VERY REV. FRANCIS WATEL
FIFTH SUPERIOR GENERAL OF THE CONGREGATION OF THE MISSION
1703-1710
SAINT VINCENT DE PAUL

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

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As the first edition of the letters of Saint Vincent de Paul is now exhausted, we are about to prepare a second which we hope to make more complete and accurate. But as a compilation of the kind is done satisfactorily only when the originals are consulted, we would deem it a favor if our readers, having in their possession some of these relics would forward the same to us. They may rest assured of their safe and speedy return. Many of Saint Vincent's letters and others bearing his signature are, we know, to be found in public libraries or private collections. In cases where the original itself may not be sent, a photograph copy with the address duplicated by hand, would prove helpful as well as any information relative to the subject.

Presuming on the ready cooperation of those who may have an interest in the work, we beg to offer them in advance our sincere thanks. All communications should be addressed to Reverend P. Coste, C. M. 95 rue de Sèvres, Paris.
EUROPE

PORTUGAL

THE REVOLUTION OF OCTOBER 4, 5, 1910

1. Letter of Rev. A. Milon, Secretary General of the Congregation of the Mission

On board the Asturias, in the port of Lisbon, October 5, 1910

At an early hour this morning we reached the port of Lisbon, but as a matter of prudence, we have remained on board, not knowing as yet how things are going on in the city. A revolution broke out yesterday; the ruling power is overthrown and a republic proclaimed. Such is the news that was brought us yesterday at sea by means of wireless telegraphy. It caused no surprise. We are now anchored near the city, having entered the mouth of the Tagus at seven o'clock A.M. and from that hour the booming of cannon and the shots of musketry have continued without interruption; this tells of human victims, as well as of the destruction of property. The fort in the harbor has hoisted the republican flag which is now floating in the open breeze. On a Portuguese warship nearby, the popular colors, red and green, are displayed and through a spyglass, we have been able to discern the havoc made on the royal palace of the Necessidades.

The noise of continuous firing is most distressing and word has come that many have been killed on Liberty Avenue. I am still in total ignorance of the fate of our
confrères some of whom reside in the very heart of the city, whilst others with the Visitor are in the suburbs. The mail packet has brought a few details of the revolution and a large steamer, the Umanitaria, adds that a republic was proclaimed from the City Hall at 10 a.m. Several of our fellow-passengers had planned to continue their journey by rail, but present circumstances forbid their taking such a risk; besides we are told no trains are running.

This afternoon some of our daring young travelers ventured on land and they have returned with bullets and a republican flag. They learned of the election of Mr. Braga, ex-professor of the University of Coimbra, as President of the new Republic. The king's whereabouts are unknown; some say he is in his palace at Mafra, others that he has taken refuge at the English embassy.

About an hour ago we sighted a vessel plying the waters at full speed. She proved to be an English cruiser—a handsome vessel of four smokestacks, and as she glided by we had a full view of her guns, and her crew drawn up on deck, in full line. She dropped anchor in front of the Commercial Square where two years ago the late king and his eldest son were assassinated. Close by is the Brazilian warship, the Saint Paul, on board of which the young king gave a banquet two days ago to the President-elect of the Republic of Brazil.

The many foreboding signs discussed in Lisbon two months ago on my passing through the city, now come to my mind, corroborating the reports lately circulated in Madeira, my last stopping place. It was the general opinion—adhered to by some but lamented by others—that a revolution was imminent. More accurate news will most probably be given by the newspapers before my letter reaches you; I have but scanty means of securing details. It is said the new form of government has been adopted almost without opposition and the chief of police (whether
this be true or not, I do not know) surrendered at the very beginning of the outbreak. Heaven grant that amid all these political disturbances, no attack be made on religious freedom. Leaning over the side of the deck and looking out toward those points in Lisbon, so familiar because so closely connected with our Congregation—I recall old memories especially that of our former house of Rilhafolles donated by King John V. It was taken from us by the Revolution of 1834, when all the Portuguese confrères were dispersed. My hopeful prayer is that no like calamity is in store for us, but it is urgent, indeed, to beg our good God's help and the protection of Saint Vincent.

Alfred Milon

At the very moment the foregoing letter was being written, two Lazarist Missionaries had fallen victims to the fury of the mob. In the following pages we give a general outline of events with some details of what took place at the house in the Arroios Quarter, Lisbon. The house of Saint Louis des Francais was not molested.

II—THE ROYAL FAMILY GOES INTO EXILE

BIOGRAPHICAL SKETCHES

The following short sketches are borrowed from the Univers of October 7, 1910.

KING MANUEL

The tragical event which placed Prince Manuel on the throne is too well known to need repetition. This young king was not apparently called to govern and his education ill-fitted him for so high a position as that of king. Following the bent of his natural inclination, Prince Manuel spent the greater part of his time in artistic pursuits, es-
especially music and reading books of travel. His father, King Dom Carlos, had dreamed to make him a sailor; a sea-faring life did not, however, agree with the prince's health and he was left to his studies and art work. Born on November 15, 1889,—he was, therefore, only nineteen years old when called upon to assume the heavy responsibility of king of Portugal.

QUEEN MARIE AMELIE

The daughter of the Count of Paris and sister of the Duke of Orleans and of the Duke of Montpensier —an officer in the Spanish navy—Queen Marie Amélie is by birth a French princess. She has two sisters —the Duchess of Aosta and the Duchess of Guise.

Born at Twickenham on September 28, 1865, Queen Marie Amélie was married on May 22, 1886, in Lisbon, to Dom Carlos, prince royal of Portugal. Two years after on the death of the king they ascended the throne. Dom Carlos I with his eldest son Prince Louis Philip was assassinated on February 1, 1908. Prince Manuel, the second son, was then proclaimed king and he has since occupied the throne.

THE HOUSE OF BRAGANZA

The monarchical form of government was established in Portugal as early as 1097 when that country was wrested from the Moors. The House of Braganza to which King Manuel belongs, has occupied the power for centuries back. Its first king was John IV, under whose reign, in 1640, Portugal being severed from Spain to which it had been six years united, became constituted into an independent kingdom.

In 1834, Dona Maria da Gloria daughter of Dom Pedro I, Emperor of Brazil, after a long and bitter struggle against Dom Miguel, her uncle, took possession of the throne. Her reign inaugurated a liberal and constitutional form of government, violently opposed by Dom Miguel.
The queen's cause was upheld through a series of bloody and what would be called today "anticlerical" conflicts not unlike the revolution of 1830 in France.

On the 15th of last October, a royal party composed of King Manuel, Queen Amélie, Princess Maria Pia and Dom Alfonso arrived at the small port of Ericeira. Having taken passage in a fisherman's boat, the fugitives crossed over to the yacht awaiting them a short distance off. They were on their way to exile.

We will now retrace an account of current events.

III — THE REVOLUTION IN LISBON

A revolution was generally and hourly expected. We need not here enter into those causes, political or economical, that precipitated events. Newspapers and periodicals have already published current happenings. We only reproduce the following extract from Le Monde illustré of October 15, 1910, which gives in our opinion a true account of the whole outbreak.

The evening of October 3rd was one of feverish agitation in Lisbon. The murder of Professor Bombarda at the hands of a crazy man whom he had been treating, was considered by the people as being prompted by the reactionary party, and it gave occasion for grave disorders on the Dom Pedro Square. During the night a warship fired three shots—the signal agreed upon by the republicans as the opening of hostilities against the reigning power. Thereupon an immediate call was made for the 16th infantry corps and the 1st regiment of artillery, and the soldiers under command of certain officers filed out fully armed from their barracks. They soon after encountered these troops still loyal to the king and especially the militia. A reinforcement promptly arrived for the republicans; it was composed of private citizens, organized into separate companies; moreover, they were supported by a squadron of the navy...
which kept on firing in so indirect a manner that they protected their own while deceiving the royalists. These latter, however, gained such a decided advantage that Admiral Dos Reis committed suicide, believing his own party defeated. During the day of October 4th the following night and part of the 5th, the fighting continued and for thirty-two hours was most violent. The republican artillery succeeded in occupying the most prominent parts of the city, those best suited for strategic manoeuvres; they took up a position on the height of Liberty Avenue which dominates the city and from which the royalist troops could be easily defeated.

