifacianum at Heiligenstadt. In 1868, his desire was realized. This boarding school was similar to those previously mentioned.

Heiligenstadt, the chief town in Eichsfeld, Prussian Saxony, had at that time, about five or six thousand inhabitants nearly all Catholics. The fifty pupils attended the classes at the college of the town.

Rev. Leopold Jumpertz and two priests were the
first Missionaries to arrive. A considerable amount of building had to be done. In October 1869, Rev. L. Mullejans became Superior, and he was succeeded in October 1871, by Rev. H. Uhles.

In 1873, this house was closed with the others. In the Annales of 1874, Rev. H. Marcus has published the letters written on this occasion by Mgr. Conrad Martin and Episcopal Commissary Zehrt of Eichsfeld.

The confrères of Heiligenstadt, like those of Hildesheim, shared in the labors of missions and retreats. In 1871, Rev. J. Kelz preached an ecclesiastical retreat which was attended by fifty-two priests including Commissary Zehrt.

In 1868, Rev. L. Jumpertz preached a retreat to the sisters at Hildesheim, and in the same year three missions were given, to which the Missionaries of Cologne and Heiligenstadt, lent their services. Several retreats were given in 1870, at Dresde by Rev. F. Meister.

**Bedburg**

The town of Bedburg in the district of Bergheim, Rhenish Province, rose in importance when in 1842, the vast chateau belonging to Counts Salm-Reifferscheidt was transformed into an Academy for the nobility. Collegiate classes and a boarding school were formed for the young Catholic noblemen of the Rhenish Province.

In February 1869, application was made to the Superior General for the purpose of obtaining Priests of the Mission for this establishment. Rev. J. B. Etienne commissioned Rev. H. Marcus to have an understanding with the Director of the Academy and as a result, in September of the same year, Rev. M. Nelsen took charge of the boarding school. Besides the Superior there were, at first two priests and later, three. On April 25, 1873, Rev. C. Duplan

1. Not Lehrt, as was erroneously given.
replaced Rev. M. Nelsen. This house shared the fate of the others in 1873.

**Springborn**

From letters dated 1857, it is evident that Mgr. Joseph Ambrose Geritz, Bishop of Ermeland or, according to the French, of Warmia, desired the Priests of the Mission for his diocese. In April 1870, at Rome, a contract between Mgr. Philip Krementz and Rev. H. Marcus was signed, relative to the house of Springborn, near Heilsberg in Warmia. Springborn was formerly a Franciscan convent.

The Missionaries were to give missions and retreats, to aid in the neighboring parishes, to receive in their house priests sent by diocesan authority, and to give retreats to men.

In June 1870, Rev. H. Richen, accompanied by two priests arrived at the new mission. He returned to Cologne in April 1871, and Rev. P. Stollenwerk took charge until November. Rev. C. Stroever replaced the latter and remained until the house was closed. In the *Annales* of 1874 (p. 276 and following), we find a letter of Bishop Krementz, who became Archbishop of Cologne and afterwards Cardinal.

**Martelingen or Martelange, Belgium**

After their departure from Germany in 1873, the Missionaries were scattered to the four corners of the earth, and were it possible to relate their personal experiences or the notes left by them in their different missions, it would be a decidedly varied narration.

The foundation of the house of Martelingen or Martelange was partly due to the friendship existing between Rev. Laurence Mullejans and the Bishop of Namur. They had become acquainted at Louvain where Rev. Laurence
Mullejans and his twin brother Clement, pursued their studies.

Through this circumstance Rev. Laurence Mullejans, though remaining a Lazarist, was made curé of the parish of Martelange, diocese of Namur. Rev. P. Kreutzer was Superior in 1874, and besides Rev. L. Mullejans was assisted by Revs. J. Vogels and Schrammen. Rev. L. Mullejans became Superior in November 1874.

The parish is again mentioned in the catalogue of 1879, but in 1880, Rev. L. Mullejans went to Nippes near Cologne as the mission was given up, on account of the liberalists. It proved to be, however, the stepping stone for the re-establishment of the Province.

If it had been foreseen during these first years, that the laws, expelling the Missionaries would be of short duration, far different measures would have been adopted.

**Theux, Belgium**

Rev. H. Marcus made a visitation of the house at Martelange in September 1877, and at the close of the same month returned to Paris. His plan to open a second house, "approved by the bishops, clergy and laity, caused him seven weeks of continuous travel."

A letter dated January 20th., informs us of a contract signed between the Bishop of Liege and Very Rev. E. Boré. The bishop placed a house at Theux at the disposal of the Priests of the Mission who, beside the institution for German children, were to open a primary school for the boys of this locality.


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1 The *Annales* of 1874, p. 15, records Rev. J. Kelz as Superior at Martelange, the Catalogue of the same year gives: Kreutzer, Superior, Mullejans, curé, Vogels, Schrammen and two brothers.
THEUX (BELGIUM). — VINCENTIAN RESIDENCE AND « COLLEGIUM MARIANUM »
J. Vogels and Rev. H. Uhles arrived to join the Visitor and in April was commenced, the “preparatory seminary” of Theux.

After spending a year in this town, they removed to a handsome house newly built by the Franciscan Sisters of Aix-la-Chapelle at Andrimont, near Verviers. Their stay, however, was not of long duration.

On returning to Theux, they took possession of a dwelling formerly occupied by the Franciscan Sisters and situated but a short distance from Theux at the foot of the ruins of Franchimont in a small district called “The Market.” In 1881, the Mission was known as that of Theux-Marché.

Rev. J. Vogels was made Superior during their stay at Andrimont. Rev. H. Marcus remained in the office of Visitor until his death January 30, 1887. Rev. H. Richen followed him, March 3rd., of the same year and Rev. J. Vogels was named Visitor and also Director of the Daughters of Charity. Rev. J. Schreiber became the Superior of the house at Theux-Marché and he was succeeded on June 4, 1894, by Rev. C. Duplan. Rev. J. Vogels died November 21, 1894.

For 1891, the Catalogue of the Congregation records:
Theux I. Rev. J. Vogels, Superior, Visitor:
Theux II: Rev. J. Schreiber, Superior.

In 1895, the title of the Province is: “Province of Germany.” The Catalogue records:
Theux I: Rev. P. Kreutzer, Visitor;
Theux II: Rev. C. Duplan, Superior.

Re-establishment of the House of Cologne.

In a Provincial Council of August 9, 1890, by a letter-patent of August 7th., the house at Cologne was re-established and the Visitor, Rev. J. Vogels, was named Superior. Two confrères, Rev. L. Mullejans and Rev. P. Stollenwerk, were also placed there.
The Catalogue designates the house at Cologne as Theux I, and the college at Theux as Theux II.

JERUSALEM

In 1890, Rev. W. Schmidt and Rev. J. Lemaitre went to Jerusalem to take charge of a house for pilgrims by request of the German Catholic Association of Palestine.

The Catalogue of 1901, mentions for the first time the presence of the following confrères at Jerusalem: Rev. W. Schmidt, Rev. F. Dunkel, Rev. Klinkenberg and Rev. W. Muller.

In 1902, Rev. W. Schmidt was Superior. He died March 30, 1907, at Cologne, and in 1908, was succeeded in office by Rev. E. Schmitz who still holds the position.

The expedition into Mexico which occurred about this time, but which left no permanent results, will be spoken of in the history of that Province.

SAN JOSE, COSTA RICA.

In May 1893, the Province accepted the charge of the Seminary at Costa Rica under the direction of Rev. G. Stork. This confrère having been consecrated bishop and assigned to the diocese of Costa Rica, Rev. A. Blessing became Superior in the beginning of December, 1904.

PORT LIMON, COSTA RICA

Parish and Missions.

Rev. J. Krantwig resided at this sea-port which served as a station. Rev. Nicholas Stapper has been superior since 1895. It is a postal station for Talamanca and other points.

(WELKENRAEDT) RUYFT, BELGIUM

In order to have a house closer to the German frontier, the Missionaries rented a house at Welkenraedt, and on May
5, 1896, Rev. E. Richen with two priests went to reside there. In 1897, they were joined by Rev. M. Schrammen. In March 1898, this house was transferred to the ancient chateau of Ruyft, called Josephstal, in the parish of Henri-Chapelle. The house is mentioned for the first time in the Catalogue of 1900, but Rev. F. Neumann who was Superior, arrived there in 1898. Since January 23, 1901, Rev. G. Heck has been Superior.

It is worth while to mention, the works of the German Mission established at Paris in 1861, at Saint Rosalie's House in Gentilly Street. Many German Missionaries labored here for years, among whom were: Rev. L. Mullejans and Rev. W. Beckman, in 1864, later Rev. C. Stroevener, Rev. J. Kelz, Rev. T. Abels, Rev. P. Kreutzer, and recently, Rev. W. Beckmann.

In 1896, negotiations were opened for the acquisition of the present house, No. 91 Choisy Avenue, where the "German Work" is established under the patronage of Saint Elizabeth.

L. Dautzenberg

THEUX

REV. PETER KREUTZER

Rev. Peter Kreutzer, Priest of the Mission, was born August 16, 1826, at Niederloerick, near Büderich, Rhenish Province, of a thoroughly Christian family and he passed his youth in a time when religion was awakening in his native land. After pursuing his studies in Cologne, at the Academy of Munster, in Westphalia and at the universities of Tubingen and Bonn, he entered the seminary of Cologne, and April 27, 1851, was ordained priest. When the Priests of the Mission, who were but newly arrived in the archdiocese, and
were giving their first missions in Germany, he was vicar at Worringen near Cologne. Their fifth mission took place Nov. 16-30, 1851, and Rev. P. Kreutzer aided in hearing confession. He cherished a life-long remembrance of this event which so strongly impressed him that on September 27, 1853, he entered the Congregation of the Mission. This step proved a pleasure to his parents who rejoiced at seeing him labor among the children of Saint Vincent.

After going through the Lazarist Seminary at Paris, he went first to the house at Cologne, and in 1856, to Neuss. At that time, there were but two confrères at this establishment, called in the Catalogue of the Congregation, "Preparatory Seminary." The classes were held at the college or lyceum. The number of pupils was limited, only those of the higher classes being received. As there were great numbers of applicants, they who failed to pass in their yearly examinations, were obliged to leave.

The seminary building had been an old convent and the church of Saint Sebastian, adjoining, was the only parish church in the town. The Missionaries were kept busy hearing confessions and preaching here and elsewhere. In his duty as professor from 1856 to 1860, Rev. P. Kreutzer unconsciously prepared himself for the work of the missions. In 1860, recalled to Cologne, he began his mission work, as testified by the notes written by the Missionaries then giving a mission at Pingsheim in which the Rev. Fathers Henry and Ludolf Richen and Rev. P. Kreutzer labored from January 1st to the 15th, of the year 1860.

An account written by Rev. H. Richen, says: "We believe that the numerous and wonderful graces showered on this mission were the reward of Rev. P. Kreutzer's great spirit of sacrifice. On one occasion his virtue was put to a very severe test. He and his confrères were deeply engaged when news came to him that his old father was dying. His relatives entreated him to hasten to his father's bedside
and at the same time, the Visitor gave him permission to
go, leaving him free, however, to do what he judged best.
Rev. P. Kreutzer was devoted to his father, but he would
not abandon the mission. Just at the close the news of
his father's death arrived; the work being over now, Rev.
P. Kreutzer departed to attend his father's funeral.

A serious illness interrupted his labors for a considera-
tble time. Believing himself only slightly indisposed, Rev.
P. Kreutzer visited a curé in the environs of Neuss; here he
was attacked with typhoid fever, which he already had
some years before when a student, and for a while he lay be-
tween life and death. He recovered and even became stron-
ger than he was before. The house at Neuss was his next
field of labor together with two confrères; in 1862, he was
made Superior and he remained there until 1868. The con-
frères of Neuss and Munstereifel were often called upon to
aid in giving missions, therefore, we find the Rev. P. Kreut-
zer's name on the list of Missionaries. This likewise ac-
counts for the following names being given in connection
with a mission held in 1866, at the Cathedral of Hildes-
heim: the two Rev. Fathers Richen, Rev. P. Kreutzer,
and Rev. J. Vogels, Superior of Hildesheim.

Rev. P. Kreutzer was called to Cologne in 1868, to replace
Rev. J. Kelz as Director of the Seminary of the Congre-
gation and later in 1871, to succeed him in the diocesan Sem-
inary at Hildesheim. The Kulturkampf, expelling the Laz-
arists from Germany, caused his departure.

In 1874, Rev. P. Kreutzer was the Superior of the house
at Martelange in the Luxemburg portion of the diocese of
Namur. At the end of a year, Rev. P. Kreutzer was sent
to Oran as chaplain of the German colonies; he resided at
the Seminary of Oran and remained in Africa from 1875
to 1880.

In 1881, he returned to France and we next find him at
Paris in the house of Saint Rosalie serving the German
who resided in the capital. The house of Saint Elizabeth was founded by him in 1897, in connection with this work. He undertook many journeys for the success of the Mission and for the same purpose attended several Catholic assemblies in Germany. The work was largely supported by donations from his friends in the Rhenish Province.

From 1894 to 1906, Rev. P. Kreutzer was Visitor of the German Province. He longed to see his German confrères re-enter Germany, but Providence has not yet seen fit to fulfill this desire. In 1906, because of his advanced age, his request to retire was granted, and after that he led a quiet, hidden life among his confrères.

During all his missions, his energy was remarkable, and he preached in a very practical way. He knew the customs and manners of the country people and this privilege united to his happily chosen traits and his aptitude in fitting his language to his audience, gave him considerable influence over the people.

As persons far advanced in years, as was Rev. P. Kreutzer are in danger of passing away suddenly, Extreme Unction was suggested to him. He was ready, and after being fortified by the Sacraments of Holy Church, he died January 28, 1910, about three o’clock in the afternoon.
Religious communities have ever furnished apostles who, bidding an eternal adieu to their native land, have gone forth into unknown regions, to carry the name of Jesus Christ to the infidel. The resources were mostly furnished by pious associations and among these none perhaps more remarkable than that of the Propagation of the Faith which originating in France has, thanks be to God, spread through nearly every Catholic country.

To contemplate such satisfactory results is a great pleasure, but while admiring them, the immense task of evangelization, still unaccomplished, should not be forgotten.

As a reminder, we give two brief statements, one of the funds collected in 1909, by the Society for the Propagation of the Faith, the other, of the estimate of the adherents of the various creeds. We would gladly furnish a third, giving the number of Catholic missionaries, but the general necrological list published every year gives a faint idea of the number of these apostolic men and to what nation the glory of their labors belongs.

I

Extract from "La Semaine religieuse de Paris, May 28, 1910.

The eighty-eighth anniversary of the Society for the Propagation of the Faith, one of the most beautiful, if not
the most beautiful work ever founded, was celebrated with great ceremony on May third at Lyons, its birth-place.

The following financial items, borrowed from the yearly statistics, are very interesting. In 1909, the receipts of the Society amounted to 6,711,461 francs, showing an increase of 300,000 francs since 1908. About 3,150,000 francs, or nearly half this amount, came from France.

This is most satisfactory, particularly as, according to the Reporter of the Society, "regardless of heaping ruins and the erection of new works to fulfil pressing needs, the friends of the Society, knowing that God wills that all men be saved, forget not, that our own troubles do not in the least diminish the misery of the pagans, nor the needs of apostles sent to convert them."

As usual the contribution from Lyons was the largest: it amounted to 440,000 francs. New York followed 388,000; next in order were Nantes, Metz, Cambrai, Strasburg, Paris, Saint-Brieuc, Boston, Quimper, Cologne, etc. among those which contributed, at least, 100,000 francs.

II

Taken from the "Planisphere of Religious Beliefs," published by "les Missions Catholiques" (1890). The total population of the world is about 1,445,000,000.