The militia alone remained loyal to the end; the men fought valiantly and fell almost in a body. A retreat being sounded, the survivors withdrew and tried to defend the Camoëns Square, but a close and steady firing soon compelled the remaining few to surrender. Shortly after a republic was proclaimed and a provisional government constituted.

Whilst so bloody a conflict was going on among his subjects, where was the king? This question was asked for four days and up to Saturday the European world remained in total ignorance of his whereabouts.

IV—ON THE WAY TO EXILE

From the Illustration of October 15, 1910, the following extract is taken:

The provisional government being once constituted and its members installed in the palace of the different ministries, the royal family was thought of. By this time the king and his party were out of reach—thus the new officials were freed from any anxiety in their regard. The royal yacht the Amelia had been seen anchored in the Tagus near Belem among the other vessels; but in a short time,
after the usual preparations, having raised anchor, she sailed away without any one questioning whither bound. It is now known that the king, Queens Amélie and Maria Pia with the Infant Alfonso, were on board.

At the first alarm the members of the royal family were dispersed: the king in his palace of the Necessidades, detained there on business, Queen Maria Pia at her small country palace of Estoril, near Cascaes on the borders of the Tagus, and Queen Amélie at her favorite resort at Cintra; the Infant Alphonso—no one knows where—but he was the first to board the royal yacht. When the firing started the government officials requested the king to leave the city. He made up his mind to do so only after two bombs had fallen on the palace. An automobile brought him with the Grand Master of the Court, his Aide-de-camp and a small retinue of lancers to the castle of Mafra, his last refuge on Portuguese soil. The queen informed of the king’s journey and of the disturbances in the city, left Estoril after her breakfast. A conspicuous void was already widening around her: her veador or valet, had not appeared that morning, and she would have been obliged to travel alone with her lady of honor, the Countess of Unhao, if the Count of Mesquitella had not respectfully offered her his services. She fully intended to return in a few hours, being attired only in a simple walking costume.

At Mafra she met Queen Amélie, who had also hurried to her son, as alarming reports had reached Cintra. The old queen soon abandoned all thought of returning to Estoril; Queen Amélie, however, bravely went back to Cintra. But the next morning she hastily came to Mafra ready for a speedy flight. Her devoted lady in waiting, Mme. Girard, accompanied her. The Infant Alfonso was already on board the royal yacht anchored at the small port of Ericeira whence the whole party left on their way into exile. “It came in my way” continues the reporter who
furnishes these items, "to see the spot whereon the fall of a tottering monarchy took place" and he drew the follow­
ing sketch:

"Descending the gentle slope leading to the shore, the group of royal exiles with a handful of faithful subjects proceeded toward the sea border upon whose heavy waters at a safe distance the large royal yacht, the Amelia, was rocking to and fro, and displaying on its flag-staff the colors of the royal house of Portugal. Queen Maria Pia walked at the head of the party, leaning on the arm of Count de Mesquitella whose devotedness on this occasion received a marked but sad recognition. Behind them, a few steps further came the king and Queen Amélie. The eager looking crowd leaning over the stone parapet, watched in respectful silence this last scene of the drama. It is told that on taking boat at Belem the Infant Alfonso wept. But with quiet self-possession and a firm step, Queen Amélie advanced toward the boat, accepting misfortune with calm majesty, while the young king faltered, hesitating to give the sad farewell to his kingdom and his native land. As their bark receded from the shore, the queen said aloud: "Au revoir!" and the king murmured: "Adieu! Forever!" Queen Amélie followed her son, evidently determined to share his fate, be it for weal or woe, in the land of his exile. The remainder of the royal household descended into a second boat and soon no trace of their passage could be seen on the boundless deep."

Gustave Babin

The Amelia steered for Gibraltar whence it sailed for England.
V—THE CLERGY AND THE RELIGIOUS COMMUNITIES

We have seen what became of the “throne” and we may question what will become of the “altar” in this revolution.

The secular clergy remained unmolested. As for the religious communities they were generally regarded as firmly attached to the royal party, as the ivy clings to the oak. The Jesuits notably were accused of having taken a most active part in the political debates of the last elections. Thus the storm that tore the tree asunder must be fatal likewise to all that seemingly maintained it. The Illustration gives the following observation:

“The mob spent its strength on convents and religious Communities. The convent of Quelhas, although offering no resistance, was submitted to a regular siege during the night, and daylight revealed how furious was the assault made on its walls. Within, marines and volunteers were on guard, while the house was being searched with the hope of finding hiding-places and subterraneous vaults which, you know—adds the narrator ironically—necessarily exist in religious houses long established—moreover, this undisciplined mob gave themselves up to conduct most unbecoming. But, fortunately, the religious had made their escape before the attack.”

VI—HOUSE OF THE LAZARISTS IN THE ARROIOS QUARTER

Alas! other religious houses had not been timely vacated. At the Jesuits, the Fathers of the Holy Ghost and the Lazarists, squads from four hundred to five hundred men presented themselves. As each Superior asked: “What do you want?” the mob answered, “That you leave here at once.” And there was no alternative but to submit to the overwhelming numbers and be led away as prisoners of
the republic — foreigners to be sent out of the country and natives to be ordered back to their own homes with the prohibition of attaching themselves to any Community whatever. A similar occurrence took place at the house of the Lazarists in the Calçada d'Arroios within the city district of Lisbon.

We quote two narrations which describe the assault on the house and its subsequent results. The first is furnished by Father Espinouze and the second by Father Saunal, both having been eye-witnesses of these sorrowful events.

1—Letter from Rev. J. B. Espinouze, Priest of the Mission, to Rev. A. Milon, Secretary General.

Ingelmunster, Belgium, November 4, 1910

The revolution which broke out in Lisbon October 4, 1910, was foreseen and prepared long before its occurrence. Since several years, the republicans who even on the eve of the outbreak had only 14 deputies of the 155, were planning the overthrow of the monarchy. A beginning was made on January 28, 1908, and the signal given at Porto by a certain number of rebel sailors. Mr. John Franco was then at the head of the ministry and the attempt failed, the chief leaders being imprisoned. The revolutionists, however, did not give up their hopes, and a few days later, February 1, 1908, Dom Carlos and his eldest son, Prince Dom Luiz, fell victims to their hatred. Mr. Franco was obliged to resign. Seven ministers succeeded one another from February 1, 1908, to October 4, 1910, not one being able to master the situation. The last minister was Mr. Teixeira de Sousa, who was appointed in the month of June 1910.

To any one conversant with political affairs in Portugal, a crisis was unmistakably at hand and the proclamation of a republic a looked-for event. I still remember telling you
on September 18th, when you were with us in Lisbon, these words: "On your next visit to the city, you will find a republic." And so it proved. All ecclesiastics and especially those wearing a religious garb were being insulted on the thoroughfares and things gradually grew worse and worse each day. The Lazarists were the last to wear the cassock publicly; the secular clergy had entirely adopted the citizen's dress being in this followed by a number of Jesuits and Fathers of the Holy Ghost, their Superiors leaving them free to do as they thought proper. Our steady adherence to our costume is perhaps the reason why the mob attacked us so violently. I will now sum up events in chronological order and describe that week of tragical occurrences to which I came near several times falling a victim.

*Monday, October 3, 1910, eve of the revolution.*—That morning I left the house to purchase a ticket for our confrère, Father Alvaro, who having arrived on September 30th, was to take boat for Madeira on an English steamer in the company of Father Dumolard. At the agent's office I was told that all passages were sold and I then phoned to Father Fragues at Parede a small village near Lisbon, to ask what I should do. He answered to have both wait and leave next day on a German steamer. I went to the house of St. Louis and after dinner, returned to Arroios to apprise Father Alvaro of the postponement of their trip.

About half-past three I went out again on business with Father Abilio dos Santos, another confrère, who had come from the college of Santa Quiteria to pass a week in Lisbon. Together about four o'clock we were stepping out of a tramway on Rocio Square and as we turned to cross it a gentleman came up and begged that we take another direction. While we thanked him, saying we were not afraid of the insults that might be offered, another hurried to us and
insisted that we go no further. Without stopping to ask an explanation we retraced our steps through some side streets. When we reached the store we learned that an officer, either through insanity or revenge, had that morning murdered Professor Miguel Bombarda, Director of the Insane Asylum and a republican deputy for Lisbon. At one o’clock a report was noised abroad that this was a political affair instigated by the Jesuits. A meeting was immediately organized on Rocio Square. On returning home Father Fragues told us that he also had been pursued on the Rocio Square and had taken refuge in a tramway, owing his rescue to an officer and several police agents who protected him. Another confrère, Father Sousa, related a similar experience.

We believed the revolution was declared, but we were mistaken because, it is said, the murder of Professor Bombarda and the resulting outbreak, had not in themselves any relation with the revolution which was to have taken place on Wednesday morning. The republicans, however, took advantage of the general excitement. Moreover, as the warship Don Carlos had received orders to withdraw from Lisbon on Tuesday and by this the chances for success considerably lessened, Admiral Candido dos Reis, republican deputy for Lisbon, decided on Monday at eight o’clock p.m. that the signal should be given at one o’clock Tuesday morning.

Tuesday, October 4, 1910 In point of fact, early Tuesday morning at the appointed time, I heard three cannon shots from the warship — the agreed signal. At once, hundreds of citizens of the republican party hastened to the different artillery barracks. The soldiers opened the doors welcoming them into their ranks and those officers and soldiers who refused to join in the outbreak, were done away with, and the cannon and fire-arms transferred to the Rotunda Square, above Liberty Avenue,
where the insurgents pitched their camp while several detachments marched, some to the royal palace, others to the telegraph stations where they cut the wires. The militia and police with several regiments faithful to the king, immediately organized a defensive force and as early as three o’clock the firing started lasting until the next day at half-past eight. The republicans carried the day. They were better drilled and occupied the most advantageous posts which enabled them to respond by cannon shots to the hand firing of the royalists.

About six o’clock in the morning a bomb exploded not far distant from the house of Arroios and shortly after we were told the revolution had broken out. We sent a brother and a lay professor to town to reconnoitre.

When proposals for securing a safe retreat, in case of what might likely happen, were made to Father Fragues, the Superior, he contented himself with answering that there need be no hurry. After a conversation with Father Marinho to whom I submitted my opinion, I called on Father Sénicourt and asked that he as Assistant and monitor, call a meeting of the Council. The meeting took place and after half an hour’s sitting, the following resolutions were adopted: 1 That each confrère provide himself with a suit of citizen’s clothes; 2 That as procurator I should refund to each whatever personal sums were deposited with me and besides distribute a certain amount to each from the common fund; 3 That in citizen’s dress I should go to the Sister Servant at Bemfica to ask that she receive our students for the night. I was to remain there with them and wait for further orders.

At noon when everyone was in the refectory, I left the house, having donned an ordinary suit, accompanied by Professor Damiao, a layman. We went first to call on Father Ballester who in the garb of a bicycle-rider had left the house of Saint Louis and taken refuge in a private res-
idence. After a fifteen minutes' talk with him, we proceeded in the direction of Bemfica without being either suspected or disturbed by the surging crowds through which we forced our way. About half-past one we had reached the zoological gardens when a bullet whizzed past us followed by others — the firing had begun. We were thus caught between the two contending parties: to the left about eight hundred meters distant, were the revolutionists and to the right, the regulars from the Queliuz garrison who had come up to quell the insurrection. As said before the firing had just begun when we found ourselves midway and, trusting to be protected by a wall on one side and houses on the other, we continued to advance. Scarcely had we taken two steps when a small bomb exploded above our heads, the sparks falling on a house close by and on the pavement a few meters from the spot on which we were standing. From the neighboring houses the screams of frightened women and children could be heard. We thought it best to turn in the opposite direction and from time to time, heard the bullets whizzing around us. It was about two o'clock when we reached home.

The firing ceased about four o'clock and I asked leave of Father Fragues to make a second attempt, hoping to succeed better this time. But the Visitor thought it best that I wait until the next morning, for he said everything was quiet around the house and besides night was fast approaching. I was thus obliged to remain to my great regret.

At six o'clock we said our breviary in common as usual. At night-fall a regiment passed through the street going in the direction of the center of the city. As supper ended we heard a few shots which apprised us that the republicans had entered the police station — distant three hundred meters from our house — and, having thrown all the furniture out of the windows they set fire to the place. A police force came up; there was firing and several vic-
tims. Toward half-past eight a woman ran up the street crying out: "They have killed my husband!" Half an hour later two young men who had stopped just below our windows, were pursued with cocked arms by the police. Our students alarmed on hearing the firing arose and it was with the greatest difficulty that I succeeded in pacifying them. All noises, however, soon subsided and the rest of the night was calm, but I spent it going from one street to the other to assure myself that all was well. Our brothers helped us and Brother John remained all night at the door of the students' dormitory while Brothers Mesquita and Nunez kept guard through the different parts of the building.

Wednesday, October 5 — From six o'clock that morning the fighting which had somewhat abated began again with greater violence; from all sides the booming of the cannon could be heard, while from right to left the bullets came with pelting force. Toward half-past eight a dead silence settled down to our greater anxiety, for we questioned what could have happened. It was nearing ten o'clock when a squad of regulars, marines and armed citizens marched through the street displaying the republican flag, shouting out: "The republic is proclaimed!" An extraordinary outburst succeeded the calm; women began to dance and carry on frantically and the whole mob was aroused. Some of our neighbors pointing to our house, cried out: "Drive these away." There was a display of fire-works and the neighbors instead of throwing the rockets into the air, aimed at our house. One landed quite close to me in the garden where I was saying my office. Dinner took place at the usual hour, after which I donned my citizen's clothes intending to make another attempt for Bemfica. Father Fragues tried to dissuade me, believing that all danger had blown over, for as he said, the new government was most likely to restore order that Portugal might not discredit itself in the eyes of foreign powers, etc. However, I left
the house with the professor. At a short distance I heard a man's voice from an upper story crying out: "See, there goes a priest in disguise!" A chill passed through me and I continued to walk on without looking back. We came first to the house of the sisters of Rego where we found those from the house of Saint Martha, who had come there under a disguise on Wednesday. Some had secured a carriage and others had walked carrying with them the Blessed Sacrament. Fifteen minutes only had elapsed and we were about to take our leave, when the portress informed us that a group of republicans had gathered in front of the house, apparently awaiting my appearance. Hastily reaching the garden, I scaled the wall and luckily met a good individual, who opened a back gate. The next day I learned that after my escape a band of revolutionists entered the house, asking for the priest. They searched the house to the great distress of the children who were frightened out of their wits."

Following is a short account, already published, of Father Espinouze's series of adventures.