<table>
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<tr>
<th>Religious Group</th>
<th>Population</th>
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<tr>
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<tr>
<td>Protestants</td>
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<td>Schismatics</td>
<td>83,810,000</td>
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<td>6,890,000</td>
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<td>Mahometans</td>
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<td>Buddhists and Shintoists</td>
<td>35,900,000</td>
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<td>Pagans and unknown</td>
<td>228,000,000</td>
</tr>
</tbody>
</table>
Syria

Inspection of Schools of Libanus


Beyroot, November 14, 1909

On my return from an inspection of the schools of Libanus, the Superior gave me a statement of accounts. Imagine my pleasure on seeing two thousand francs for the printing of catechisms.

Religious instruction is about the most important work of this region at present, and to this all our efforts tend. While inspecting the schools I never miss an opportunity of explaining the catechism to the children, at least, for an hour. From this mode of procedure, the curés get an idea how to impart to children the truths of faith.

Permit me to give you a few details of my last tour of inspection.

I left Beyroot on the morning of October eighteenth, and after nine hours of driving, arrived at Lebha, a village situated on an elevation 500 meters above sea level and a distance of three hours' journey from Sidon. The school here is under the direction of a Maronite monk who is at once, curé of the parish and schoolmaster. He had just dismissed the children for recreation when I arrived, but in a few moments he reassembled them and I found myself surrounded by an incorrigible mob of children. I interrogated the little ones on the principal mysteries of faith and to my great satisfaction the replies were excellent. I rewarded them with rosaries, crosses, medals, etc, and immediately their parents, who had gathered about in various groups, wishing to share their children's good fortune,
asked to be likewise interrogated. I acceded to their request and was agreeably surprised to find them well instructed in religious truths. When I expressed my astonishment, they replied: "Do not be surprised at this for we learned it all at school." The curé then invited me to assist at the Rosary and, of course, I joyfully accepted the invitation. Lebha is one of the few villages that have remained faithful to this practice. The church was filled with men, and I could not resist saying a few words to them on the efficacy of the Rosary and the manner of saying it well. The people were jubilant and "devoured me" with their ears and eyes.

I spent the night at Lebha, and next morning, having risen at four, made meditation and said Mass, I continued my journey. After four hours of climbing, I arrived at Roum. This is a village of about 500 souls most of them Greek Catholics. Seven years ago, the Protestants were absolute masters of the entire population. Deprived of priests and its Catholic school, the people fell very easily under American Protestant influence. It is to be deplored, however, that for a time, it was difficult to find a priest willing to accept this post so absolutely devoid of all support. The Bishop spoke to me about the matter and I suggested to him a good priest who was willing to devote himself to the labor, content with receiving but forty francs a month for his living. We managed to furnish this sum and for seven years he has been teaching French and Arabic to a class of fifty children.

As a result, the Protestants were obliged to retire and seek proselytes elsewhere. I found the children considerably wanting in religious instruction and I spent an hour and a half in explanation of the fundamental truths of faith. I dined with the worthy curé and then resumed my travel always superius.

In about three quarters of an hour I reached Homšié, a
very poor village. The curé is an old man of seventy years but he still teaches a class of thirty children whose monthly remuneration of one franc each, suffices for his maintenance. Of these thirty francs, he is obliged to give ten to a young man who frequently assists him in his work. I was greatly edified and much confused to see this aged priest living a life of extreme poverty, yet never uttering a word of complaint.

After catechism class and a general visit, I proceeded to Kaïtoulé, a town of two thousand inhabitants, Maronites and Greek Catholics.

For a long time, we had a school here, but only the Arabic language was taught. An English teacher was asked for and as we could not supply the want, recourse was had to the Protestants who were only too eager to satisfy the people and who for three years labored in bringing about an evil that is almost irreparable. Some young Maronites of the village, interested in the matter, formed an association which in a short time furnished sufficient means to support three teachers. Some time ago these gentlemen requested us to take charge of the school on the simple condition of giving the honoraries of the Masses to two priests who teach in the school; we willingly acquiesced and thus, the Protestants had to withdraw. Another circumstance called for consideration: the little girls were left without instruction, so I referred the matter to the Daughters of Charity; and they gladly give ten francs a month to a teacher who instructs about sixty of these children. You see, it requires a pittance to do much good, but unfortunately these inconsiderable sums, frequently repeated, soon amount to a great deal. I visited the various schools, catechised the children and then went to Gésine.

Gésine is a suburb of Kaïtoulé. Nature has surpassed herself in this beautiful spot. The village is surrounded
on all sides by thick pine forests and watered by a river which, after a fall of eighty meters, flows gently through the valley rendering it fertile and transforming it into a delightful oasis. The Jesuits conduct a very flourishing school for the rich while the poor fall to our lot. We secured a lay teacher who though a cripple, succeeds admirably well and is much loved by his pupils. I was charmed by their excellent reading and thorough knowledge of the catechism. It was with hearty good will that I accepted for the night the hospitality offered me by a venerable priest, the nephew of our confrère, Rev. Cesar Coury.

The next day I set out for Bteddins, the summer residence of the governor of Libanus and the Maronite archiepiscopal See for the diocese of Sidon. We have here two flourishing schools, one for boys, the other for girls. The first is supported partly by us and partly by the resident priests who say Mass for our intentions. Catechism holds the first place among the studies and the school’s prosperous condition is due to the personal supervision of the vicar, who is devoted to us. After examining the children and distributing little prizes in both schools I called on the archbishop who is well acquainted with you, having resided in Paris for a considerable time. Mgr. Basbous spoke a great deal of you and preserves pleasant recollections of our mother house. His Grace was equally interested in the details I gave him of our schools in his diocese and asked that others be established in the most abandoned localities. I did not have the heart to refuse him, so this accounts for my additional application for Masses of the Archconfraternity of the Holy Trinity during these last two months of the year. I remained at the home of Mgr. Basbous for the night and in the morning, I visited several government officials for the regulation of the houses of the Daughters of Charity in Libanus.

The following day I visited Ain Maasser, Barouk, Fray-
dis, and Ain Zaalta. The Protestants are endeavoring to get precedence in the last three villages and consequently we are having considerable trouble. At Ain Zaalta we were obliged to employ a Protestant convert who could teach English and Arabic, to prevent the children from attending the American school. English is in great demand in Libanus on account of American emigration.

From Ain Zaalta, I went to Majdelmeouche. The school is under the direction of a very edifying young priest who devotes his entire day to a class of a hundred children, sometimes even depriving himself of his dinner for their benefit and all this for the trifling sum of forty francs a month, including his honoraries for Masses. We have also a girls' school. The lady in charge is a former pupil of our Normal school; she is paralyzed and teaches from her bed. It is truly touching to see her surrounded by her fifty girls who are only too happy to supply her wants while profiting by her teaching.

In the neighborhood of Majdelméouche, we have schools at Biré, Rachemaya, Kafaromay and Ain-Traz. Last June the Greek Catholic synod was held at the last-named place. Important reforms, now under consideration at Rome, are awaited as a result of this synod.

From Ain-Traz, I set out for Choya but the rain stopped me at Hammana. The Sisters of the Good Shepherd, established here about fifteen years ago, kindly gave me the use of their chaplain's room. To remunerate them, I gave an instruction to the boarders, and the next day I wended my way to Choya the residence of a wealthy, married curé. All the inhabitants of this village are employed on his farms. Our school is in an excellent condition. We have five or six schools scattered in the environs, but I did not visit them as I was in haste to reach Beskinta.

Beskinta contains about seven or eight thousand inhabitants, one-third of whom are Greek schismatics. The pu-
pupils, one hundred eighty in number, are taught by two priests, two lay assistants and four professors. The disunion reigning among the people and unfortunately also among the professors was a grave obstacle to the pupils' progress. Another drawback lay in the distance separating Bekinta from Beyroot which prevents my more frequent personal supervision. As a natural consequence, the school was at a standstill and catechism deplorably neglected. I spent an entire day endeavoring to re-establish peace and to prevent further trouble, I drew up certain regulations for teachers and pupils which happily proved satisfactory to all concerned. My tour of inspection ended, I returned to Beyroot.

Just a thought, added to these details. You easily realize the immense good accomplished by our schools of Lebanon. Besides the instruction given to the children, these schools are very often the foundation stones of regular parishes. Before a priest accepts a parish he is careful to ascertain if it has a school or not. If the latter condition exists, he generally refuses the position, for without a school he has no means of support and he would likewise find his ministerial efforts paralyzed.

I hope this account, disconnected as it seems to be, will be a consolation to you and that you will thereby learn, that the sons of Saint Vincent de Paul at Beyroot are not losing their time.

I trust also that these details will interest the associates of the Archconfraternity of the Holy Trinity, who while benefiting by the Masses offered for their intention, contribute to so excellent a work in behalf of religion and souls.

Joseph Ouannes
DAMASCUS-MIDAN

Midan means a plain or vast expanse of land used by the Arabs and Orientals for their horses. Midan here mentioned, lies in the suburbs of Damascus. It is crossed by an electric car-line and a railroad having a station for the French Company and another for the Iledjaze. Various articles on the schools of Midan at Damascus have been previously published in the Annals. In 1907, we announced the opening of classes for Christians. The following details are taken from the Bulletin de l'Oeuvre des Ecoles d'Orient of April 1910.

Account of the new school of Midan at Damascus, sent by Sister Hardy, Daughter of Charity, to Mgr. Charmettant, Director Général of the Works of the East.

Monseigneur,

Allow me to call your attention to the new school of Midan at Damascus, which opened November 29, 1907. This portion of Midan contains about 5000 Greek Catholics scattered amongst 80,000 Mussulmans. For five years the civil authorities and people of Midan have petitioned for the Lazarists and Daughters of Charity to direct their schools for boys and girls.

To these pressing instances, then unsupported by the Greek Catholic authorities, Superiors repeatedly refused, on the grounds of insufficiency of subjects and lack of money. The Midanese were not discouraged; they labored strenuously and won over to their cause the Greek Catholic Patriarch, the Bishop of Damascus, Monseigneur Cadi, Bishop of Hauran, who was always a staunch support, the Apostolic Delegate and the Consuls of Beyroot and Damascus. To avoid any disagreeable outcome that could serve to introduce strained relations between the Greek clergy and the Midanese, Superiors acceded to their request, and in
October 1907, signed the contract and sent them the Lazarists and Daughters of Charity.

The Patriarchate gave the community a house to serve as a school for boys under eight years of age and settled upon a yearly salary of 1,375 francs for the sisters. Of this amount, 500 francs are levied on the Midanese.

The statistics of the eighteen months of the school's existence show a total enrollment of 750 children; at present the attendance is 220 girls in the school and 130 little boys in the asylum.

Annex Works. — 1. A patronage for young girls who assemble every Sunday morning and evening. 2. A dispensary, open every day but Sunday. The sister in charge holds simple consultations, dresses wounds, massages, gives medicines, and reserves more serious cases for the physician who comes twice a week. Large numbers of poverty-stricken Turks and Christians avail themselves of this gratuitous treatment.

Our four sisters have all and perhaps more than they can accomplish at present, but when their numerous occupations will permit, we intend to aid in their homes the poor sick who are unable to go to the dispensary.

Finances. — The Greek Patriarchate and a parochial Committee grant us 1,375 francs. We have to give 650 francs for rent, and also to board five assistant teachers and pay them a salary.

Up to the present time, we have derived no financial benefit from the works annexed.

In the interests of these poor children whose future home-life will be all the more wretched because of their ignorance of domestic duties, and also their lack of manual training, we are, therefore, considering the necessity of organizing a housekeeping school; not certainly according to the plan of such schools in civilized countries, but a school suited to the manners and customs of the inhabitants of...
MGR FRANCIS LESNÉ, C. M.
ARCHBISHOP OF PHILIPPOPOLI, APPOSTOLIC DELEGATE IN PERSIA
Midan. The first consideration for the construction of the building is, of course, the land; there is a large area for sale quite near us, which would serve the purpose but it would cost us 15,000 francs. This amount is comparatively small, in view of results; but alas! even that sum is beyond our means. Would it were possible for the good angels of our young Midanese, to speak to the hearts of some charitable persons among our associates and inspire them to aid us to make this foundation, the fruits of which will be perpetuated almost to infinity, by propagating in each new field, the seeds of religion and Christian morality.

Sister Hardy.

PERSIA

Most Rev. Francis Lesné, who for many years directed our works in Persia, worn out by labors and sufferings, departed this life, February 11, 1910. The following obituary notice was published in the Missions catholiques, March 18, 1910.

MOST REV. FRANCIS LESNE

Lazarist, Titular Archbishop of Philippopoli, Apostolic Delegate to Persia, and Administrator of the Latin Diocese of Ispahan.

On February 11, 1910, Most Rev. Francis Lesné died at Urumiah, the principal Catholic center of Persia. He was born in 1846, at Maroué, diocese of Saint Brieuc, and having entered the Congregation of the Mission in 1868, he was sent in 1874, to the Mission in Persia, where he labored without ceasing, save during his several journeys to France.

In 1896, the Sovereign Pontiff named him titular Archbishop of Philippopoli and confided to him the apostolic delegation of Persia. His relations with the civil power...
stantly against rival missions, it is largely due to the support of the Delegate.

*Khosrova* like Urumiah is a mission of a native Catholic population. It has several schools and the Missionaries exercise their ministry unmolested. Here is also located an ecclesiastical seminary; but for several years there have been no ordinations to the priesthood.

There are no Nestorians to convert and the conversion of the Armenians is difficult; but what is of greater importance is to exercise a salutary influence over the young.

*Tauris.* The principal work of our Missionaries in Tauris is to teach French; in this way they labor indirectly for religion. It is a measure of prudence, however, to preserve a very great reserve on religious grounds, as to do otherwise would dispose our pupils to go elsewhere for instruction. Among the faithful here are several Europeans and working girls from Salmas.

*Teheran.* The apostolic work carried on in this place by the Missionaries, is directed chiefly to the preservation of the Faith among the numerous resident Catholics of foreign countries; hence, instruction on the duties of religion is by no means neglected.

*Ispahan.* This Mission has a native Catholic population of the Armenian rite. The number of Catholics, it is true, is not large but we are hopeful of many conversions by the faithful exercise of the ministry.

D. Salomon
CHINA

GENERAL NEWS

THE CONSTITUTIONAL REGIME IN CHINA. — In May 1910, the newspapers published the following statement: "The inauguration of the Imperial Assembly will take place on October the third. The emperor will appoint ninety-four representatives for the Mongolian princes, the nobility and the men of letters. The edict announcing the date of the inauguration further states that the Assembly is a preparatory step towards the convening of a Parliament which will probably lead to the granting of a Constitution."

(Reuter.)

EDUCATION IN CHINA; GENERAL VIEW. — The Missionaries in China find themselves facing a situation that is gradually undergoing a steady improvement. In the Missions catholiques of November 8, 1907, there appeared a resumé of the progress achieved during the last stage of this onward movement. The time may not be long—at most a few years—when another stage shall have been reached, owing principally to the widespread circulation of daily papers now published in the common language of the people, and which compete most favorably with the heretofore literary periodicals intelligible only to the educated few. (See Le Correspondant of May 10, 1910.)

Resumé of the Missions catholiques:

"The Catholic Missions inherited, so to speak, in the nineteenth century a condition which had been largely improved by the progress of fifty years. Their ranks were filled with members of the Foreign Missions of Paris, Priests of
the Congregation of the Mission or Lazarists from France, Franciscans and Dominicans, respectively from Italy and Spain. There were besides, the last survivors of the Jesuit Mission who were ending their days in Pekin; the “tribunal of mathematics,” formerly confided to foreign priests, now employed native ecclesiastics or laymen; the number of christians was being lessened either by death or banishment; and some missionaries were in prison or undergoing torture, whilst others, who contrived to keep in hiding in the interior, continued to exercise the functions of their ministry and to encourage, by word and example, their flocks composed ordinarily of the common and poorer classes. According to papal regulations, China was henceforward to be divided into vicariates apostolic; each vicariate to be in charge of a Mission under the jurisdiction of a bishop with a clergy of religious of the same order. This regulation not only divides the apostolic work, but it also checks those rivalries which distinguished the eighteenth century. Moreover, the Society for the Propagation of the Faith, founded at Lyons, began to collect in all Catholic countries and especially in France, abundant contributions which form the chief resource of the Missionaries.