At half-past two, Father Espinouze found refuge in a barn where he was promised shelter for the students. As all thought of returning to the college, was now out of question, he sent a message to the Fathers asking them to send the students to the place in couples. The Father remained alone all night keeping up an active defense against the rats. He learned next morning that a squad of revolutionists had surrounded the college, crying out: "Down with the Jesuits!" The front door was broken in and the house invaded. The Superior, Father Fragues, and a venerable confrère seventy-one years of age, were killed. A third was wounded and the whole household made prisoners. The report also stated that they were on his trail. In the afternoon a mounted guard came up
and asked the host for Father Espinouze, who had scarcely time to escape, and he was now hiding in a sewer. Here he passed several long hours, crouched in a narrow place with his feet deep in water. The rioters withdrew, but returned next day. In the meantime, believing himself in security, Father Espinouze returned to the barn. A second time the sewer proved his safe hiding-place. After an afternoon and night passed in the barn, Father Espinouze made up his mind to leave Lisbon. Having purchased a red necktie—the revolutionary cockade, he took the road to the city. This was an imprudence, doubtless, but tired out and depressed he could not venture to travel on foot many miles. "Besides," added he, "I felt our Blessed Mother was protecting me."

The fighting was still going on in Lisbon. On the way he met a crowd of soldiers and armed citizens, escorting priests, while he noticed two women wearing liberty caps. A friend whom he met, purchased a ticket for him and just at the hour for the train to leave, Father Espinouze entered the station guarded by the rioters. He passed between the crowds secured his place and as the train moved out loud cries of, "Long live the Republic! Down with the Jesuits!" were heard on all sides. Father Espinouze took a corner seat and remained very quiet, reaching Pampiliosa at three o'clock in the morning. Here he waited for the arrival of the Paris train which was to leave Sunday morning. Thanks to his disguise, he was left alone. That afternoon he crossed the Spanish frontier. All danger was over. He was safe at last. Two days ago the good Father reached Paris and it is from his lips I heard the recital of these stirring events. But he related his experience with a calmness free from anything like bitterness or revenge. On hearing this narration, a feeling of pity is awakened for that country, eager to advance in national progress yet
depriving herself of the support of the best and most loyal of her subjects.”

Louis EYER

*La Démocratie*, October 13, 1910.


The revolution which broke out in Lisbon on October 4, 1910, was most disastrous for divers Communities and particularly for that of the Congregation of the Mission. In order to have a better idea of facts, it is well to explain the causes that brought these around as well as the general spirit that animated the people.

Lisbon contains 300,000 souls, and about one-sixth of the population adheres to the Church for there are about 50,000 practical Catholics. Among the masses a lamentable ignorance prevails further increased by a corrupted press. In Lisbon, like in all metropolitan cities, the scum is composed of a foreign element and worthless, idle natives whose services the new government did not disdain to employ during the first days of its ministry. As for the revolution itself, one of the chief causes was the disunion that existed among the parties in favor of royalty and which were no less than six in number. The rivalry conspicuous among them not only lessened their own power but discredited the royal power itself and as not one of these could obtain a parliamentary majority, the republicans saw a favorable opportunity had come and they seized it. Their own number of supporters in the parliament was very small but they could depend on the firm support of these few. Besides to make matters doubly sure, they had enlisted the sympathy of the rabble to whom they furnished arms.

The navy gave the signal for the insurrection and it was
upheld by a regiment of the artillery and one of the infantry. The encounter between the royal troops and the insurgents was short, lasting less than thirty-six hours. No general appeared at the head of the royalists. It is related that a colonel of artillery having taken up his post, sent to the Minister for instructions, saying he could quell the disturbance. He was answered to pass the command to the second officer on duty—the latter is a republican. There could have been a strong resistance but the struggle ceased on October 5th. The republic was at once proclaimed and the mob began to shriek: “To the convents!” The provisional government ignored everything, either because it did not care for those in danger, or because it was anxious to satisfy those upholding it. Among others the Lazarists’ house of Arroios, was at once attacked.

The following is what I have seen corroborated by several other eye-witnesses:

There were in the house nine priests, six brothers, four or five servants, and twenty-four students of the apostolic school. It had been decided that all would leave that evening, Wednesday, on account of the troubles apprehended for the night. The attack took us by surprise although we could tell it was being prepared. Half an hour before the arrival of the mob, two soldiers with three citizens armed with pikes scaled the walls and began to examine the grounds. Crossing the garden, they met two brothers and asked them to show the way to the entrance. The brothers believing they were authorized to visit the establishment, complied. At five o’clock in the afternoon the house was surrounded by four to five hundred men armed with muskets, pikes, and slings. Among the crowd several regular soldiers could be distinguished apparently directing the movements. It would seem as though our house was an impregnable fortress defended by invincible enemies. It had in fact been circulated that we concealed arms and
had even made use of them. This was altogether false. In fifteen minutes the door bell rang violently and as the porter delayed in answering, the door was broken in. The crowd poured into the courtyard and began to shoot at the doors and windows before them. In the meantime the whole place was invaded and the bullets poured in on all sides. The entire household assembled in the library, our largest room, and closed the shutters. The rioters soon entered the house and passing by the chapel they fortunately did not think of the Blessed Sacrament and continued to advance breaking everything on their way and firing aimlessly.

When he heard the disturbance, Father Fragues, feeling assured that death was inevitable, spoke to his confrères, brothers, students grouped around him, exhorting all to beg the protection of the Blessed Virgin, to say an act of contrition and to accept death for love of our Lord. Everybody knelt and after a short prayer, all heads bent beneath the words of absolution pronounced by the Reverend Superior.¹

After this the larger number following that instinct for self-preservation, ran out in an opposite directions from the invading forces and the youngest students began to cry out: "Long live the Republic! We also are republican!" On hearing them Father Fragues went up and said: "No, my children, say: "Live our Lord Jesus Christ! Live Mary!" The boys thus silenced fled in all directions to the different rooms where the priests and brothers were likewise trying

¹ Father Alvaro tells us: "The first man appeared at the further end of the refectory. He cocked his pistol, firing about and crying out: "Show yourselves!" Despite the general daze, the Visitor succeeded in assembling us all in the library. The shutters were closed and we lighted a taper and, having knelt, recited the Memorare, Hail Mary and the invocation "O Mary conceived without sin," after which we said an act of contrition and received absolution. Father Fragues then asked for it from Fathers Barros Gomez and Sénicourt. After this, we all rose."
to shelter themselves, and from the windows of which, they could follow the movements of the mob.

The Superior holding his crucifix in hand, came toward the insurgents and said to them: "For the love of God do not kill any one." The soldier in front of him drew back his weapon, but behind him were fierce-looking men who, seeing Father Fragues, fired. One of us saw him fall and supposed he died instantly. This did not hinder the rioters from beating him on the face and piercing the body with their pikes. A few hours later he could scarcely be recognized.

The second victim was Father Barros-Gomes, director of the Work of the Holy Childhood for the Portuguese colonies. He was among those who knelt to receive absolution and he remained in this posture. A bullet wounded him before the Superior was killed. He did not die immediately, but a witness noticed that the assailants finished the work.

The rioters did not content themselves with molesting individuals, they robbed the house of all they could lay hands on, appropriating whatever appeared of some value. The students obeyed the Superior and refrained from shouting out: "Long live the Republic!" but they continued their flight. About ten followed me to a kind of tunnel which was being constructed to carry the water to the kitchen and which opened on the garden, in the center of the

1. Rev. A. Fragues, a Frenchman, was born in the Department of Landes. He was fifty-four years old. When Queen Marie Amélie came to Portugal, she chose Father Fragues for her confessor and he fulfilled this office ever since. The remains were withdrawn from the morgue by the French minister and conveyed to the Saint Louis Hospital where the funeral obsequies took place. — Note of the Annals.