Immediately after the promulgation of the edict of toleration, obtained through Mr. de Lagrené, the Jesuit Fathers re-entered China (1844); later on, there were successively founded societies devoted to the work of evangelization; notably, the Foreign Missions of Milan (1850), the Congregation of the Immaculate Heart of Mary (Belgian Mission of Scheut), the Foreign Missions of Steyl in Holland (1865), and the Seminary of Saint Peter and Saint Paul in Rome (1874). The vicariates, forty-one in number, were comprised within five regions and numbered nine hundred two missionaries with seven hundred thousand christians (Macao not included).”
The marvelous development during only half a century of a work purely spiritual, did not prevent the missionaries from giving their attention to the sick and the orphans, nor of entering the broad field of social progress. At first hospitals, houses of charity and dispensaries were opened under the supervision of European and native sisters, the former called to the Missions by their respective orders, and the latter gradually formed into religious communities. It is well to note that admission to these various establishments was granted not only to Christians, but to pagans as well.

To provide for the second need—a system of education—was ever one of paramount importance in the opinion of the vicars apostolic, who indeed considered the opening of schools one of their chief duties. Everywhere, therefore, when able to do so, they established both a preparatory and an ecclesiastical seminary for the training of native priests. In these establishments the course of instruction is partly Chinese and partly European. Limited as to the number of students and tending to the one purpose only, it has, nevertheless, turned out subjects who are today among the best informed Chinese on European topics.

As far back as 1860, the Lazarists in Pekin, when placed in possession of the Jesuit Missions, directed their thoughts to reestablishing the work of the schools interrupted during the eighteenth century. Their attempt met with little encouragement, either from their compatriots at home or from those residing in China. Mgr. Tagliabue’s persistent efforts were, however, at last crowned with success and he was enabled to open at Nantang, a non-sectarian Franco-Chinese College which within a year and a half, a roll of nearly one hundred students with three courses. French, studied as a language, was used in teaching mathematics.
and geography and the primary grades; thus it was made most practical to the pupils who were taught to reason according to European methods and were freed from that monotonous Chinese method which requires the lowest grades to memorize innumerable texts and to trace out a score of figures unaccompanied by any explanation. This course sometimes lasts several years. At the college, French and Chinese were studied side by side; the lessons in Chinese were supplemented by explanations in French, thus enabling students to keep in touch with their national institutions and fitting them to pass creditably official examinations. Admission to the college was likewise granted to all students irrespective of creed.

After a few years, the progress was so great that the Missionaries found themselves insufficient for the work. They then placed the college in charge of the Brothers of Mary, but the expenses were defrayed usually by half the amount given for the schools of the vicariate. The Brothers have been most successful, and today some of their former pupils are to be found in the consulates, business houses, and especially in the commercial enterprises of Northern China, where French speaking and European trained employees are in great demand.

During the Boxer uprising of 1900, the college came near a total destruction. Four of the professors were killed by the rebels. It has since risen from its ruins; in 1904, two hundred ten students were enrolled.

Besides the college there have been founded since 1891, ten other establishments under the care of the Brothers of Mary. These with a staff of fifty-five French professors educate over fourteen hundred pupils. The same methods are adopted in the different schools. In the primary grade French and Chinese are taught correlative, except in the college of Shanhai and the school of Ou-techang in which the study of English has greatly superseded that of French.

This latter language is still taught with the Chinese classics to sixty young Chinese students belonging to rich families, at the college of Zi-ka-wei.

The Jesuit Mission of Kiang-nan which outside of Shanghai, has two hundred fourteen schools, keeps up a European primary grade in all the high primary schools. It has just opened French schools in Nankin and Soutcheou, and is planning the erection of a university. The Jesuit Fathers of South-east Chili — a region not so vast and much poorer than Kiang-nan — have established a primary French school at Tai-ning. There are also other Franco-Chinese schools in the different vicariates, either under the Lazarists or the Priests of the Foreign Missions, which are directed by the Missionaries themselves.

At Shanghai business men of Chekiang — all Mussulmans — decided to open a college for students of their own belief. It was placed in charge of a Frenchman, a former student of the French municipal school, and both Chinese and French are taught. The Missionaries have helped the college by furnishing books. Many of the Franco-Chinese schools have been founded through the initiative of the Missionaries, and as soon as the work was placed on a sure footing, it was passed over to the Brothers of Mary whose institute is especially devoted to the education of youth. Unfortunately, both in their beginning and progress, the schools have been a heavy tax on the Missions.

**

"The Catholic Missions under the protection of France as well as those under the patronage of England, are spread everywhere in the vast land of China. It is only a few years since the German Missions — both Catholic and Protestant — have flourished in the province of Chantong. It was computed that in October 1901, there were German-Chinese primary schools at Kiaotcheou, Tsiño, and Kaomi;
a year later there were seven schools with a roll of a hundred pupils in which Chinese classics were taught with an elementary course in German. There were then over five hundred young Chinese who, having mastered a little German, were employed as interpreters. The interest of the local population is wide-awake and there is a lively competition in the foreign instruction given the primary grades taught according to European methods; it is, therefore, necessary that we try to preserve for our own national language, the rank it has held up to the present.

There are also in China schools directed by laymen, as those of Pakhoi and Yunnanfu.

Europe is not the only country which is trying to educate China. Japan has likewise stepped in and it bids fair to carry off a first class prize in the contest. The Chinese language differs very much from the Japanese, but many of its written characters are similar. For a long time China held the upperhand; so much so, in point of fact, that a well-educated Japanese reads Chinese and is conversant with the prevailing ideas of the "Celestials." The Japanese of today have adopted a system of education based on a European plan and they possess, it may be said, the advantage of a twofold civilization, as Japan has become the intermediary between Korea and China. An association founded a few years back in Japan, has for its ultimate purpose to make good those natural advantages by collecting and publishing all information relative to these two countries, thus leading to their union. A large number of schools has been opened by the association and the instruction pursued therein is according to modern methods.

The fever for learning has seized even the government officials. The reforms introduced into the school examinations by the emperor in 1898, are known the world over. A plan for the general education of the people prescribed by a decree of 1901, requires, besides other regulations, the
opening of a university in each province and of a college in each prefecture, and the teaching of European languages in these establishments. It is being enforced.

A difficulty, however, arose on the question of religious training. In certain public colleges confided by the government to the Missionaries, the practice of Confucianism was made obligatory on the students. Many of these being Christians, refused to comply. They were expelled. This severity is to be imputed to the anti-liberal conduct of some viceroys.

Such is the broadly sketched outline of the school question in China; it shows the progress already achieved by the introduction of new ideas. Education is indeed a special phase of the Chinese question which cannot be overlooked. The problem now being worked out with so great a difficulty, will most probably be for those who come after us, a subject of surprise and wonder.

Maurice Courant.

PEKIN AND NORTH CHILI

A Report of the work in China published in the Missions catholiques and reproduced in l'Univers of January 11, 1910, under the above title, is only an application of the statistics given in a preceding number, and we are happy to transcribe it for the benefit of our readers.

Progress of the Faith in Pekin

Everywhere, in Africa as well as in China, the words of Tertullian are realized: "The blood of martyrs is the seed of christians."

Since the massacres of the Boxers there are in the districts ravaged by these fanatics, a marvelous efflorescence of the Catholic faith. The following article is quoted from a report published by Mgr. Jarlin, successor of Mgr. Favier, who with him, organized and directed the defense of the Pe'tang in 1900.
On July 1, 1909, the following returns were made in the vicariate of Pekin and North Chili: Christians 150,582, catechumens 24,091. Within a year there were administered: 14,732 baptisms to adults, 3,571 to children, and 9,866 to abandoned infants in articulo mortis. — Communions of devotion 290,000, paschal Communions 65,349, marriages 711. — In the hospitals directed by the Daughters of Charity 1,500 patients were received, and in the four dispensaries 91,000 poor were relieved. In the asylums there are 40 boys and 463 girls, while the nurseries shelter 593 babies.

The vicariate owns twelve pharmacies and a large printery. Ten new works were published in the course of the year necessitating the printing of 303,300 books. These figures are, in themselves, a refutation of the charge advanced by anti-clerical teachers who pretend that the Church is opposed to science and to printing.

The seminaries contain 221 students, 39 of whom are now in the ecclesiastical seminary. Mgr. Jarlin has considerably increased the number of educational houses. There are 19 normal schools for teachers (men and women), 741 pupils; two colleges for Europeans, 31 pupils; one academy for European young ladies, 76 pupils; five colleges in which European languages and sciences are taught, 580 pupils; 11 colleges for the study of Chinese, 214 pupils. — There are 374 primary schools for boys, 5,870 pupils; 240 for girls, 4,428 pupils. Besides these there are other schools for catechumens in which religious instruction is given to 16,227 adults and to 3,575 children—boys and girls.

The Missionaries have 53 residences and they give missions in 1,500 localities. The vicariate owns 84 large churches and 563 chapels. The clergy is composed of both European and Chinese priests. Of the former 41 are Lazarists, 12 Chinese Lazarists, 6 secular priests, 50 Chinese priests. There are six coadjutor Brothers. At the Trap-
pist monastery there are 12 priests, 19 choir religious, and 44 lay brothers. The Marist Brothers in charge of the schools, are 45 in number. Of these seven are natives.

There are about 50 Daughters of Charity divided among five establishments; the Congregation of Chinese Sisters numbers about 115 divided among 26 houses.

The primary schools and the catechumenates are directed by 1667 lay teachers. Besides these there are 370 Chinese Virgins who continue to live in their respective homes.

Will not this report form one of the most beautiful pages in the History of the Church and show forth her inexhaustible and vigorous fecundity?


Pekin, March 27, 1910.

To fulfil the promise made you in one of my letters, I inclose a partial list of our new works printed in our printery from 1900 to 1910. (The list may be found in the Book Reviews of this issue.) The works republished are very numerous; as for instance, catechisms of which sixty thousand copies, besides a certain number of prayer books, are annually printed. I add a list of the works turned out of our office in 1909. It is a copy of the one sent at the close of the year.

1. Works printed for Europeans.

<table>
<thead>
<tr>
<th>Title</th>
<th>Number of books</th>
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</thead>
<tbody>
<tr>
<td>Chats in Chinese</td>
<td>100</td>
</tr>
<tr>
<td>Chinese Merry Tales</td>
<td>300</td>
</tr>
<tr>
<td>Memorandum on the K'ai p'ing Mining case</td>
<td>110</td>
</tr>
<tr>
<td>Foreign Legations and Wai-Wu-Pu: list of the personnel</td>
<td>150</td>
</tr>
</tbody>
</table>
Besides the printing office we have another for book-binding, folding, sewing, electrotyping, and stereotyping, and a foundry for European and Chinese type. We manufacture our moulds which we obtain through a galvano-plastic process, and they are rubbed and put into shape by our native workmen.

In order to secure new type for the four sets used in Chinese printing, we would need over forty thousand moulds; we hope, God helping, that we will in time accomplish this cumbersome work. We have for the beginning provided ourselves with those characters more commonly used and without which we could not work. We

<table>
<thead>
<tr>
<th>Number of books.</th>
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<tbody>
<tr>
<td>Notes on the Chinese Government Bank</td>
</tr>
<tr>
<td>Regulations for the Railway Company of Kin-han; bound</td>
</tr>
<tr>
<td>Einige Hsieh Hou Yü</td>
</tr>
<tr>
<td>Aus den Gedichten Po-chü i’s</td>
</tr>
<tr>
<td>Zun Peking Su hua</td>
</tr>
<tr>
<td>Hukuang Railways Loan of 1909</td>
</tr>
<tr>
<td>Almanach</td>
</tr>
<tr>
<td>Ephemerides in sets</td>
</tr>
<tr>
<td>French-Chinese Calendars; bound</td>
</tr>
</tbody>
</table>

In this first list the work for the city is not mentioned.

2. Works in Latin and in French for the Vicariate.

<table>
<thead>
<tr>
<th>Number of copies</th>
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<tbody>
<tr>
<td>Notiones scripture sanctorum</td>
</tr>
<tr>
<td>Status Missionis</td>
</tr>
<tr>
<td>Liber Baptizatorum (register)</td>
</tr>
<tr>
<td>Liber Matrimoniorum (register)</td>
</tr>
<tr>
<td>Deecta quarta synodi regionalis</td>
</tr>
<tr>
<td>Piae Preces</td>
</tr>
<tr>
<td>Preces latine</td>
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</tbody>
</table>


French Translation (2 ed.) | 1000
Golden Jubilee of the Vicariate of West Chili | 80
have already prepared ten thousand moulds and these we employ as we need them, making the best of means at hand. A dream of mine—not yet to be realized despite my good will—is a photogravure department. However, this is not to be thought of for the present as there is too much work on hand and time is lacking for any extra.

3. *Chinese Books*

<table>
<thead>
<tr>
<th>New Publications</th>
<th>Number of books.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catechisms for Feast Days</td>
<td>5 000</td>
</tr>
<tr>
<td>Ceremonies of Holy Week</td>
<td>5 000</td>
</tr>
<tr>
<td>Prayers to be said during the Privileged Months</td>
<td>10 000</td>
</tr>
<tr>
<td>and after the Stations of the Cross</td>
<td></td>
</tr>
<tr>
<td>Explanations of the Ceremonies of High Mass, etc.</td>
<td>5 000</td>
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<tr>
<td>Explanation of the pictures of the Rosary and</td>
<td></td>
</tr>
<tr>
<td>of the Stations of the Cross</td>
<td>10 000</td>
</tr>
<tr>
<td>Explanation of the Four Gospels</td>
<td>10 000</td>
</tr>
<tr>
<td>(Large edition)</td>
<td>5 000</td>
</tr>
<tr>
<td>Concordance of the Four Gospels</td>
<td>5 000</td>
</tr>
<tr>
<td>Catechism in Pictures</td>
<td>1 000</td>
</tr>
<tr>
<td>Instruction of Mgr. Jarlin on Marriage</td>
<td>2 500</td>
</tr>
</tbody>
</table>

4. *Chinese Books*

<table>
<thead>
<tr>
<th>Reprinted</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Prayer Book or Christian’s Manual</td>
<td>5 000</td>
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<td>Small Prayer Book or Collection of Principal Prayers.</td>
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<td>Thanksgiving after Holy Communion.</td>
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<td>Prayers of the Rosary</td>
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<td>Catechism for the Vicariate of Pekin.</td>
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<td>Catechism for the Vicariate of West Chili</td>
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Our bookbinding during the last year, comprised over three thousand books, although our workshops are not furnished with the latest improvements having no machine for folding and sewing, which work is done by hand. Our employees in this department are young men educated by the “Holy Childhood” and children whose parents are neo-

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<td>Abridged Catechism for Old People</td>
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<td>Summary of the Story of the Apparition of the Miraculous Medal</td>
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<td>Extracts from the Meditations on the Passion of our Lord of L. Dupont</td>
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We have, moreover, printed 60 000 Chinese calendars for the Vicariate of Pekin and 40 000 for the other vicariates.


- Gospels for Sundays and Principal Feasts of the Year: 300
- The Year Sanctified or Lives of the Saints: 100
- Rules for Meditation: 200
- Meditations for Retreats: 600
- Mirror of Eternal Truths: 350
- Manual of the Confraternity of our Lady of Mount Carmel: 500
- Manual of the Confraternity of the Rosary: 500
- Explanation of the Christian Religion in Sentences of Four Figures: 2 000
- Manual of the Young Christian Girl: 400
- Answers to Doubts on the True Faith: 200
- Divers Treatises on God, the Redemption, the Last Ends, and Superstitions: 600
- Proofs of the Existence of God: 200
- Proofs of the Christian Faith: 550
- Formula for Baptism: 1 200
- Hymns for Easter and Christmas: 1 200
- The Stabat Mater with music: 600
phytes and who send them here as to a kind of appren-
ticeship, hoping that later on they may be able to earn a
livelihood in the city, and take up their residence in the
same place.

You will readily see by this summary of our work, in
what our daily routine consists, and that our printery with
its dependent shops, is no sinecure. We are obliged to be
on the lookout for the different tastes and wishes of our
European patrons, the likes and dislikes of authors of all
nationalities. We try to please them as best we can; be-
sides our employees and apprentices are all natives—a fact
worthy of consideration. Happily, our Visitor, well aware
of the situation, has given me Brother Van dent Brand as
co-laborer. He is well fitted for the work and will be able
to replace me in case of need.

Brother MAES.
CENTRAL CHILI

By a Brief of February 19, 1910, His Holiness, Pius X, on the request of Bishop Jarlin, Vicar Apostolic of Pekin and West Chili, has erected a separate and distinct vicariate taken from the foregoing, under the title of Vicariate Apostolic of Central Chili, district of Paoting. It is in charge of the Priests of the Mission.

The new vicariate comprises, according to the Brief, the first class prefecture of Paoting and the second class prefecture of Ytchu. The note below gives the text of the Brief.

Rev. Joseph Fabrègues, C. M., by the Brief of February 22, 1910, was made Titular Bishop of Alali, Phoenicia, and given the jurisdiction of the newly erected vicariate of Central Chili. He was consecrated on May 22, 1910. The documentary papers were sent through the Superior General of the Congregation of the Mission. His Eminence, the Cardinal Prefect of the Propaganda, wrote a congratulatory letter to Very Rev. Anthony Fiat, C. M., asking that he express the appreciation of the Sacred Congregation of the Propaganda to Mgr. Jarlin and to the bishop-elect, Mgr. Fabrègues, of the great work accomplished, as it is to the number of conversions effected by their zealous activity that the erection of a new vicariate, is due.

INFORMATION

Province of Chili.—Chili means "directly administered." This province was formerly called Pechili or North Chili to distinguish it from Kiang-nan formerly known as Nan-chili or South Chili.

Apostolico Ce-li septentrionalis, ad orientem et meridiem Vicariatu Ce-li meridionalis: tandem ad meridem et occidentem Vicariatu Ce-li meridio-occidentalis. Decernentes presentes Nostras Litteras firmas, validas, efficaces semper existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectabit et in posterum spectabit in omnibus et per omnia plenissime suffragari; sicque in praemissis per quoscumque judices ordinarios et delegatos judicari et definiri debere, atque irritum esse et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de jure quos non tollendo aliisque Constitutionibus et Ordinationibus Apostolicis, speciali licet atque individua mentione et derogatione dignis, ceterisque contraris quibuscumque. Datum Romæ apud S. Petrum sub annulo Piscatoris, die XIX Februarij MCMX Pontificatus Nostri Anno Septimo.

(Locus Sigilli).

R. Card. MERRY DEL VAL,

a Secretis Status
Capital cities of Chili.—There are two capital cities. That of China, Pekin, also called Choen-tien-fu, situated not very distant from the mountains of the West, on a branch of the Peho, south of Pekin, and that of Chili, Paoting-fu, on a branch of the Peho, south of Pekin.—The residence of the new Vicar Apostolic is to be at Paoting-fu.

Paoting-fu, or Tsing-yuen-hsien, the chief town of the province of Chili, is situated 115 kilometers southwest of Pekin on the Fuho or Tsing-yuen-ho, right branch of the Tsoung-ting-ho, in the basin of the Peilio. It has from 120,000 to 150,000 inhabitants. The viceroy has his official residence in this city, but he usually dwells at Tientsin. Paoting-fu is regularly laid out and it may be said to be better kept than the capital of the empire. It is a business center. In the suburbs, as in the whole extent of Pechili, millet is abundantly cultivated. Near the city there are very ancient temples, surrounded by gigantic cypress, erected in honor of the mythical Yao and his mother. Paoting-fu is a railway station on the line running from Pekin to Tchen-ting-fu and thence to Han Ku. Reference to the Mission may be found in our Annals of 1909.

The Lazarists have a well-attended French school here; the Chinese government opened a university in 1901.

Letter from Brother A. Denis, of the Congregation of the Mission, to Rev. A. Milon, Secretary General, Paris.

Paoting-fu, February 26, 1910

In compliance with the desire of Mgr. Jarlin, I send you some information relative to our French school at Paoting-fu.

In 1901, during the occupation of the city by European troops sent against the Boxers, about fifteen young pagan Chinese of Paoting-fu, expressed their wish to study the
French language. General Bailloud, commanding the French squadron, became interested in the work and a Missionary began to teach the young men in a house of the city. On July the sixteenth of that same year, Mgr. Favier sent me to continue the school in the residence of the Mission.

Before the close of the year, the number of pupils reached to fifty, four of whom were Christians; the following year we had seventy pupils; the third year, their number still increasing, another brother was sent as professor. In 1906, having over a hundred pupils, a third brother came to help us.

The school now has both boarders and day pupils. At the day school, admission is only granted to Christians, or to those willing to study, besides French, the catechism in order to become Christians. Having room only for thirty-six in this department, we receive a new pupil only when there is a vacancy.

The dispositions of our pupils are truly gratifying and encouraging. They belong to all classes, and it is not rare to see the son of a mandarin sitting beside a peasant boy, and often the former calls on his humble companion for needful information. I have noticed that our pagan children look up to the Christians with a sort of veneration.

Paoting-fu being the headquarters of many mandarins on the look-out for positions, several of their boys come to our school. This is why we number among our pupils, sons of tao-tai (intendant), of prefects, and especially of sub-prefects. The pupils who have passed through the courses, have reached a total of 683, and among them there are now two sub-prefects, two interpreters of the viceroy and of the governor, and one marine officer, four French professors (one of whom is a christian) in the government school. There are besides 150 employed in the railway company as agents, conductors, clerks, etc. As a general
thing our pupils readily obtain a situation after leaving school, and many of them do not forget to visit us from time to time, and when absent from the city, write to their old professors in the language we have taught them.

Brother A. Denis

CHEKIANG

The Mission catholiques of December 17, 1909, published the following article:


On the tenth of last October, we solemnly celebrated the twenty-fifth anniversary of the episcopal consecration of Mgr. Reynaud. Selected as pro-vicar by his predecessor, Mgr. Guierry, he was named Vicar Apostolic of Chekiang and Bishop of Fussulan, by His Holiness, Leo XIII, receiving the episcopal consecration on June 22, 1884.

**

We should have had our celebration at an earlier date, but circumstances prevented our carrying out the program. The annual retreat which brings us together, seemed a more favorable opportunity as nearly all could assist at what we thought would be only a family reunion, but which proved indeed a most solemn occasion, as the christians and even the pagans agreed to make of it a great day.

**

On the evening of October the ninth, all the Missionaries at Ning-po assembled and in a body called on Mgr. Reynaud to offer their congratulations, Father Faveau, Pro-Vicar, being spokesman.

The next day, Sunday, October the tenth, High Mass was sung in the Church of Our Lady of Seven Dolors,
Mgr. Reynaud being celebrant. Besides the deacon, sub-deacon and master of ceremonies, there were many other priests whose strong voices harmonized with those of the altar boys and formed a good choir. One of the Missionaries was the director of music, and the Mass prepared for the occasion was well executed; it would indeed have proved acceptable to many of our churches in France.

After the Gospel, a sermon was preached by a veteran confrère. Briefly recalling the memory of Mgr. Reynaud’s five predecessors, the speaker with admirable tact, dilated on the progress that has been made during the twenty-five years of the episcopacy of the present incumbent.

In point of fact, statistics show the rapid development of the faith. To the total of 6,083 Christians in the vicariate at the time of Mgr. Guierry’s death, we may now contrast the latest figure taken, which rises to 28,280 Christians. In 1884, the clergy comprised only sixteen priests, both Europeans and Chinese, today there are fifty. In twenty-five years our beloved Vicar Apostolic has ordained with his own hands for his vicariate, thirty-three priests of whom twenty-seven are natives. Of the fifty priests now in the vicariate, twenty-three are Chinese. In 1884, the religious dispersed throughout the vicariate and in charge of its various orphanages, schools and other good works, were only twenty-eight in number, today there are one hundred six of whom fifty-nine belong to the native order of the Virgins of Purgatory. It is useless to mention the churches, chapels, schools, etc. erected within twenty-five years, for they are too many to be enumerated. It is sufficient to state that the Catholic faith is gaining ground everywhere throughout the province.

In conclusion allow me to mention the growing prosperity of our two most important works: the Seminary for the na-
tive clergy and the rising Community of the Virgins of Purgatory, a native institution, devoted to the education of young girls and the care of the orphans.

NORTH KIANG-SI


Nanchang, February 8, 1910.

We are quietly pursuing here our apostolic conquests not without some difficulties, but also with some encouraging success. I have just brought my pastoral visitation to a happy termination, and this year sojourned partly among the christians of Nanchang and partly among those of the settlements of Tsin-hien. My journey was most enjoyable. All these missions are in the fresh vigor of their first fervor and are teeming with life and hope. Formerly, we went about sowing sparingly and reaping only a scanty harvest; today we scatter the seed of the word of life, over large fields, and people flock to us in groups, whole families at a time, whole villages occasionally, begging to be received into the Church. In two villages, converted only a few months back, the entire population (in each about 200 inhabitants), men, women and children, passed the long winter preparing for baptism which will be administered to them some time during the present year. There are other villages petitioning for the favor of possessing local schools. Alas! what retards our progress is the lack of funds. The support of the teachers and other expenses, indispensable for a school, sometimes amount to five, six, or seven hundred francs per village. May Divine Providence furnish us with the necessary help for so important a work!

In the city of Nanchang we are gradually recovering
from the effects of the persecution of 1906, and the dis­astrous fire of the fourteenth of April last. Our Mission­aries are overburdened by the surplus work, as from year to year, there is an increase in the number of the faithful, even in the centre of the province. The prefecture of Nan­chang, as you may remember, in 1900 had scarcely 1500 christians; at present there are 6,000 and this number would be doubled in a short time, so great is the influx of catechumens, had we the means to follow up this onward movement of conversions.

+ P. FERRANT, C. M.
Vicar Apostolic.

Letter from REV. GUSTAVE THERON, Priest of the Mis­sion, to REV. A. MILON, Secretary General, Paris.

Chang-kao-hien, North Kiang-si, February 24, 1910.

Responding to your expressed wish, I will give you a general outline of the Mission of Chang Kao.

In 1905, I received an order to leave my first Mission and to come here to establish our works. My new field is dependent on the district of Juichow (Chouei-tchen) and is south-east of the Mission of Sin Tchang. Before my arriv­al, the christians of Chang Kao received the Missionaries in their villages whenever they happened to come there, but for instruction and the reception of the sacraments, they were ordinarily obliged to go to the resident Missionary of Sin Tchang. The troubles of 1904, obliged this Mission­ary to leave, and he then took up his residence in Chang Kao. An old Chinese house belonging to the Mission was, therefore, the only inheritance bequeathed me by my prede­cessor, Father Pistone, who had occupied it since his de­parture from Sin Tchang.

According to the instruction given me by Superiors, I was to take charge of two Missions: Sin Tchang and
Chang Kao. This latter place I resolved to make my permanent quarters, in order to regulate the affairs of my new flock and to insure its proper religious training; our old Chinese house was used as a school.

My first care was to visit my parishioners, many of whom were already christians, while others in the recently converted regions—only since 1900—were still neophytes. Chang Kao covered an area of about 100 lys and about 50 in circumference, and it contained 250 christians and 500 catechumens. Having matured my plans and consulted the proper authorities, I began to lay the foundation of an oratory. Then, having secured a few Chinese houses, I established schools for the children and a catechumenate for the men. The schools were well patronized and by degrees the christians and catechumens became accustomed to come to Chang Kao.

This was the outset; my work from 1905 to 1906, was only one of installation.

There has been throughout a great drawback to the school-work. In order to attend instructions, men and children are obliged to leave their work in the fields; this suspension of labor is always a material loss for them as they are all very poor. During the following year—1906 to 1907—I resolved to open local catechumenates to forward christian instruction in the different Missions. Our pupils being carefully taught for a whole month—which they pass at the school—are prepared—the catechumens for baptism and the christians for the reception of the other sacraments. In my opinion—and this is the plan I am trying to carry out—the local catechumenate is the best means to attract pupils to our school and to train souls in the duties of a truly christian life.

Five years have elapsed since my arrival and the Mission of Chang Kao is now working on a solid basis. We have a chapel and the men are provided for in the way of relig-
ious instruction. It now remains to establish the same advantages for the women. This step required more prudence and a greater outlay than I could possibly afford. I have, however, something in view and may be able to secure a house for the work. It is indeed an urgent necessity. Of 530 Christians newly baptized, one-third are women who were obliged to attend the schools in Juichow. If I succeed in founding catechumenates for women in Chang Kao, then in the course of the year 1910, the works here will have been completed.

We have not yet, as in the other more favored districts, numerous conversions to register. The people of Chang Kao are mostly farmers, a class rather simple but of determined character. By a series of instructions well followed, the grace of God working withal and persevering efforts on our part, religion is made sufficiently known to the catechumens. We, therefore, await the proper time, when dispositions and instruction give a guarantee of perseverance, to confer baptisms, and thus we feel assured that our christians will be faithful to their new duties when they return to their homes.

Since my arrival in China, I have lived in Juichow, sometimes in the old Mission of Kao Ngan, and again at Chang Kao and Sin Tchang. I am, therefore, well acquainted with the people of these places, and we must in most cases take the initiative of conversion. This is a hard duty, but not altogether impossible. Once these good, simple people are brought to know the truth and to embrace it, our task is somewhat ended, for they steadily adhere to what they undertake. Their faith is a lively one and, as a rule, they conscientiously discharge their obligations as members of the Church. We thus live in an atmosphere of peace, exercising our ministry slowly, but surely; hurry would indeed spoil everything.

Gustave Theron.
have since remained with Mgr. Vic who treats me with paternal kindness. From the very outset, my name was placed on the mission list—a favor which I fully appreciate and for which I sincerely thank God. For a short time I labored with Father Rameaux, whose experience in giving missions and in the faithful discharge of our home duties, was of invaluable assistance. How important indeed is it for a young Missionary to be in the company of one who may warn him against certain failings, small in themselves, but which may prove very serious in a country like this.

After two years by an order from Mgr. Vic, I was obliged to leave our good Father Rameaux and to take up a new post at Chang Tsin. This village is a beautiful one and very large, as it contains about 5000 inhabitants. It is delightfully situated, being encircled by mountains with a river flowing at the base. On my arrival I felt quite at home finding myself, as I did, in the midst of old friends. This vast field sowed and tilled by my predecessor, Father Duvigneau, was ripe for the harvest which it was my good fortune to reap without much trouble.

The Christians of these parts are very faithful to their religious duties, and on Sunday morning the hut which serves as a chapel, is too small. The number of those asking for instruction is so considerable that our schools are crowded; in the central house we have over two hundred pupils.

The Missions of Chang Tsin have not so many Christians—there are only 554 in fifteen Christian settlements, but they are very promising and many of our catechumens come from them. I have been obliged on this account to open local schools, the number of which I will increase as soon as possible, devoting part of my own resources to this work and depending for the rest on the charitable assistance of the faithful.

The village of Ma Ngan Chan appears to be the most
important site for a school and a chapel; this is why I mention it particularly. Four years ago Christianity was unknown in this vicinity and today we have sixty christians and one hundred families under instruction; moreover, three or four other pagan families are well disposed to join them as the following incident shows. Quite recently the christians were anxious to substitute holy pictures for those left from an old pagoda; the pagans, far from opposing the plan, readily consented, and thus the whole village is, it seems to us, under the protection of the true God. The christians exulting over their victory, came to me, saying: "Father the demon has taken his leave of Ma Ngan Chan." I confidently hope this will have a beneficial influence. The chiefs of four villages— I may even say of five villages—are my assistants in the good work; others will follow in the wake of their good example and thus our Lord shall be more and more glorified.

As yet, I am not able to give the exact number of the catechumens of all our Missions; I may say, however, that approximately these are at least 2000. It would be useless to pretend that these are all saints. The priest here as elsewhere, goes about trying to separate the bad from the good, devoting all his energies to multiply the latter in order to offer, year after year, a more abundant harvest to the divine Master. In the village of Chang Tsin the christians and catechumens are fully one-fourth of the population. We may then walk, as our Blessed Martyr, Francis Regis Clet, used to say, "with our heads up."