2. Father Bernardine Barros-Gomes, a Portuguese, was born at Lisbon. He had reached his seventy-first year. The remains were claimed by his relatives who had him buried in Lisbon. A biographical sketch of the venerable confrère will be given in a subsequent Number.
property. We stayed in this hiding-place nearly two hours and we were about to come out under cover of the darkness, when just at the entrance we saw a band of armed men advancing, preceded by some one carrying a lantern.

The boys ran toward them crying out: "We are only children; do not hurt us." "Come out," was the answer, while the men began to fire. A bullet passed near one of the boys, and the band following up the tunnel at last found me. Called to surrender arms which I did not have, I was searched and led out without more ado. The danger was not so great as the fury of the mob had somewhat abated. Besides it was reported that the leaders of the revolution ordered no blood shed, and the murders committed were to be regretted. However, I was submitted repeatedly to a careful search as many times as new men came up and, fortunately, I had not a cent in my possession. Finally, I was conducted to the police station near our house. Here I met the greater number of our students surrounded by a rabble. One of the men asked to what nationality I belonged and offered to take me to the French consul. He was interrupted by a republican leader who pronounced me a prisoner of the Portuguese government and I was taken to the station where I arrived at eleven o'clock at night. There I found three Portuguese confrères: Father Souza who had received two severe wounds on the head from the butt end of a musket — they were dressed at the hospital, Father Alvaro, a young man in poor health, and Father Teixiera. Questions were put us relative to our nationality, occupation, etc. and the report was taken to the governor. At midnight we were summoned to the office of His Excellency and addressing us in French, he said: "Gentlemen, you are free; your safety is assured, but remain here until the tumult on the streets has subsided." We agreed to stay and with the governor's consent succeeded in getting some refreshments. As the station was very public, we
attracted the malicious curiosity of the passers-by, and felt like caged birds. As many of us had been fasting since daybreak and it was now three o’clock, I concluded to speak with the governor who provided us with an automobile and a guard of two soldiers on our way to the quarters of the French minister.

The minister would receive only the Frenchman — your humble servant, but he very amiably proffered his sympathy to my confrères and promised to ask the provisional government that the remains of Father Fragues, which had been conveyed to the morgue, be returned to us, his funeral conducted with religious ceremony and according to national customs. Moreover, he sent us under guard to the House of Charity where our suffering confrères would receive proper care and medical treatment.

Here we remained from the evening of October 6th, until the 12th, when we secured our passage for France. The sisters were admirable by their devotedness in extending an hospitality that might have cost them dear, for had it been known they harbored priests, the house would have been sacked by the mob. We embarked on l’Atlantique which had on board forty-eight Daughters of Charity besides many exiled religious. Our sisters are, perhaps, those who were the least maltreated.

The prisoners of the house of Arroios were divided into three bands. The first, of four priests, was sent to the office of the civil governor, as we have just mentioned; the second, of students who were conducted on the 6th of October to the State Orphanage at Belem, and while they received

1 On October 12, 1910, on the steamer, l’Atlantique were accommodated: 6 Lazarist Missionaries, 48 Daughters of Charity, 38 Sisters of Saint Joseph of Cluny, 6 Sisters of the Immaculate Conception.

In le Temps of November 5, 1910. the following item was published: “About fifty Jesuit Fathers, the last party of the exiles, embarked yesterday at Lisbon on a steamer bound for Holland. They were escorted by police officers On the way their carriages were surrounded by the populace” — Note of the Annals.
no bodily injuries, their religious principles were scorned and ridiculed. Those who were to be returned to their families were subjected to all kinds of formalities. The third band was composed of two priests, Fathers Sénicourt and Santos, and our Brothers. They were taken on the evening of October 5th to the encampment on Liberty Avenue. Father Sénicourt was liberated next morning and rejoined his confrères at the French legation. The others were successively transferred from the camp to the governor's quarters, thence to the prison of Limoeiro, and during the four or five days they remained in each place, they were made to endure insults and injuries before their release. Each was given a passport in which he was described as an ex-Lazarist and his native country assigned as his destination. Perhaps had our confrères thought of raising the French flag over their establishment the revolution might not have proved so disastrous to them; even a white flag might have had some effect on the mob. Besides, Father Fragues, it seems, was not sufficiently informed of the true state of affairs and he discredited the reports of imminent danger to life and property. Again, protection from the government might have been secured through the French minister and the sad circumstances of the death of our confrères averted.

Henry SAUNAL

VII—THE DAUGHTERS OF CHARITY

All the sisters of Lisbon assembled at the House of Saint Louis des Français. Three remained there and the others were obliged to give up their works. The native sisters were allowed to stay in the country, but the others were sent away. As there was a prohibition for any to live in community all preferred exile. Thus the houses at Amarante, Bemfica, Gandarinha and Santa Quiteria were left without sisters. In the Isle of Madeira, the sisters at the hospital of Funchal received an order to withdraw. At the house of charity, Dona Amelia, the few sisters in charge of the sick were permitted to continue their work, but the school attended by seven
hundred children was closed. At Parede the sisters conduct a sanitarium for scrofulous children. The following letter was sent us by Sister Dutilleul, the Sister Servant.

October 18, 1910.

On Monday, October 3rd, Father Fragues spent several hours at our sanitarium—his first visit since our annual retreat and his return from Lourdes. He gave the Children of Mary a short instruction on the Rosary and heard several confessions.

Speaking to us of the present condition of affairs in Portugal, he said that in a short time a republic would most likely be proclaimed and that we might look forward to anything—even martyrdom. Could he have had a presentiment of the fate in store for him? He left the house after recommending confidence in God and Mary Immaculate and giving us a picture—a souvenir from Lourdes.

***

The next day all communication with Lisbon was cut off. We heard of the murder of a republican leader and of the proclamation of a republic; also that the navy in concert with the army was bombarding the city, and from the evening of the 3rd, a hunt for priests had begun. We felt anxious about Father Fragues as we feared that he might have fallen among the first victims on his way from Parede. We afterwards learned that he had succeeded in returning to Arroios.

1. We have another note which informs us that Father Fragues expressed himself in the same manner when speaking to the sisters at the Saint Louis Hospital. He said: “We will be the first victims.”—It is somewhat difficult to reconcile this language with his conduct the following days of October 4th and 5th, when he refused to take the precautions suggested by his confrères. A study of his character, however, reveals that although convinced that the revolution might be a bloody conflict, yet he hoped against all hope under the illusion that the reality would not prove as serious as those around him surmised.—Note of the Annals.
Catching sight of a sailor running on the seashore, we stopped and asked the news. He refused to speak and continued to run in the direction of a neighboring fort. We were to meet him again for he protected our flight. On hearing the booming of the cannon in Lisbon, we were much alarmed and the sudden arrival of a warship which dropped anchor just in front of the sanitarium, added to our terror. Our fears were calmed somewhat when we learned it was there to protect the cable; but surrounded as we were, with more enemies than friends, we spent a day and night of indescribable anguish. On the morning of the 5th, loud cries and the display of fire-works proclaimed the republic, while the people went about waving triumphantly a green and red flag.

The head doctor of the sanitarium then advised us to leave before the decree for the expulsion of religious should be issued. He urged us most pressingly to take immediate measures. In the meantime, word had come from Sister Visitatrix, telling us the French minister could not protect our establishment as it was a Portuguese house. She suggested to act as we judged best, and at the same time informed us of the death of Father Fragues, of Father Barros-Gomez, the invasion of the Lazarists' house and of the imprisonment of the Fathers!

Distant about thirty kilometers from Lisbon, we were at a loss what to do, fearing to fall into the hands of the mob if we tried to reach the city. While deliberating, a report came that the sanitarium was on the point of being attacked; it was planned to throw a bomb near the chapel, for the purpose of separating us from the children and old people. We were advised to assume a disguise and leave at once. Some families offered us hospitality, but while grateful for their good will, we still delayed. The revolutionists failed to appear in our quarters and directed their attention to
the arrival of troops from the suburbs, thus we were providentially preserved.

The next day a republic was proclaimed and we were advised to remain. Sister Visitatrix sent us a second message saying she was powerless to help us, and in the event of our reaching the city, as a matter of prudence, not to come to the Central House. We were still undecided and the night was spent in packing. The Sister Servant was at last inspired to address herself to the revolutionists to seek their aid in our departure. In the meantime, from twenty to twenty-five revolutionists entered the sanitarium. One of them said: “I have orders to visit the establishment.” The Sister Servant with two Portuguese companions advanced to meet them, and after sending guards to watch the different entrances, these men with our sisters and some employees went through the basement where everything was examined, doors and boxes broken open, etc. searching for hidden fire-arms and perhaps a concealed priest. In the pantry even the salt bags and codfish rolls appeared suspicious. While this active search was going on, someone cried: “We have found them! The priests are under the chapel!” and despite the opposition of the leader, the whole force returned to that part of the building and made another search by the flickering light of lanterns, candles and tapers. Our good Angels protected us; no insult was offered by these ruffians, two of whom armed with heavy sticks and wearing the republican cockade, entered the pantry where one of our sisters was alone. Without a word they inspected every cupboard and then joined their band leaving our poor sister to thank God for His visible protection over her. The leader asked the Sister Servant to announce their visit to the children and old people, who would be alarmed if taken unawares. They went through these departments, in the same manner as they searched the other places, their conduct being in no way unbecoming.
On our part we offered no opposition, treating them with courtesy and it was remarked that on leaving the house they were less defiant than when entering it. The leader expressed his appreciation of the order and neatness he found everywhere and the Sister Servant, taking advantage of this opportunity, asked him for his protection on our journey to Lisbon. He promised to do so and kept his word. It was half-past eleven when we were told the men had gone, but four soldiers were on guard in the sanitarium and our safety was assured. The next day, October 9th, our Sister Servant told the doctor of our intended departure. He tried to persuade us to wait until he provide other persons for the direction of the sanitarium, but the times were too threatening to allow us to remain longer. We were, however, kept in fearful suspense all through that day, there being no means of communication with the city as all wires had been cut. Fortunately, however, having learned, through Sister Visitatrix that a French steamer, *l'Atlantique*, leaving the next day, could accommodate us, we decided to depart that evening and our trunks, left in good hands, would follow later. The Sister Servant wished to be the last to leave and the republican soldier assured her again that we need have no fear. Thus in disguise we entered our carriages over which the republican flag floated. Our nurses desired to accompany us, but we made them understand it would be wiser to remain at their post and take care of the patients. The doctor requested us to tell them so.

Our journey to Lisbon was happily effected. The crowd did not molest us and on arriving at the arsenal we were considered State prisoners as it had been stipulated. Conducted to the reception hall on a third floor, we beheld a sight that was truly ironical in the contrast it presented. The decorations used for the recent festivities in honor of the President of the Republic, were still hanging, while the
banqueting tables were now made serviceable to the poor exiled religious who occupied the hall. Some were trying to snatch a little repose on a few spare mattresses given them by the sailors, whilst others walked leisurely up and down. For several this was their third night of waiting. Our names, native place, date of entrance into the Community, and duties, were noted down again and again, and the Portuguese sisters of different orders were asked if they would not rather remain in Portugal, while we, Daughters of Charity, were left in comparative peace. Among the exiles were Franciscans, Dominicans and Good Shepherd nuns, the last named were allowed half an hour to prepare for their departure.

We passed the night on chairs, praying and dozing; the kind sailors brought us two extra armchairs, but there was little comfort to be found in such a place except in its undisturbed tranquillity. Dispersed among the decorations on the walls, were emblems of the royal armorial bearings of Portugal, that kingdom having represented on its coat-of-arms the Five Wounds of our Lord.—Next morning we were served a breakfast consisting of a bowl of water and sea biscuits, the customary ration for prisoners; however, we were able to purchase bread and hot coffee and were better prepared to wait the hour of departure. Before leaving finally, the Portuguese sisters were again pressed to remain in their own country, but true to their vocation, they refused and at last were conducted to the steamer, passing through an immense throng of curious workmen and idlers, who ranged themselves along the pier to witness the scene. We embarked hurriedly as a feverish excitement was noticeable in the crowd.

An inexpressible feeling of relief came to our anxious hearts when we found ourselves on the open sea, clothed again in our holy Habit. Our trip although rough, was without accident, but on arriving in France we encoun-
tered the railroad strike. However, having succeeded in reaching Bordeaux, the Sister Visitatrix with several companions met us at the station and here we separated—some going to different houses and others to the Community; everywhere a cordial welcome awaited us. To our great delight, a telegram from our Most Honored Father called us to Paris.

VIII—RÉSUMÉ

Other papers relative to the sad events in Portugal have been received, but the foregoing narrations seem to us sufficient to give an idea of the condition of affairs in which the two Families of Saint Vincent de Paul are especially interested.

That a nation frame its respective civil laws, is a right peculiarly its own, but with regard to religious freedom and liberty of conscience its power is limited. In the events above narrated, we cannot help but realize the "anticlerical" turn of affairs in Portugal. "Progress," it is said, is the mainspring of the movement—Yes, progress on educational lines in a country which compares in this regard most unfavorably with other nations; progress in commercial facilities; progress in the uplifting of the working classes; progress in financial and administrative reforms; but to satisfy the essential need of the nation—the education of the masses by elementary instruction, what has the government done? The religious schools where this instruction was given, have been closed and the teachers exiled; other than these schools, there are few of the kind taught by seculars, and it could ill-afford to lose any. It is to be hoped, however, that as realities develop, the march of the present regime will slacken its pace and in the near future there will be a true religious freedom in Portugal—a country which claims universal sympathy.

A. MILON
ITALY

Letters from Sister E. Maurice, Visitatrix, to the Most Honored Mother Mauche, Paris.

Central House, Naples, October 25, 1910.

It would seem that the great happiness which your pleasant visit of a few hours gave us, was dearly bought by the bitter anguish we afterwards experienced. I allude to the dreadful flood — torrents of water and mud, which devastated Casamicciola and the Island of Ischia. It passed quite near the house of our sisters, sweeping many other houses and everything in its path into the sea; but our sisters suffered only from fear, and they were distressed over the misery of the poor victims. The Mount of Mercy where the sisters go in summer to give baths to the sick poor, fortunately escaped serious damage and nearly all the inhabitants succeeded in saving their lives. At Casamicciola twelve have been drowned while, it is said, in other parts of the island a larger number of lives have been lost.

At Salerno, Vietri, Portici and Somma, a terrific storm of thirty-six hours without interruption caused considerable havoc. We are reassured, however, about our sisters of Vietri. Nevertheless, not having any direct news from them I am not sure if the house has suffered damage. Tomorrow morning, please God, I shall go to Casamicciola and on my return will send you news of our sisters.

Sister E. Maurice.

Naples, October 27, 1910.

I have returned broken-hearted over the ruins of Casamicciola. The scene is beyond description, yet I have reason to be grateful to God. One of the houses belonging to our sisters, a small frame building, is located on a hill about...
eight meters from the seashore quite in the path of the devastating torrent. It descended from the Epomeo, an extinct volcano, carrying with it enormous rocks detached from the mountain side, uprooting large trees and, while submerging all the houses in its course, it tore down their walls and left a mass of debris within. In one of these houses, I saw a very large tree which the storm had there deposited, and there it remained.