This Mission of Chang Tsin is, however, a rather difficult one to manage, due, not to the people themselves, but to the influence of the religion call "Taoism."

It was near this village that the famous Tchang Tao Ling retired at the foot of Mount Long Hou Chang which is only eight kilometers from Chang Tsin. On the spot of his retreat, a pagoda was erected, and it contains an idol.
worshipped under his name. Since his death the chief of the sect is, by a special privilege, a descendant of the originator, the honor being handed down from generation to generation to the eldest son, whatever be his qualifications, limited or otherwise, for this right knows no exception. There have been sixty-two chiefs and not one of them has left his home in Chang Tsin to take up his quarters on Mount Long Hou Chan. They have succeeded by dint of persevering efforts, to gain the favor of the emperor who permitted them to erect a fine palace and nearby an imposing pagoda in honor of the "Emperor of heaven and earth" of whom Tchang Tao Ling pretended to be the first adorer.

The influence of this chief does not extend very far. Outside of Chang Tsin, only a few small villages are acquainted with him; but on the other hand, he receives from his co-religionists the greatest reverential homage, being said to possess magical powers. In other parts he is known only by a few savants. The ministers of Taoism are nearly all married men as tolerated by its teachings. They are not bound by any religious authority and the chief himself has no power over them neither in point of moral nor of temporal right. Formerly, the chiefs exercised a somewhat despotic and all-powerful authority over the whole valley of Chang Tsin, holding a kind of supremacy over the governors of the different states, similar to that of the kings over the counts and barons in feudal times. But the government gradually claimed its rights by appointing a local mandarin for the village of Tsa Chan, and later on one for Chang Tsin. These chiefs now realize that their influence is a thing of the past, and they content themselves with leading a quiet, retired life. They, however, cling to their superstitious practices which are for them of material interest; should they leave them, they would forfeit their claim to the property donated by the emperors and which they hold without paying tax.
The present chief is a good man, courteous and even friendly toward us. His position entitles him to wear the mandarin dress; he has three sons and a daughter who is now at our school in Nanchang. As for his magic art it is scarcely recognized, and whenever an occasion presents to exercise this power, it is done by deputy, his first assistant performing the ceremony for him.

My intercourse with the chief is most friendly, and when circumstances bring us together, I try to show him all possible respect and courtesy, while in treating of affairs, I oblige him as best I can, and usually yield to his way of thinking when practicable; hence the happy results obtained. My own work is thus unhampered and I am enabled to increase, little by little, the number of christians.

Is the time opportune for erecting a suitable church to the true God in the midst of these temples built in honor of false gods? is the question which I have submitted to our Vicar Apostolic, Mgr. Vic. His answer to me was to be trustful of the future. Oh! yes, I am confident that our Blessed Mother will indeed help us to carry out this project. A church would indeed be a great help. Some time ago a fervent christian said to me: "Had I not seen the church at Fou Tchen I should not have become a christian." A church is a standing sermon and gives glory to God. In Chang Tsin one would, I am sure, do much to destroy the influence of Taoism. May our good God help us.

LOUIS SCIALDONE.

LATEST NEWS.—Through a request presented by Mgr. Reynaud, Vicar Apostolic of Chekiang, part of that vicariate has been erected into the vicariate of West Chekiang. The Brief of His Holiness, Pius X, confers the honor of Vicar Apostolic on Rev. Paul Faveau, C. M., a resident of Chekiang.
To the interesting memoirs concerning the Priests of the Mission in Mexico, and which have already been published in preceding *Annals*, we present to our readers the following valuable details, relative to the Daughters of Charity and their works in that country.

**I—The Establishment of the Daughters of Charity in the Republic of Mexico.** In the designs of Providence, Anne Gomez, Countess of Cortina, first conceived the idea of establishing in the capital of the Republic of Mexico, the Daughters of Charity. In this worthy purpose, she received the active cooperation of Madams Faustine and Julie Fagoaga and was admirably encouraged by Mr. Manuel Andrade and Mr. Cirille Gomez Anaga. The government seconded the project of a foundation, and in 1843, under the presidency of Santa Anna, it received the necessary legal approbation with all the requisite formalities. After obtaining the consent of Mgr. Manuel Garduño y Posadas, the countess named Rev. Boniface Fernandez de Cordoba to arrange with Rev. John Roca, Director of the Daughters of Charity in Madrid, as to the number of sisters necessary for the foundation in Mexico and to make nego-

tations with her Catholic Majesty about their departure from Spain. Father Fernández accomplished his task, and obtained the requested authorization, which was communicated to him by the prime minister, August 31, 1843.

Finally, on Sept. 11, 1844, ten Daughters of Charity embarked at Cadiz on the Spanish frigate, *Isis,* which reached Vera Cruz, Nov. 4th. of the same year. The names of the sisters are as follows: Sister Augustine Inza, Visitatrix; Sisters Conception Oronoz, Gregoire Reta, Madeleine Latiegni, Agnes Cabré, Louise Merladet, Marie Josephine Ramos, Josephine Suarez, Michelle Ayanz, and Jeanne Antia. They were accompanied on the voyage by Rev. Fathers Bonaventure Armengol and Raymond Sanz, Priests of the Mission. On Nov. 8, 1844, they left Vera Cruz for Jalapa and on the thirteenth of the same month, and arrived at Puebla. Mgr. Francis Pablo Vasquez met them at Amozoc and came with them to the city of his episcopal See, in company with Mr. Manuel Andrade who had been invited by the bishop to welcome the sisters in his own name, and in the name of the Countess Cortina and of the Madams Fagoaga.

The next day the Daughters of Charity continued their journey to Mexico accompanied by Mr. Manuel Andrade. On the fifteenth they arrived at the capital. Deputations sent by the archbishop and municipal authorities met them outside of the city and an immense crowd of people of all classes followed them in carriages, on horseback and on foot. Just as they entered the city, all the church bells rang out a glad welcome. The archbishop in full pontifical robes, accompanied by the clergy of his household, received the sisters at the episcopal palace which is contiguous to Saint Teresa’s Church where the *Te Deum* was solemnly chanted.
II — Establishments of the Daughters of Charity in Mexico.—1844. Mexico, Central House.—There was no determined plan of work arranged for the sisters on their arrival, so naturally, wishing to serve the poor in some way, they opened a school for girls in a house on Monzon Street, rented by Madam de la Cortina. Many of the sisters having fallen ill at this place, the Countess procured another house in the country called La Claveria, near Tacuba, where the sisters opened a school for the young girls of the vicinity. In January 1846, three months later, Madam Marie Guadeloupe Goraez, known as "the Marchioness" as she was the adopted child and heir of the Marquis of Castile, offered to rent to the sisters her home situated near the "Bridge of the Marchioness." They accepted her offer and remained there until August 14, 1847, when they moved to the school de las Bonitas at Villamill Square. Here they educated and took care of young girls whose poverty and, frequently, whose personal charms exposed them to danger.

III — Daughters of Charity whose memory is held in particular veneration. — Sister Marie Anne Gomez, Countess de la Cortina, was a generous benefactress of the Daughters of Charity and foundress of the Mexican Mission. Ardently desiring to receive the Habit of the Community, she applied to the Superior General. Meanwhile her illness increasing, it was judged allowable, according to the spirit of Saint Vincent, to receive her into the Community. She made her holy Vows on December 8, 1845, and on January 6, 1846, calmly expired, surrounded by her well-beloved sisters in Saint Vincent. Her special request that her funeral be simple like that of the Venerable Louise de Marillac, was faithfully carried out.

1 For a complete list of the houses of the Daughters of Charity in Mexico, see Annales, French Ed. Vol lxxvi, page 437.
Sister Agnes Cabré was one of the first Daughters of Charity sent to Mexico. She became very ill while crossing the ocean, and with great simplicity said to Rev. B. Armengol, the Missionary who accompanied them: "Father, I have offered my life for the preservation of our sisters." On September twenty-sixth, she prayed earnestly that through Saint Vincent's intercession she might not die at sea, to save her companions from such a trying ordeal. God heard her prayer and on the following day she grew better. On December fourth, one month after landing at Vera Cruz, and having been ill but eight days at the central house, she gave up her beautiful soul to God.

Sister Bridget Porta-Albevich was a native of Monstell, Catalonia, Spain, and came to Mexico in 1853. Her entire life illustrated the virtues of a true Daughter of Charity. The last year of her life was spent on a bed of almost continual agony. She died on November 30, 1858, at the central house, aged thirty-two years.

Sister Josephine Noriega, by her uncommon virtue and excellent qualities, won the esteem and affection of all who had the happiness of knowing her. She died at Toluca in March, 1860. Unusual pomp and solemnity characterized her obsequies which were attended by all the city officials, clergy, and religious.

Permission was granted for her remains to be interred in the Church of Saint John of God.

Sister Conception Arbe was born at Cadiz and arrived in Mexico in March 1853. She rendered invaluable services in the various charges confided to her, particularly in the direction of the hospital of Guanajuato, and after having given great edification at the central house by her rare virtues, she passed to a better life September 10, 1857, at the age of twenty-nine years.

Sister Augustine Inza, First Visitatrix, was born November 8, 1808, at Pampeluna, and entered the Community
they are most careful to have the city prisoners especially, comply with their Easter duty. For this purpose two Priests of the Mission came to prepare these poor unfortunates for the sacraments, and the ladies who are members of the "Commission on Prisons" gave the Missionaries their valuable assistance in this work.

We found that the prisoners were divided into two departments,—one independent of the other, and we ourselves were, therefore, obliged to separate into two parties, in order that no one might be deprived of the necessary instruction. We began our functions as catechists on the first Sunday of Lent, predisposing the minds and the hearts of the prisoners by a canticle in which all joined with fervor; then we gave our instruction on the commandments and on confession. After that, we divided the prisoners into groups; these we confided to two or three of the ladies in order that they might teach them the catechism. The poor prisoners profited by this individual instruction and studied with an earnestness made manifest by their careful attention, and their sincere desire to learn to know and love God. They would remind one another of what they still remembered of their early instructions as children; but many among them studied these truths for the first time in their prison cells. We concluded with the well-known canticle to the Blessed Virgin, "Farewell, Queen of Heaven," which the prisoners sang with all their hearts, and they regretted to see us depart, as their dreary abode had been transformed for a short time, at least, into one of joy and general good feeling. The following Sunday we returned to continue our work, as we were obliged to suspend it during the week, and on our arrival their countenances brightened with the joy and satisfaction which our previous visit had caused them. Thus we continued every Sunday until Easter, on which day we terminated our instructions.

Our Lord deigned to bless our feeble efforts; almost all
the prisoners assisted at the instructions and went to confession; many of these unfortunates, who had not confessed for years, approached the Holy Table also, and several received the Sacrament of Confirmation.

In order to give more solemnity to the feast which was prepared for the day of Communion (the second Sunday after Easter), a deputation of Ladies of Charity invited the bishop to celebrate Mass, give Holy Communion, and preside at the breakfast which was to be given to the prisoners. Our worthy prelate having accepted the invitation, the ladies and prisoners did all in their power to give him a becoming reception. Indeed, they obtained permission from the governor to have the prisoners leave their cells, to go to a large apartment of the prison, which with the able assistance of our auxiliaries, had been transformed into a beautiful chapel, then to another apartment, which had been arranged as a refectory, where an excellent and bountiful breakfast was served. All was done according to our desires. The presence of the bishop contributed to augment the gladness of the feast, which proved a source of great happiness to these poor unfortunates. Several priests and a large number of Ladies of Charity had also the kindness to be present, while the Children of Mary and the members of the Society of Saint Vincent de Paul, sang during the Mass. A military band added not a little to the entertainment of the prisoners who will remember this day as one of unalloyed happiness. After the breakfast there were distributed to the prisoners, cigars, cakes, oranges, and objects of piety.

May the beautiful example of the Ladies of Charity of this city stimulate the zeal of their co-laborers, who have always proved themselves so devoted in the Republic of Mexico.

T. ANSOTEGUI.
"An earthquake which reduced to ruins the central part of Costa Rica, occurred on the eve of the Ascension, May 4, 1910, at 6:50 in the evening. The shocks lasted eighteen seconds. The city of Cartago, former capital of the province as well as all the railroad centers between Cartago and Limon, are destroyed; the port of Limon of recent construction has also been greatly damaged."

Unfortunately, the number of victims is considerable; it is believed there are more than 1000 dead and as many wounded. If this account is true, the number is comparatively enormous, for the population of Cartago has decreased since the capital was removed to San José, and at present, it does not exceed 6000 souls.

All telegraphic and railroad communications have been destroyed between Cartago and the eastern coast, and it was only by the roundabout way of San-Juan-del-Sur that the news reached the United States and thence to Europe.

The occurrence of the catastrophe at nightfall rendered it more distressing. In these low latitudes night comes on quite suddenly without any twilight, therefore, the unfortunate victims were instantly plunged in darkness, which was further increased by the clouds of dust arising from the ruins.

This portion of Central America has numerous volcanoes; hence earthquakes are very frequent in this region, though happily they do not prove as disastrous as the one of May fourth.

In the year 1841, Cartago experienced a similar disas-
ter, and that city was then almost completely wiped out of existence."

For several years the Community of Daughters of Charity has had charge of a hospital in Cartago. It is to be regretted that one of them, Sister Ménard, perished in the recent catastrophe.

The Superiors of the sisters at Paris, telegraphed immediately to Right Rev. G. Stork, C. M., Bishop of San José. He answered by the following dispatch:

*Cartago destroyed. Sister Ménard dead. Other Sisters saved.*

This sad news reached Paris on the eleventh of May.

The much regretted Sister Zénaïde-Ernestine Ménard was born at Gonnord, suburb of Angers, Maine-et-Loire, May 4, 1868; she entered the Community of Daughters of Charity, Paris, December 6, 1891, and was first stationed at the hospital of Saint-Germain-en-Laye. In 1902, she was sent to the central house of Guatemala, and in 1903, when the hospital of Cartago was confided to the Sisters of Charity, she was one of the four sisters who opened this establishment.

The mayor of the city of Cartago is the director of the hospital, where the sick are very well taken care of, and the chaplain is allowed to exercise his sacred ministry with perfect liberty. On account of the insufficiency of the buildings, only fifty-five patients could be accommodated. Arrangements were being made for the construction of a new hospital, and a large tract of land appropriately situated had already been bought. The sisters also directed a flourishing association of extern Children of Mary.
From San José, capital of Costa Rica, Rev. A. Blessing sent the following account to the Superior General.

San José, May 8, 1910.

A terrible calamity has befallen Costa Rica. You are already aware of the severe earthquakes of April 13th. and 15th., which have caused so much damage in the high plateaus of Costa Rica. More than 200 minor shocks continued to be felt until May 4th, when at seven in the evening, whilst we were at the exercises of the Month of Mary, a severe shock occurred which did not cause much damage in San José, but completely destroyed Cartago and other places in its vicinity. In an instant, there were hundreds of dead and thousands of wounded. In Cartago, one Sister of Charity, two Bélémite Brothers and two sisters of the same order, were found among the dead. On the following day, at the first news of the catastrophe, the Right Rev. Bishop and several of our confrères went to the place of the disaster to offer their assistance. At present they are caring for the wounded who have been transported to San José. I wonder if in this calamity, we should not realize the words of Holy Scripture: Movebitur terra de loco suo propter indignationem Domini?

We were obliged to dismiss our pupils on the fifteenth of April, and now when they had just returned to their studies, we had to send them away for an indefinite time.

A. Blessing, C. M.

Cartago is a city of Central America, former capital of Costa Rica, and principal city, 22 kilometers to the south-east of San José, the present capital. Population, 4,600. The city of Cartago was founded in 1564; it continued in a most flourishing condition until the beginning of the nineteenth century, when it was almost ruined by civil wars, and later, in 1841, by the great earthquake. The province of Cartago comprises 31,000 inhabitants.
It was through the press that we first learned of the disaster of May fourth. The following are the telegrams from Managua to New York, and thence to Europe:

On Wednesday evening at 6:50, a terrible earthquake destroyed Cartago; the people, panic-stricken rushed into the streets; everywhere buildings were falling, and few indeed were those who escaped unhurt by the crumbling walls.

The city was placed under martial law, but the troops found great difficulty in maintaining order.

Two hours after the seismic shock, which was the cause of the disaster, a large meteor passed over the border line between Costa Rica and Nicaragua, leaving behind it a long, luminous trail. This phenomenon has greatly increased the fears of the people.

Severe shocks were also felt in five Central American republics, but they did not cause great damage.

It is impossible, as yet to estimate the loss in Cartago, but it is feared it will reach millions.

350 Bodies Found in the Ruins.

New York, May 6 — A telegram from San-Juan-del-Sur (Nicaragua) reports that there is not a single habitable house left in Cartago. At this date, 350 bodies have been found in the ruins of the city. The wounded are being transported to San José.

Monseigneur Stork, Bishop of San José, the capital of Costa Rica, who is a member of the Congregation of the Mission, has sent us the following accounts which we awaited with anxiety.


San José, Costa Rica, May 8, 1910.

Our cablegram has, no doubt, already communicated to you the sad news of our recent trials. Frequent seismic shocks have caused great ravages in several cities and villages, but this last earthquake of May 4th., has completely destroyed the beautiful city of Cartago.

On April 13th., at one o'clock A. M., we felt the first shocks; the third one proving very severe, I have been obliged to
close several of the churches, as they are unsafe, and many houses have also been greatly damaged. Fortunately, we have had no loss of life. After personally inspecting our ecclesiastical property and the religious houses, I hastened to Cartago, for I had been informed by telegram of the severity of the earthquake in that city. The damage was indeed great: the churches, the orphanage, the hospital and nearly all the houses had paid their tribute to the earthquake, but happily, there were neither dead nor wounded. I visited all the religious communities, to encourage them and to suggest measures of prudence.

We were deeply impressed by the courage and devotion of the Daughters of Charity; their sick had been removed from the building and placed in tents in the garden.

At least ten shocks were felt during the day in San José; but as they were not very severe, we gradually grew accustomed to them. The damaged buildings began to be repaired, the schools which had been closed were reopened, and everything resumed its ordinary aspect, when suddenly on May 4th., at seven o'clock P. M., a shock of extraordinary severity caused everybody to run out into the streets. I went immediately to the hospital, the College of Sion, and the orphanage; no further damage had occurred and there were no victims, but all the people were in great excitement, and no one dared return to his home.

As the shocks felt in San José are usually counter shocks of those that occur at the foot of the volcano Irazú, in the vicinity of Cartago, we were very anxious for news of that city. Telegraphic communication was impossible; this was indeed a cause for alarm and about two o'clock A. M. we heard through a person, who came on foot from Cartago, the news of the disaster in that city. We tried not to believe it all, the recital was so appalling, and we hoped against all hope.

Under such pressure of anxiety, it was absolutely neces-
sary for me to go at once to Cartago, but the trains were stopped and I was, therefore, obliged to procure a carriage. Two of our confrères accompanied me. We passed through three villages; all the inhabitants were in the streets for the houses threatened to fall. The panic-stricken people, full of faith were on their knees on both sides of the road; they asked for some words of encouragement and for my blessing, while several begged me to give them absolution. When we arrived at Tarras in the neighborhood of Cartago, what a spectacle met our eyes! All the houses were leveled to the ground, the beautiful church in ruins, the dead and wounded lying all around beneath the debris.

As I neared the city, I saw the church of our Lady of Guadalupe demolished, even part of the walls of the cemetery had fallen. I was anxious to arrive at the college of the Salesian Fathers, but I had to wait for a funeral cortège to pass—it was the burial of fifty dead taken from the ruins. At last, I was at the college; the buildings and church were all destroyed; but what had become of the priests and the students? I was conducted to a field back of the establishment and here I found the inmates on the ground without shelter or food. Two brothers had been buried beneath the falling stones of the chapel, four children had died, two others were seriously wounded. I entreated the Father Director to go with the whole personnel to the palace of the Apostolic Delegate at San Pedro, knowing that they would be well received, and provided for in their great need. I hurried to the hospital; on the way I received the announcement of the death of the Sister Servant; when I reached the street I was unable to pass as the debris blocked up the way. I called for the Sisters of Charity and to my great joy I saw the Sister Servant, Sister Rosa, she was not dead, thank God; but the moment she saw me she said sorrowfully, “We have buried our good Sister Vincent.” I was indeed happy to see with
Sister Rosa her two remaining companions. The three sisters were caring for their surviving sick; ten patients had already died. As I had no time to lose, I ordered them to remove with their charges to the hospital at San José. On the street, I met the director of the hospital, and asked him to engage some men to remove the sick elsewhere, and immediately we had sisters and patients taken to the capital.

Going further on, I found the Capuchin church and convent completely destroyed; the priests, fortunately, suffered only from bruises, and one brother had his arm broken. In company with the Father Superior, I went to the orphanage which is conducted by the Sisters of the Sacred Heart of Bethlehem. Here also the church and the large building were leveled to the ground. I passed over the ruins and on reaching the courtyard found there, three sisters and fifty orphans; three other sisters had died. Immediate succor was in demand here, for besides having nothing to eat, they were trembling with fear. I sent them all, sisters and children, to the orphanage in San José. Having placed these good souls in a place of safety, for they have the first claim on the bishop, I went through the city—not a house was left standing; on all sides were people, almost insane with fear, weeping and praying. I consoled and blessed them after giving them the succors of religion. They called me continually; I was obliged to climb over the debris to reach the sick and wounded; there were dead everywhere. The many priests who had hastened to the spot, were administering the sacraments without ceasing. Nearly all the physicians from the capital had come to render assistance to the wounded; the general devotedness was admirable.

In the evening I returned to San José to attend to the sisters and orphans whom I had sent there, and afterwards I visited Cartago. In twenty-four hours 500 bodies had been found; the wounded over 150 in number, were at the
San José ambulance under the direction of the Sisters of Charity of Saint Vincent de Paul, the sisters of the San José Hospital and those of the ruined hospital of Cartago. The others who were not so severely wounded, were being cared for in private houses, and the survivors of the doomed city were living in tents in the suburbs of San José.

A very sad spectacle to me was the condition of the village of “Paraiso,” where 35 were found dead and many were wounded. These poor people had until now been almost forgotten, because our first thought was of Cartago. In vain did we look for the streets of this thriving village; the houses were destroyed, and the church was left in a lamentable condition. All I can tell you of the other villages which surround Cartago is—everywhere are dead, wounded and ruins.

You can easily understand that in the midst of such disasters, one lives in continual apprehension. The earthquakes are unceasing; no one undresses to take repose for fear the night may bring further calamity. Nine tenths of the inhabitants of the capital live in tents, either in the public parks or out in the suburbs of the city. The priests are overworked as all the faithful seek for the consolations of religion; they wish to be ready for whatever may come. Our confrères and sisters display admirable devotedness.

You see how the good God has tried us, but I must admit that these calamities have drawn us nearer to God, and therefore, if I adore the holy will of God in these events, I must also praise and glorify Him for His great mercy.

In terminating this letter I earnestly ask your fervent prayers, as well for the victims of this catastrophe who have already appeared before the good God, as for the survivors, that they may correspond to the many graces which God grants us in this hour of trial.

† John Gaspard,
Bishop of Costa Rica.


In your Circular of January 1, 1910, you had the kindness to mention the good done by our Missionaries in Brazil.

Indeed the results obtained during the year 1909, are very consoling.

The Province of Brazil comprises six Missions; namely, Bahia, Diamantina, Caraça, Corityba, Petropolis, and Victoria. Each of these Missions has a large field ready for the laborers to cultivate. The dioceses of Bahia and Mariana have each a population of two millions and a half. Those of Diamantina and Petropolis count not less than a million each.

Our confrères commence giving missions about the middle of March, when the rainy season is over, and continue them until the end of November, so that their task extends over a period of almost nine months; they follow the route traced out by the bishop of the diocese.

Most of the journeys are made on horseback, under a burning sun through newly-cut roads, or through rough and rocky ways across the mountains.

Notwithstanding the difficulties found in traveling, we never have to deplore any serious accident, for the words of the Holy Scripture seem to be realized in favor of these heralds of the Faith: Angelis suis Deus mandavit de te.
The people are good and believing. As soon as the Missionaries arrive, they hasten to hear the word of God, and are anxious to go to confession. The crowd is so great that generally the Missionaries are obliged to preach in the open air.

The missions, ordinarily, last about two weeks; it is not possible to prolong them because the people come from afar and are not able to leave their work for a longer time.

When dependent chapels are in a parish, our confrères visit them, remaining a few days in order to minister to those who were not able to assist at the exercises of the mission, on this account they sometimes spend a month or six weeks in the same parish. Besides the zeal of our confrères, what seems to attract the blessings of God on our Missionaries, is the exemplary life which they lead.

The morning instruction takes place at six o'clock and the one of the evening at night-fall. The catechism instruction lasts not less than an hour, at which a large number of the faithful assist, besides the children.

The following accounts were sent to me by the directors of the missions.

Bahia Mission

Communions. . . . . . . . . . . . . 38 416
Marriages. . . . . . . . . . . . . 1 110

Caraça Mission (Mariana Diocese)

Communions. . . . . . . . . . . . . 18 368
Marriages. . . . . . . . . . . . . 214

Diamantina Mission

Communions. . . . . . . . . . . . . 20 621
Marriages. . . . . . . . . . . . . 168

Petropolis Mission

Communions. . . . . . . . . . . . . 11 151
Marriages. . . . . . . . . . . . . 798
Curitiba Mission.
Communions................................................7811
Marriages..................................................... 182

Victoria Mission (Espiritu Santo Diocese.)
Communions..................................................... 6272
Marriages..................................................... 223

Total
Communions............................................... 102 656
Marriages..................................................... 2 695

This great number of illegitimate marriages may seem to you almost incredible, in a country having the true Faith, as is the case with Brazil; it is nevertheless, a sad reality which can only be explained by the lack of priests: parishes which are as large as a diocese in France, are served by one single priest.

Our missions are absolutely gratuitous, for each Mission House has sufficient funds to defray the expenses of the journeys, as well as to provide for the maintenance of the Missionaries in parishes in which there is no pastor.

I said that we had six Mission Houses, but we could well say there are eight, for the confrères of Rio Janeiro and Pernambuco, preach a continued mission in the cities in which they exercise their ministry. Every year, I send to His Eminence, the Cardinal Archbishop of Rio Janeiro, a report of the work accomplished by our confrères in the ten chapels which are confided to their zeal in the capital of Brazil. Here is the total for the year just closed.

In the year 1909, our confrères heard 48 444 confessions, administered 128 736 Communions, made valid 49 illegitimate marriages, preached 21 retreats, and gave the Sacrament of Extreme Unction to 3 340 sick. Of this great number of sick almost all went to confession for the first time.

Our confrères of Pernambuco work as hard as those of
Rio. Rev. William Vaessen wrote to me as follows: "When I was named for the Mission of Pernambuco, I hoped to be able to take for a short time a much needed rest, after the arduous fatigues of the missions, but I soon found that the work here is even more pressing than that of the Caraça missions." I cannot state the exact results obtained at Pernambuco, but they are not inferior to those of Rio Janeiro.

If you could send me several confrères, I would be able to open two new Missions immediately; one at Saint Louis of Maranhão, and another at Campo Bello in the diocese of Uberaba.

Their Lordships, the Bishops of Maranhão and of Uberaba, have repeatedly asked for our confrères. The Missions are ready, the patrimonies founded — only the laborers are wanting. Here in Brazil one can say with truth: Messis multa, operarii pauci.

PIERRE DEHAENE.

NOTES OF JOURNEYS

IN CENTRAL AND SOUTH AMERICA

October 24, 1905 — April 15, 1908

Account of Sister PINAT, Visitatrix, to the Most Honored Mother KIEFFER, Paris

(Continued. See preceding Number, p. 225)

BRAZIL

At 8 A.M. August 30, 1907, we embarked on the French steamship Chili, and at four o'clock in the afternoon, left Bay. Passing by Montevideo the following day, our sisters
of this city came to spend several hours with us. Under the protection of Saint Raphael, we resumed our voyage, encountering no storm in the Gulf of Saint Catherine, and arriving safe and sound at Santos, a delightful spot where one catches the first glimpse of the unrivaled scenery of Brazil.

At an early hour on September the fourth, we entered the bay of Rio de Janeiro, said to be the most beautiful and spacious in the world. A range of bluffs, skirting the coast, are the first objects that greet the sight, being seen at a very great distance. On nearer approach, the granite peaks that guard the port, come in view, forming what is called the "Sleeping Giant," while on the opposite side is the "Sugar Loaf" so named from its peculiar shape. The fortresses of Santa Cruz and Soa Joao are on either side of the harbor. Soon a magnificent panorama was displayed; close by is a small island with its white-walled barracks, while further out, are formidable rocks, most fantastic in appearance that lead up to Mount Corcovado, the summit of which is reached by means of a funicular, and in stormy weather is capped with lowering clouds. Another peak, called the "Finger of God," dominates all surrounding crags that jut boldly out over the bay. Bright cottages and steepled churches cluster in their intervening valleys, forming a charming picture in an ideal landscape.

All the beauties of creation seemed to have been lavished on Brazil. Its majestic palms, its variegated trees, its luxuriant shrubbery, are beyond description. To me Brazil appeared the most beautiful spot on God's earth, and the flourishing condition of our works there, helped not a little, to increase my admiration.

Sister Castet, Treasurer of the Province, came to the boat to meet us, and we were soon given a most cordial welcome by Sister Chantrel, Visitatrix. Sister Mantel, her Assistant and Sister Servant of the Santa Casa, was on her
deathbed. Great as had been her joy to hear of our coming, which meant for her direct news from her beloved Superiors, she could only greet me with a faint smile. Already it seemed as though the links that bound her to earth were severed and that she had a foretaste of the reward prepared by Him who was about to crown a life filled with good works. Death was indeed very near, and she died at four o’clock the following morning. Her funeral was attended by many who mourned the loss of a friend and mother; their tears told of their deep grief.

Rev. P. Dehaene, Visitor of the Province, called to see us at the central house, and we soon had the pleasure of returning his visit.

Rio de Janeiro is a beautiful city, one of the most attractive that we have as yet visited. Within two or three years such marvelous hygienic and other improvements have been made that those who have not seen it of late, could scarcely recognize it. In happy harmony with the natural scenery around, it is laid out with broad avenues brilliantly lit up by electricity. Here and there, are green plots and from the rich shrubbery rise electric spires that lend a fairylike aspect to the seemingly endless walks. It is scarcely surprising that Rio de Janeiro, with its fine monuments, its superb parks, its magnificent stores, should be so beautiful, for it is only a gem incased in a still more beautiful setting. The broad belt of the ocean with the rich verdure of natural scenery surrounding it, proclaim in eloquent voice the greatness of the Creator.

At first we visited the central house which is situated between two mountains. It has a very bright and cheerful appearance, but is somewhat secluded. The charm of its solitude, however, is enhanced by gardens filled with fragrant flowers. The chapel, though large and artistic, cannot accommodate all who come to assist at divine service on festival days. It is indeed most edifying to see with
what piety and recollection the people come here to pray.

There seems to be a world of children at the central house which includes: an orphanage for boys and girls, a day school, a boarding school and the Sunday reunions; there are also a charity-work, where every two weeks provisions are distributed to over a thousand families, associations of Children of Mary, of young Housekeepers, and of Ladies of Charity. Such an abundant harvest can but incite and encourage that zeal which God blesses in those who devote themselves to His service.

The *Santa Casa*, "House of Mercy," has in the city besides an hospital, several other charitable institutions where the works dear to Saint Vincent are carried on. Occupying the first rank among these establishments is the Saint Teresa Orphanage – a fine building fully equipped for its purpose. It is large, spacious and well appointed; with gardens, fields and even its own hill — for in Brazil, every residence seems to have one. The sisters have two hundred children under their care. — The Saint John the Baptist Hospital has about one hundred patients. Several works are attached to it, and although these are beset with difficulties, they are steadfastly pushed onward. The dispensary receives daily one hundred fifty patients to whom remedies are given gratis; and every month a special distribution of provisions is made to fifty poor families. This last work is under the patronage of Saint Anthony. There is also a school for boys and girls which has lately sustained the loss of two sisters—a severe trial for the little Community.