The dwelling of our sisters is only separated from the last one destroyed, by a garden belonging to a neighbor and the low frail wall around the orphans' yard which it would seem, might be overturned by the first stone of any size coming that way. But the avalanche ended its course a distance of forty meters from this little wall.

At a certain point the alluvia divided into two streams rushing down to the right and left, each destroying in its passage the streets through which it poured, carrying onward houses, trees and part of the road in a furious leap to the sea. The three steps of our sisters' house were covered with slime, but the house itself left intact. The sisters were meanwhile assembled in the chapel with their fifteen orphan girls, confiding in the protection of our Blessed Mother whose statue stands in the small yard near the wall, where a mass of debris was deposited.

It was half-past nine in the morning, October 24th, when the deafening sounds of the rushing torrent were heard. The Sister Servant went to the terrace to ascertain the cause; she saw ruins on all sides and large boulders of rock carried along with the waters which covered every available spot. Recognizing the protection of our Blessed Mother over them, she offered a prayer of thanksgiving and called the sisters and children. One of the little girls seeing only their house standing amid the general destruction, cried out impulsively: "Sister, our house must be Noah's ark!" And so it seemed, for this small frame building
according to all human reckoning should have been sharing the fate of the others dashed into the sea.

There are four warships anchored in front of Casamicciola; the soldiers and sailors are hard at work clearing away the debris and pumping out the water from the basements, and besides, the surface ground has been raised about two meters. The disaster is more fearful than the earthquake of 1883, insomuch as the loss of property is greater; most of the cultivated land is useless being covered with heaps of rock; hence the misery is incalculable and the outlook discouraging. With the provisions furnished them by the minister of the navy, our sisters were privileged to prepare soup for nearly four hundred people—all, rich and poor gratefully accepted a portion. The minister of the navy expressed his sympathy for the people and raised their hopes by his cheering words. After the distribution of portions, the commander of the cruiser, Serdagna, said to me with emotion: "The sisters are indeed true to their high calling; they know how to sacrifice themselves for the poor and afflicted."

The very next day after the flood, our dear Sister Mattina, Sister Servant of the House of Charity, left for Casamicciola in order to open the large house used in the bathing season and she placed it at the disposal of the workmen. She is now helping our dear Sister d’Albis and her two companions, both of whom are anxious to remain on the spot where the Blessed Virgin proved her love and protection. The large establishment on the mount, to our surprise, we found intact; it is not far distant from the orphanage, but not so exposed to the flood; the bath houses situated further out were completely covered with mud and stones. A few moments before the terrible rush of water, a heavy storm of hailstones triangular in shape, occasioned general destruction; several of the stones weighed over half a kilogram.
On the slope of the Epomeo there are still some threatening rocks which a heavy storm would most likely precipitate downwards and cause further damage, but we can only hope in divine Providence. The dread of cholera has entirely subsided; one calamity, it would seem, dispels the fears of another. A few cases, however, are to be found here and there, especially in Palermo.

At the foot of the cross which has indeed taken deep root in the land of southern Italy, I remain, etc.

Sister E. MAURICE
ASIA

GENERAL INFORMATION

The latest table of statistics on hand is that of the Missions catholiques and bears the year 1910, though reporting the year 1908. According to this record 178 Missionaries died during the course of that year: 86 were French priests, 18 Spanish, 15 Italian, 9 German, 9 Irish, 8 Chinese, 7 Belgian, 2 Swiss, 2 North American, 2 English, one Austrian, one Canadian, one from Luxemburg, one Chilián, and one Ceylonian.

CHINA

DIVISION INTO TWO PROVINCES OF THE CONGREGATION OF THE MISSION IN CHINA

Since 1889, all the missions of the Congregation in China formed but one Province. In his Circular of October 24, 1910, the Superior General announced the division of this Province into two sections.

"Either directly or through the hierarchy you have made known to me your desire to see the division of your immense Province, and also the many and convincing motives for such a procedure. Consequently, I divide the present province of China into two sections, the Northern Province and the Southern Province.

The former will comprise, besides the Central-House at Cha-La, the residence of the Visitor, the four Apostolic
Vicariates of Chili with their regularly constituted houses of Pekin, Paoting-fu, Chengting-fu, Yungping-fu and their various districts or residences.

The latter embraces the house at Kiashing-fu, residence of the Visitor, the two Vicariates of Chekiang, the three of Kiangsi with their regularly constituted houses of Ningpo, Hangcheu-fu, Kioukiang, Kingan-fu, Fu-cheu-fu and their various districts or residences.

The center of supplies at Shanghai will remain as formerly, attached to the Mother House under a local Superior, Procurator for all China. Father Maurice Bouvier has been appointed to this double charge.

Father Claude Marie Guilloux, formerly the sole Visitor, remains Visitor of the Southern Province and until further order, Director of the Daughters of Charity throughout China. He will reside at Kiashing-fu and will be local Superior of that house.

Father Francis Desrumaux is appointed Superior of the house at Cha La and Visitor of the Northern Province."

USEFUL INFORMATION

CORRESPONDENCE WITH CHINESE MISSIONARIES

Facility in traveling, the postal service, and the telegraph, continue to promote the possibility of keeping in closer touch with the foreign missions.

It is our intention to publish items of information necessary in correspondence with our foreign Missions. We begin with China, calling attention to some changes that have been made known to us.

1. Since the opening of the Trans-Siberian railroad, all letters bound for China must bear the words: "Via Siberia," in connection with the address.

2. The names of the Chinese cities are now spelled and
pronounced according to the various European languages. For example, the city of Fou-cheou is called Fou-Tcheou in French, Foochow in English, Fitcheu in Italian, etc.

For several years in China, the custom-houses, post-offices and telegraph companies have adopted the new spelling of geographical names and it behooves us to become acquainted with this orthography to make sure the destination of letters, telegrams, etc. In the Catalogue du Personnel of this year, we mention our missions in China situated near a telegraph station and give also the official spelling of the names of these places. We have followed the directions given in the valuable pamphlet Bureaux des postes et télégraphes en Chine published in 1907 at Shanghai and printed at the Catholic Orphanage of Tou-sé wé.

GENERAL REPORT OF THE LAZARIST MISSIONS
JUNE 30, 1909—JUNE 30, 1910

Only the principal items are here given:

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Northern Kiangsi has had the misfortune to lose recently its devoted Vicar Apostolic, Mgr. Paul Ferrant. The following is a brief biographical sketch of the regretted prelate.

Mgr. Paul Leo Ferrant was born at Werwieq, diocese of Cambrai, July 2, 1859. He studied belles lettres and philosophy in his own diocese and in 1880 entered the Congregation of the Mission in Paris. After his ordination he was sent to the Chinese Missions wherein he passed his entire apostolical career.

At his first post in the Apostolic Vicariate of Chekiang, he was the same kind, exemplary confrère as he continued to be throughout his life. He was given a very responsible duty in the direction of the Seminary on the islands of Chousan and later at Hangcheu whither in 1887, it was transferred.

In 1898, the revered Mgr. Bray, Vicar Apostolic of Northern Kiangsi, finding his strength failing, chose Father Ferrant as his coadjutor-bishop, and the consecration took place on October 2, 1898. He was the consolation and support of the holy old bishop at whose death in 1905, the charge of the Vicariate devolved upon him.

Grave difficulties faced Mgr. Ferrant during his administration, among others, the Boxer insurrection in 1900, and in 1906 the pillage and murders that desolated the Mission of Nanchang. These storms did not dishearten him and as a result, he left his Vicariate in a flourishing condition. A most intelligent and active pastor, he was overjoyed at the excellent progress that faith was making in his district and on February 8, 1910, he wrote: "I have just completed my pastoral visitation, during which my joy knew no bounds. These missions though just beginning are full of life and hope; we have commenced early to
gather in the harvest. It is not an uncommon thing now-
a-days to find numbers of families, at times entire villages seeking admission into the Church.”