Next we went to the House of Saint Mary which occupies an immense building. All the linen of the *Santa Casa* and of the hospital is laundered and darned here, the larger orphans being employed to help in the work which is admirably conducted owing to the example of the sisters. Here our good Sister Justine eighty-four years old and
sixty-one years of vocation—fifty-six of which have been passed in Brazil—and Sister Ursula of the Santa Casa, are the only two sisters remaining of the second band sent to Brazil in 1858; they are still on active duty.

The house of Saint Cornelius is also a branch work of the Santa Casa. The establishments in Rio Janeiro are, in general, fine buildings, being private residences improved and enlarged to meet the requirements of their various works; but they often lack the necessary conveniences. All are, however, well ventilated and constructed on the mountain side. The Saint Clement Asylum, an orphanage, is large and attractive. It is situated at a certain elevation up the mountain; intricate paths, lined with palms and other trees, lead up to it. Painted in bright pink, its cheerful appearance is in happy harmony with the merry crowd of little children—162 in number—who are sheltered within its walls. — Another hospital, that of Our Lady of Health, is also dependent on the Santa Casa. Being built on a high elevation, it has a fine outlook over the sea, and on the opposite shore, though not quite so high, is the College of Saint Vincent of Mattosa. The hospital is very old and, from time to time, some portions are remodeled and modernized to facilitate the work. These improvements, whilst urgent, are a tax on our sisters' patience for they are thereby subjected to many annoyances. Looking on the bright side of things, they try to accept the situation, whatever it be, with a light heart. At the foot of the mountain, in a rented house, the sisters also conduct a day school for boys and girls. This work is an excellent one, reflecting honor on those in charge. As for the pupils, they are as neat and well-behaved a set of children as one might wish to meet, and they may indeed claim by many titles, the protection of our holy Founder, Saint Vincent de Paul. At
the Sunday school there is annually a band from eighty to one hundred children prepared for First Communion.

The hospital of Our Lady of Help, still farther off, is a gem. Cleanliness reigns supreme and everything about the place is tastefully arranged. The wards are bright and cheerful. When mentioning this establishment, we can express but one regret—it is too small, accommodating as it does, only one hundred patients. The pharmacy is up-to-date and medicine is given gratis to the crowd of poor—usually about one hundred—who come to the dispensary for treatment. Every one seems happy in this charming spot, despite the depressing nature of the work. The sisters are devoted to their patients, and these in turn fully appreciate the kindness extended them.—The hospital of Our Lady of Seven Dolors, at Cascaudura, half an hour’s ride from the city, is entirely devoted to tuberculosis cases. It is proposed to make of it a sanitarium that will be prepared to receive two hundred patients. At the dispensary two hundred fifty prescriptions are filled daily and our sisters are kept very busy; they, moreover, conduct a school of about eighty pupils, boys and girls, who are taught catechism and the rudiments of their language and trained to manual labor. Visible blessings rest on the works here. The Association of the Children of Mary has reached a membership of fifty, while the First Communion class is usually very large. Our sisters have cause to feel happy as they are repaid for their labors by that reward which is, in truth, the only one coveted by a good Daughter of Charity.

On the twenty-seventh of September, the Reverend Visitor, in a conference to the sisters of the central house, gave a vivid description of the death of Saint Vincent. Portraying our Blessed Father, first at the hour of death, then reigning gloriously in heaven, he re-animated our love and devotion toward our holy Founder and, as we listened to
his words, so full of unction, our hearts burned with a renewed zeal for the salvation of souls. As for us, who are journeying through this beautiful Province and are daily witnesses of the vitality of its works, we had special cause to rejoice on hearing the speaker extol that which, in all truth, constitutes the strength and glory of our beloved Community—the spirit of Saint Vincent de Paul.

Starting once more on our visitation, we were brought again face to face with the realization of the foregoing remark. The house of the Foundlings is at present going through a series of difficulties that will require time to be smoothed away. Up to two years ago, it was in a very prosperous condition, but since the number of children—boys and girls—has increased to three hundred, there is barely room for all. The place is distressingly crowded. Corridors are used as dormitories, classrooms, and refectories. What an amount of patience and tact—not to say, talent for organization, is required to keep things going in their proper order. Zeal is ingenious when directed by the heart, and heroic in its persevering effort when prompted by the love of God—then it reaps abundant blessings. We fully realized the truth of these words in the well-disciplined children around us, whose merry voices and joyful faces told of the bright hopes which the future holds out to them. Here, as elsewhere through the large establishments we have visited, the prospects are that the extension of the work will be proportionate to the difficulties encountered.

The Superiors of the Province, judging it would be more expedient that we visit the province of Minas, beginning with Diamantina, before the rainy season overtake us, we decided to set out on the seventh of October. With thoughtful prevision all preparations had been made for our safe journey to and from that distant place. For several weeks the Reverend Visitor was on the lookout for the best accommodations, sending telegrams, etc., and he
even took the pains to map out our route and to draw up an itinerary that proved a most serviceable guide. Sister Visitatrix was somewhat dubious about our plans; she could not help expressing her wish that we were returning instead of setting out. The assurance of her prayers, however, calmed our own anxieties. Sister Procuratrix packed abundant provisions for the journey, while Sister Directress was given us, as traveling companion part of the way.

Under the protection of our Blessed Mother, as Queen of the Most Holy Rosary, we confidently boarded the train at 4 A.M. and at 2:30 P.M. reached our first station, stopping at our sisters' house. The journey was delightful, passing as we did through an ever varying, ever beautiful scenery of which the eye never wearies. Next morning bidding farewell to Sister Dupire, whose cordial reception we much appreciated, we again started at daybreak, 4 A.M., and arrived at Curvelho at 5:30 P.M. after an enjoyable trip. The heat, however, was intense and we gratefully accepted the hospitality extended by some ladies who are well acquainted with our sisters. Having rested here that night, the next morning we assisted at holy Mass during which the people sang in their pious, simple way—a custom observed in these parts. We started afresh at 7 A.M., and after several hours came to Corralin where we were obliged to stop at the one hotel. Here we were served a luncheon consisting of pork, red beans and rice—the usual bill of fare of the country. Refreshed and strengthened, we prepared to enter the carriage, our next mode of travel. In the meantime, Sister Directress, who had gone out to take proper information, etc. returned, having at last satisfactorily settled all difficulties. They were indeed great, for the trusty man sent to meet us by our sisters of Diamantina, had done his best to dissuade our venturing farther. He drew an appalling picture of the situation; told his own experience which he was unwilling to repeat,
and described the conditions of roads as being unfit to be traversed except by hardy travelers, and indeed almost impassable in a carriage, being crossed by several deep ravines. We scarcely knew what to do, and for a few moments deliberated as to whether it should not be more prudent to retrace our steps. However, we could not make up our minds to forego our visit to our sisters and trusting to the never failing protection of our good angels, we decided to take the risk. Having donned the dusters given by Sister Chantrel in her kind foresight—we entered the carriage which proved to be a light, open vehicle. Sister Directress having comfortably installed us, now bade us farewell with sad misgivings. Our own hearts, however, were hopeful and with a sprightly negro, by the name of Manuel for a driver, and the sisters' trusty man, Augustine, for a guide, we set out. Our drive brought us through primeval forests, over smooth and beaten roads that ill-accorded with the description made of them. Our carriage rolled gently along and we were in full enjoyment of the beauties around, when suddenly there was a stop; we had reached one of the dreaded ravines. Descending, we crossed the water with the help of the men who by means of branches and twigs contrived to make a kind of foot-bridge. Our carriage was also safely hauled over, and at 5 P. M. we arrived at Papaguay where we found accommodations at the house pompously called, "The Home." A small room with two beds was placed at our disposal. Everything about looked clean and tidy, and without waiting to satisfy the curiosity of the people crowding around us and unheeding the confused chorus of dogs, cats and chickens, we quickly withdrew, thankful to find ourselves safely over the first stage of our dangerous journey.

We intended to proceed the following morning, but an unforeseen accident delayed us two days in Papaguay. Still trusting our heavenly protector, Saint Raphael, who per-
haps in this instance had only tested our confidence, we once more resumed our travels and left Papaguay on October the twelfth at 6 A. M. As delightful as the early part of the journey, our drive brought us deep into magnificent forests more extensive and denser than those we had already traversed. Hovering around us was a variety of birds of brilliant plumage and enchanting song, the joyful notes of which rang through the silent woods, rising in indescribable harmony to the skies above. One little insect, however, plays havoc among the many giant kings of the forest, for we noticed numberless ants which are gradually destroying entire acres of woodland.

Once again we came to a standstill; this time it was not a gorge, but a river that was to be crossed. After descending from the carriage and unharnessing the mules, we walked down the steep, slippery bank and embarked on a raft which glided smoothly over the waters, being drawn to the opposite bank by means of a pulley—a primitive but very safe contrivance. Here we paid two sous for an invigorating drink of coffee served in a cup the size of a "thimble." After a few moments' rest—necessary both for man and beast—our journey was resumed. An up-and-down road lay before us, and with great dexterity Manuel drove through the different passes, avoiding the rough parts of the way. Having reached the foot of a steep rock, he politely asked us to descend and the footpath, filled with sharp stones and leading up the mountain, was not an easy one to climb. On all sides, however, nature displayed such wild, unparalleled views, that we were lost in admiration, and contemplated the beauties which it was our privilege to enjoy—the balmy air, the brilliant rays of light changing into many tints and hues the rich foliage of the woods, and the broad expanse of country stretched out before us. With what feeling of calmness and peace is the soul lifted up amidst such scenes!
Our journey was nearing its end, when the mules on a sudden stopped and refused to go further. No amount of coaxing could prevail on them to stir and it was only after repeated blows, that they advanced at a slow pace. It took us six hours, instead of three, to reach Rudiadur. Night had fairly set in when we arrived, and we found lodgings in a private residence, not so inviting as "The Home." The milk served was full of salt and we were, therefore, glad to avail ourselves once more of the lunch provided by Sister Procuratrix. Next, we proceeded to examine our quarters. In the middle of the room was a large bed covered with an open lace spread—not of the whitest—and nearby another bed, smaller and made of leather bands. Suspended to the walls were several guns, while under the bed was a coffin-shaped box. A curious collection of statuettes of saints of all times and countries, ornamented the altar and, to cap the climax, the apartment was lit up by the faint glimmer of a smoking candle. The situation was anything but reassuring yet, we were very tired, and despite our surroundings, we soon fell into a restful sleep.

The following day, Sunday, we were deprived of assisting at Mass and at 6:30 continued our route. The weather was superb, the mules as docile as lambs. For three hours we enjoyed undisturbed the contemplation of the natural scenery unfolding itself before us. Arrived at the next station we procured a fresh relay of mules; scarcely had they covered a short distance than they drove into a marsh and there remained. The united efforts of the two men proved fruitless; the beasts could not, or would not stir an inch. There was nothing to be done but to descend and cross on foot. No house being in sight, we took refuge in a field close by when, all at once, peals of thunder were heard, lightning flashed and rain began to fall in torrents. An umbrella was our only protection. Fortunately, the mules by a supreme effort, disengaged themselves, and the
rain having slackened, we took our places in the vehicle, holding the open umbrella. Needless to say, we were wet to the skin. The delay prevented our arriving at Diamantina that evening and we were obliged to pass the night in Chinga. With glad anticipation we now looked forward to an early meeting with our sisters, as we intended to set out at daybreak. Our journey with all its inconveniences, is not to be compared with that undertaken by Sister Mantel, the first Sister of Charity who penetrated into this part of the country. Her journey, performed on horseback, was filled with almost insurmountable difficulties.

Our arrival in Diamantina was announced by the booming of cannon and our sisters hastened to greet us. Indescribable was the joy of our reunion rendered all the more so by the hardships of the way and the distance which, in great part, deprives our dear sisters of that interchange of cordial communications with the other houses of the Province. Realizing the good to be done here, they, far from complaining, are most happy to work for the salvation of souls. And the harvest is a rich one. The people are simple, unsophisticated and eager for instruction. They may well be called souls of good will.

The college of Our Lady of Seven Dolors was founded in 1867. It includes today an orphanage, a free school, a boarding school, and different associations. Advantageously situated in the open country and in close proximity to the mountains, it preserves its original stamp of primitive simplicity. According to their means and resources, the sisters are instruments of untold good, yet they are insufficient to meet the demands of this immense province which counts five millions inhabitants. While devoting themselves to their work with untiring zeal, the sisters ardently wish for other laborers, knowing how much more could be done in a country that would most probably become as rich in spiritual goods as it is in those of a material order, for it is of
interest to know that precious stones of great value are to be found in the mines of Diamantina.

The small hospital, also founded in 1867, affords all possible comfort and relief to the sick of these parts. In the beginning it had its own difficulties; since 1902, however, its condition has been most prosperous and promising.

(To be continued.)

PERU


Hospital of Moquegua, January 1, 1910

Moquegua, a town of 5000 inhabitants situated in the southern part of Peru, belongs to the diocese of Arequipa and from a civic point of view, it is considered the most important place on the coast of the province of Moquegua. If the vineyards of this town were more carefully and extensively cultivated, the excellent wine which it exports to Bolivia, would have so great a commercial value as to rival the best wines of Europe. The valley where the vineyards are located has an extent of 30 or 40 kilometers; the soil is most fertile and easily cultivated. The orchards and gardens of the hospital, grow a great variety of European fruits and vegetables, as well as coffee and other tropical plants. Unfortunately, there has been no rain in these parts for five years, and this drought has caused the ruin of the beautiful vineyards of Moquegua.

In November 1893, the Sisters of Charity came to Moquegua to devote themselves to the service of the sick poor, in the hospital which was then entirely abandoned and in a dilapidated condition. The present chapel had, at that
time been used for a stable and neither the sisters' apartments, nor the various classrooms, ouvroir and asylum were then in existence. The worthy Sister Martin, the present Sister Servant, who has been fifty-two years in the Community, was admirably chosen to establish the works at Moquegua; these works, as is usually the case, were founded at the cost of innumerable difficulties.

Before the war with Chili this country was quite rich, because all the products of the valley found a ready sale in the markets of Iquique and Antofagasta, but when these provinces were ceded to Chili new regulations were introduced into the custom house, and the wines of Moquegua had to be sent to Bolivia. The railroad which connected Moquegua with the seacoast was also destroyed during the war, so that this city was isolated from the rest of the country. The sisters had much to suffer in the beginning, and as the Benevolent Society which had invited them to Moquegua, was almost without resources, they were obliged to depend on alms to assist their sick poor. Their personal means, they employed in furnishing a kitchen, a laundry, and a pharmacy which is at present well equipped and admirably conducted by Sister Madeleine. Its support depends in part on the contributions of charitable persons. Moreover, it is a consolation to the sisters, who are so devoted to the sick to have the wherewith to assist them. Happily, the good God provided a generous benefactress in the person of Madam Aguëda de Angulo who befriended the hospital up to the time of her death, February 11, 1908. She did not allow a single month to pass without sending assistance for the hospital, both in money and provisions. The sisters have had much to suffer since deprived of her liberality.

The hospital is built in the form of a cross, consisting of four large vaulted wards, so well constructed that they have withstood several earthquakes. This style of building per-
mits the hospital to be surrounded by gardens, and the offices and accommodations for the employees to be most conveniently placed, each apartment having its respective courtyard. This arrangement greatly contributes to the general order of the household.

The chapel and garden separate the hospital from the ouvroir and the day school. On entering the chapel, one observes that cleanliness is its chief beauty, although the graceful decorations of the high altar are especially admired.

The ladies of Moquegua belong to the Archeconfraternity of the Holy Agony; and strange to say, in a country where it is customary to belong to all the confraternities existing, these ladies are most exact in attending the reunions of the Association.

Sister Gabrielle has charge of one hundred school children and the results of their annual examinations are most gratifying. This test takes place before an official committee composed of members of the Benevolent Society. The asylum is entirely separated from the hospital and is built with all modern improvements, thanks to the generosity of Madam Aguédá. The people of Moquegua, who were at first so much opposed to this new work, are now in admiration at the success attained by these young children in the elementary subjects, for their knowledge of Christian Doctrine, grammar and arithmetic, surpasses that of the pupils of the college. The little entertainments which are presented from time to time, give the parents pleasant surprises as they are unaccustomed to see pupils of an early age trained so thoroughly.

This asylum has become the center of new works. When Sister Cecelia came to Moquegua there were no catechism classes, and the children, either did not make their First Communion, or made it without preparation. Two years ago the director of the national college, who is a good Catholic, asked the chaplain of the hospital to give some instructions
to the students of his college, in order to prepare them for the feast of Easter. But, notwithstanding the good example given by the director and all the means he employed, only two complied with their Easter duty. The director was changed shortly after, and there was no instruction the following year.

In the meantime, Sister Cecelia devoted herself to teaching catechism faithfully every Sunday, and on the approach of a mission in the month of August, she prepared for the sacraments twenty-two children by daily instructions. A young man, who had not as yet made his First Communion was invited by sister to join the class. At first, he refused, but finally consented and his example was followed by other young men, until the number reached sixty-eight, of whom forty averaged from sixteen to twenty years of age. Sister Cecelia asked her pupils what was their intention in coming to her for instructions in Christian Doctrine, and they assured her that they were anxious to prepare for Holy Communion. Moreover, their attention to the explanation of the catechism, proved the sincerity of their sentiments. On the eighth of September the class formed a procession, left the hospital and proceeded to the parish church, a fifteen minutes’ walk—all singing hymns and wearing a white badge of ribbon on their arm. This novel scene created a sensation, for it was an unheard of event to see men attending Mass, so very unusual indeed that whenever a man was seen in church it was at once decided he belonged to Arequipa, and those from that place were informed of the arrival of their compatriot. Even after the lapse of four months—since the day of First Communion,—the beautiful ceremony is a living memory in the town of Moquegua. The morning devotions were supplemented by the impressive ceremonies of the afternoon, when the young men again assembled in the church and, having
renewed their baptismal vows, consecrated themselves to the Blessed Virgin.

The fruits of this "holy day" are incalculable. These young men have formed a patronage called the "Catholic Center" and they hold regular meetings at the hospital. All are practical Catholics, who take part in the ceremonies of the church and join in the singing at High Mass when celebrated in the sisters' chapel.

I assisted at two conferences given by two members of the association. The subjects treated at these re-unions are either of a religious or apologetical character. The conference on the first of January opened by the reading of some verses dedicated to Pope Pius X; then followed the singing of appropriate hymns and a talk on the "Present Condition of Religion," which delighted the audience. The civil authorities and distinguished persons of Moquegua were invited to this assembly. The program included a paper by your humble servant on "Progress," the theme that usually concludes the conference.

Truly our Lord never sends one grace alone, and on this occasion I had the consolation to take back with me to the Ecclesiastical Seminary, two of the young men of the "Center". This is surprising, for since time immemorial there has been no native priest from Moquegua.

Such is part of the good done by the sisters here; yet I have not mentioned their visits to the prisons nor the ouvroir, a most promising work.

Emile Neveu.
We are now enjoying our vacations as our students will not return until the third of January. Up to this time, I have received only good news from them. Having urged our students during the year to become catechists — for in Bolivia there is a great need of religious instruction among the children — many have responded to our desires and they are now zealously teaching the truths of Faith. At Sucre a newly ordained priest, with several seminarians, has organized six Sunday schools in different parishes. At the church of Saint Sebastian, Father Salinas, a zealous young priest assisted by several young men, has a class of eighty boys; at the church of San Miguel, three seminarians give instructions several times a week to forty young men of good families, while at the Chapel of Saint Rita another seminarian with several other students teaches many children, nearly all of the poorer class. Two hundred fifty names are inscribed on his list of protégés, and he usually has an attendance from 120 to 150. Every Sunday evening, these little ones come to the Seminary to recite the Chaplet, listen to an hour's instruction and sing hymns, after which they are permitted to play to their heart's content in the Seminary courtyard.

At the Church of the Merced there is a daily catechetical class of 150 children conducted by three seminarians. These children belong to the parish of Saint Roch. There are also two classes at the Church of Saint Dominic; one for boys with seventy pupils, the other for girls with fifty
pupils. Finally, at the Church of Saint Lazarus, four other seminarians teach from seventy to eighty little boys.

It is not only in Sucre that the zeal of our students is exercised towards children and the poor. Letters inform me that in other towns and villages they are doing much good. At Uncía, one of the students goes several times a week to two schools in which with the consent of the teachers, he gives religious instructions. At Vitichi, another assembles almost daily, eighty children and imparts to them the truths of Christian Faith.

When their vacations are ended they will return, we feel assured, full of joy to give us an account of their labors. May our Lord bless and fructify the seeds thus sown by these young men in the early stage of their priestly career, and make of them true apostles in this vast land of Bolivia.

Daniel Choisnard

THE RELIGIOUS ORGANIZATION IN THE PHILIPPINES

As may be remembered, when the Philippines came into the possession of the United States, a commission, having at its head the actual President of the Republic, Mr. William Taft, was sent to Rome to deliberate with the Holy See on the religious organization of the newly acquired territory. Negotiations were most amicably conducted and the measures then adopted, were equally carried out by the American government and the Apostolic Delegate to Manila, Most Rev. A. Agius, O. S. B., Titular Archbishop of Palmyra, native of Malta.

The See of Manila at that time had four suffragan sees. Their respective bishops having been removed, some by
death others through their own resignation, tendered during the late war, five new prelates chosen among the American clergy, have been appointed to fill their places.

A Decree of recent publication, signed by the Holy Father, shows the condition of ecclesiastical affairs in the Philippines to be such as may be desired. His Holiness Pius X, has erected the four new Sees of Zamboanga, Tuguegaro, Samar and Leyte, and Lipa, all in the islands of the same name; moreover, an apostolic prefecture has been erected in the island of Pelawan.

At the same time, Very Rev. T. Petrelli, Secretary of the Apostolic Delegation of Manila, and Right Rev. P. Singzon, Vicar General of Cebu, on the suggestion of the Consistorial Congregation, have been appointed by the Holy Father, the first to the See of Lipa, and the second to that of Samar. The other two vacant Sees have likewise been filled by the promotion of Rev. D. McGinley of Philadelphia, to the See of Nueva-Caceres, and of Right Rev. J. P. Gorardo, Auxiliary Bishop of Cebu, to that See, left vacant by the death of the late Bishop Hendrick.—L’Univers, March 5, 1910.
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Patrick Judge, March 1, 1910, New Orleans, La., U. S. A.; 54 years of age, 29 of vocation.
Rev. John Hannon, March 6, 1910, Dublin, Ireland; 59 years of age, 32 of vocation.
Rev. John Lemack, March 5, 1910, Austria; 55 years of age, 30 of vocation.
Rev. Anthony Ricci, March 4, 1910, Placentia, Italy; 29 years of age, 13 of vocation.
Rev. Peter Carles, March 14, 1910, Algiers, Algeria; 81 years of age, 56 of vocation.
Brother Celestine Chaton, March 18, 1910, Mother House, Paris; 80 years of age, 61 of vocation.
Rev. Theodore Vandenbergh, March 28, 1910, Constantinople, Turkey; 55 years of age, 35 of vocation.
Rev. Joseph Ciravegna, March 13, 1910, Mondovi, Italy; 84 years of age, 66 of vocation.
Rev. Peter Marc, April 6, 1910, Algiers, Algeria; 45 years of age, 26 of vocation.
Rev. Cornelius Hickey, April 24, 1910, Dublin, Ireland; 91 years of age, 65 of vocation.
Rev. Camillus Anchier, May 22, 1910, Mother House, Paris; 61 years of age, 21 of vocation.
Brother Francis Supanz, May 24, 1910, Dax, France; 47 years of age, 21 of vocation.
Rev. Francis Feely, May 27, 1910, Denver, Col. U. S. A.; 31 years of age, 16 of vocation.
Rev. Felix Esteban, May 15, 1910, Mexico; 33 years of age, 10 of vocation.

OUR SISTERS

Sr. Jeanne Lacassague, Lyons; 37 years of age, 17 of vocation.
Sr. Pauline Chodzinska, Culm; 66, 42.
Sr. Amélie Arsac, Marseilles; 24, 2.
Sr. Antoinette Viala, Aversa, Italy; 91, 71.
Sr. Régi a Henn, Lankowitz, Austria; 78, 53.
" Anne Brultez, Saint-Dié, France; 77, 55.
" Elizabeth Coron, Saint-Loup, France; 79, 56.
" Marie Zarri, Turin; 58, 36.
" Ludivine Lemaire, Montolieu; 76, 54.
" Maria Civit, Madrid; 63, 39.
" Maria Domenech, Cartagena; 79, 48.
" Teresa Busquets, Valdemoro; 70, 45.
" Joséphine Le Gac, Paris; 37, 14.
" Pauline Soulier, Callao, Peru; 74, 40.
" Marie Knowles, Mill-Hill; 60, 36.
" Apolline Simon, Bouchain, France; 72, 52.
" Valérie Bartosinska, Graz; 42, 10.
" Gisella Amersek, Laibach; 23, 7.
" Jeanne Roemaet, Boeschève, France; 77, 47.
" Marie Descovitch, Catania; 74, 49.
" Louise Munos, Montolieu; 75, 47.
" Marie Kieffer, Paris; 74, 54.
" Rose Olive, Palermo; 41, 19.
" Marie Michel, Montolieu; 78, 57.
" Julie Gras, Rio de Janeiro; 70, 49.
" Joséphine Comandone, Turin; 73, 53.
" Antonia Asciutti, Sienna; 37, 17.
" Jeanne Barruè, Paris; 77, 52.
" Armandine Thibaut, l’Hay, France; 29, 4.
" Marianne Filipie, Laibach; 23, 5.
" Thaïs Duvivier, El-Biar, Algeria; 74, 46.
" Alexandrine Martin, Paris; 74, 55.
" Marie Achart, Arcachon, France; 73, 49.
" Maria Ferraro, Palermo, Italy; 48, 24.
" Rosalie Pelcavel, Pekin; 50, 31.
" Otilia Comadira, Madrid; 67, 45.
" Maria Landaluce, Almeria, Spain; 50, 29.
" Maria Tendeo, Valdemoro, Spain; 24, 5.
" Catalina Imirizaldu, Santander, Spain; 39, 20.
" Pascualá Albas, Begona, Spain; 34, 14.
" Rosalie Rix, Ans, Belgium; 62, 38.
" Louise Guerry, Douai, France; 59, 33.
" Marie Maselaux, Clermont-Ferrand, France; 28, 7.
" Marie Skol, Erian, Hungary; 40, 20.
" Joséphine Koslacz, Tarnow, Poland; 35, 11.
" Augustine Bollot, Palermo, Italy; 80, 59.
" Barbe Brandnet, Budapest, Hungary; 36, 16.
" Joséphine Coindriau, Clichy; 83, 64.
" Rita Cortès, Valencia, Spain; 41, 17.
Sr. Maria Carulla, Madrid, Spain; 84, 55.
Isabel Ulibarrena, Huelva, Spain; 65, 45.
Petra Ozcariz, Madrid, Spain; 38, 14.
Anna Turkowska, Byslawek, Poland; 72, 55.
Paula Gomez, Concepcion, Chili; 68, 40.
Maximiliana Gonzalez, Buenos Ayres; 67, 50.
Miloé Sirvin, Saint Michel, Algeria; 73, 48.
Marie Josipovic, Budapest; 41, 18.
Nelly Edeline, Auch, France; 73, 48.
Emiliana de Irastorza, Santander, Spain; 28, 7.
Thérèse Brandl, Schwarzach, Austria; 30, 5.
Céline Legrand, Châtillon-sous-Bagneux; 73, 55.
Rose Saby, Hesdin, France; 81, 58.
Lucienne Malherbe, Douai; 28, 3.
Marie Molinier, La Teppe, France; 47, 26.
Anne Novacèk, Hengsb erg, Austria; 45, 27.
Dolorés Cano, Popayan, Colombia; 31, 10 months.
Barbe Kac, Saint Polten, Austria; 24, 6.
Marie Rieger, Schwarzach, Austria; 23, 5.
Marie Pagès, Nice; 67, 49.
Jeanne Dumas, Algiers; 85, 65.
Augustine Pulici, Turin; 33, 14.
Pauline Calderara, Rivoli, Italy; 56, 35.
Joséphine Portal, Coulommiers, France; 80, 58.
Françoise Mismas, Laibach, Austria; 30, 5.
Marie Masqueray, Martel, France; 79, 61.
Marthe Monéger, Elancourt, France; 48, 26.
Mathilde Colombreau, Sedan, France; 67, 48.
Jenny Dastugue, Lyons; 46, 16.
Victoire Sala, Turin; 22, 3.
Sophie Pigon, Clichy, France; 76, 46.
Florence Buckland, Lanark, Scotland; 35, 6.
Félicie Bizot, Castres, France; 37, 11.
Jeanne Jarton, Gigny, France; 72, 53.
Anna Meister, Salzburg; 83, 58.
Suzanne Panzl, Salzburg; 29, 6.
Agnès Zalar, Laibach, Austria; 31, 4.
Léonie Taupin, Quievrain, Belgium; 38, 17.
Julie Valogne, Montolieu; 77, 47.
Alexise Lagneau, Bahia; 80, 59.
Jeanne Martin, Paris; 76, 52.
Louise Grégoire, Paris; 66, 46.
Dominique Andrzejewoska, Warsaw; 47, 19.
Maria Molina, Curico, Chili; 67, 32.
Sr. Rosina Buchner, Salzburg; 55, 28.
" Marie Blanchon, Nogent-sur-Seine; 60, 42.
" Francoise Jouberton, Paris-Passy; 73, 42.
" Augustina Diaz de Cerio, Azpeitia, Spain; 32, 8.
" Marie Juntes, Turin; 88, 66.
" Maria Carras, Valdemoro, Spain; 29, 9.
" Jeanne Pacconi, Turin; 39, 19.
" Buenaventura Coxt, Toledo, Spain; 75, 51.
" Maria Dellacasa, Sienna; 64, 46.
" Philomène Dematteo, Foligno, Italy; 60, 31.
" Maria Vassallo, Semiggallia, Italy; 79, 52.
" Josefa Sudupe, Jativa, Spain; 65, 34.
" Josefa Lleonart, Valdemoro, Spain; 75, 34.
" Francisca Carlos, Manila, Philippines; 53, 28.
" Marie Alzuguren, Carmona, Spain; 26, 4.
" Sebastiana Salazar, Madrid; 73, 46.
" Maria Chagneau, Chartres, France; 78, 54.
" Aimée Teyre, Fortaleza, Brazil; 46, 21.
" Marie Picart, Montmirail; 57, 28.
" Marie Beduschi, Turin; 39, 17.
" Virginie Morselli, Turin; 31, 11.
" Elisa Méliodon, Lisle, France; 58, 36.
" Gertrude Wogme, Anna, Hungary; 74, 56.
" Sophie Dancourt, Paris; 80, 59.
" Petronilla Klein, Hungary; 66, 47.
" Marie Boucher, Loos, France; 63, 43.
" Lucia Ruiz de la Cuesta, Valdemoro, Spain; 44, 17.
" Pascuala San Martin, Havana, Cuba; 34, 14.
" Josefa Aristaran, Havana, Cuba; 78, 51.
" Maria Noguer, Ubeda, Spain; 57, 32.
" Louise Bénac, Malaga; 70, 50.
" Marie Courbon, Paris; 52, 28.
" Thérèse Prutti, St. Polten, Austria; 19, 3.
" Marie Courit, Montolieu; 70, 46.
" Emilia Salas, Malaga; 32, 11.
" Françoise Browner, l’Hay, France; 73, 51.
" Clarissa Donoso, Talca, Chili; 38, 6.
" Anne Cessac, Valenciennes, France; 71, 49.
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