Mgr. Ferrant was attacked by a serious disease of the liver and an operation having been found necessary, he went to Shanghai where he died on November 5, 1910, at the age of fifty-one years.

LING-KIANG


Ling-Kiang, March 24, 1910

After remaining two weeks at Kiu-kiang with Mgr. Ferrant, I was sent into the district of Ling-Kiang-fu. This town is only six kilometers distant from Cheu-Chang-Lu-Kia, a village, evangelized in 1792, by our Blessed Brother Francis Clet on his arrival at Kiangsi. He only remained there one year but his apostolic zeal gained for the Church over a hundred pagan adults.

I was here a few days when I carried out my intention of making a pilgrimage to Lu-Kia and to offer the Holy Sacrifice of the Mass in the place where Blessed Clet commenced his long, hard apostleship. No Missionary omits to visit this spot, now become a place of pilgrimage to the children of Saint Vincent of Paul.

The Christians have a very pretty chapel here, built in 1903, by Father Lacruche. They eagerly point out to strangers an immense camphor tree under which Blessed Clet prayed before a cross which he himself carved in the bark. The pagans of the vicinity think that good luck will attend those whose homes are shadowed by the branches of old trees. Even though the christians of Lu-Kia do not
share their superstition, they would see with sorrow this tree of our Blessed Confrère fall into decay.

I have had the happiness during six months of offering the Holy Sacrifice in Blessed Clet's chapel. May he obtain for me the grace to become a zealous Missionary and to labor as long as he did himself for the salvation of the pagans.

Clement Zigenhorn

WESTERN CHEKIANG

By the Briefs of the Holy Father, May 10, 1910, Rev. Paul Faveau was named bishop and vicar apostolic of the new Vicariate of Western Chekiang. We learned that Mgr. Faveau was consecrated at Ningpo. Later on, we shall give an account of the ceremony.
UP TO THE PRESENT TIME THE VARIOUS ESTABLISHMENTS OF THE
DAUGHTERS OF CHARITY IN THE UNITED STATES FORMED ONLY ONE
PROVINCE UNDER THE DIRECTION OF THE VISITATRIX RESIDING AT
EMMITSBURG.

THE NUMBER OF SISTERS AS WELL AS OF ESTABLISHMENTS HAVE,
THANK GOD, CONSIDERABLY INCREASED. THESE ESTABLISHMENTS
ARE TO BE FOUND AT GREAT DISTANCES FROM ONE ANOTHER— FROM
THE STATE OF NEW YORK ON THE ATLANTIC TO THAT OF CALIFORNIA
ON THE PACIFIC. IT WAS, THEREFORE, THOUGHT ADVISABLE TO
SEPARATE THE ESTABLISHMENTS INTO TWO PROVINCES.

BY VIRTUE OF A CIRCULAR OF THE SUPERIOR GENERAL, DATED
JULY 16, 1910, TO THE DAUGHTERS OF CHARITY OF THE UNITED
STATES, THERE WILL BE HENCEFORTH TWO PROVINCES: THE EASTERN
PROVINCE AND THE WESTERN PROVINCE, THE LIMITS OF WHICH
CORRESPOND TO THOSE ALREADY ESTABLISHED FOR THE TWO PROVINCES OF THE MISSIONARIES; THAT IS, THEY ARE DIVIDED BY A VERTICAL LINE SUPPOSED TO BEGIN FROM THE WEST OF THE STATE OF INDIANA ON THE NORTH, AND TO END ON THE WEST OF THE STATE OF ALABAMA ON THE SOUTH.

THE VISITATRIX OF THE EASTERN PROVINCE WILL CONTINUE TO
RESIDE IN EMMITSBURG, MARYLAND; THE VISITATRIX OF THE
WESTERN PROVINCE, IN ST. LOUIS, MISSOURI. EACH PROVINCE
HAS ITS RESPECTIVE HOUSE OF FORMATION OR SEMINARY.
DERBY

Letter from REV. G. SLOMINSKI, Priest of the Mission, Visitor, to VERY REV. A. FIAT, Superior General.¹

On board of the New Amsterdam, June 20, 1910.

Some days after my arrival in America, a Polish pastor of Amsterdam, N.Y., wrote to my confrères asking them to give a mission in his parish. Although he had charge of 5 000 souls, only 3 500 of this number were communicants, and a mission had never up to that time been given in his church. Needless to say, that zeal for the salvation of souls did not permit the Missionaries to refuse this favor. They had just closed a mission, the last of many others, at Coatsville, and were fairly exhausted. It was not, therefore, without many misgivings that they undertook this new charge, which promised to be a most laborious one. Glad of a chance to have a share in such a rich harvest, I immediately offered my services, and it was decided that we would commence our labors on May 22nd and conclude on June 5th. This arrangement just gave me time enough to finish my visitation of the different houses, and on May 21st, Father Glogowski, Father Mazurkiewicz and myself left for Amsterdam, a small industrial city of about 35 000 inhabitants, located 176 miles, north of New York City. It is situated on the banks of the Mohawk River, a tributary of the Hudson, and its industrial growth is entirely due to its water-power facilities. It was founded by the Dutch, who settled in these regions in the seventeenth century, and introduced many commercial activities. Albany, the state capital, as well as Schenectady were also settled by the Dutch. In earlier times this section of the country was peopled by the Iroquois and Mohi-


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cans, Indian tribes, to whose conversion many Jesuit heroes consecrated their lives. Not far from Amsterdam, at Au-
riesville, Lake George, there yet stands a chapel erected to the memory of one of these missionaries, Father Jogues, who was cruelly martyred by the Iroquois in 1642.

These memoirs of the history of Amsterdam and the enchanting scenery of the surrounding country are well cal-
culated to inflame the imagination and encourage the zeal of the Missionaries. The trip from the metropolis was one of constant delight. We sailed along the banks of the Hudson, on the western shore of which tower the graceful palisades. This large stream of water, called the Rhine of America, flows from the north and is daily traversed by hundreds of craft. It is three or four times the width of this European river, and the chain of mountains which border its banks, are also much higher than those by the Rhine. It is true one misses the romantic castles which so greatly enhance the beauty of the German hills, but this loss is more than atoned for by the picturesque grouping of the numerous little villages located in the valley of the Hudson.

The voyage from New York to Amsterdam lasts five hours, and at half-past eight in the evening we arrived at our destination, where we were met at the station by Father Gorski. To reach the rectory of the Polish parish, our carriage had to ascend a steep hill, for the city is located on the heights overlooking the Mohawk. The principal streets border the river, and each side presents a park-like appearance. Most of the Poles live in the highest part of the town, whence one has an excellent view of the entire city and of the surrounding mountains. It is here that Father Gorski fixed his residence when, fifteen years ago, he began to organize a Polish parish independent from that of Schenectady. He first built a large church of brick and stone; then later, when better established, he constructed
a parochial school accommodating from three hundred to four hundred children, which he placed in charge of the Felician Sisters. In this district, woman plays a most important role, as the hands employed by the factories are principally women and young girls. There are underwear, button, carpet, and broom factories, also iron foundries; therefore, work, giving a fair salary, is easily to be found in Amsterdam. In the suburbs many Poles are engaged in farming. As a rule the parents attend to the farm, while their children go to the city and earn the money necessary to support the household. Unfortunately, the young girls especially are thus exposed to the great temptation of dressing in an extravagant and luxurious manner unsuitable to their station in life, and it is not a rare occurrence to meet a woman working in the factory, who wears in her hat a plume worth, at the very least, fifteen dollars. As to the men, they often squander their salaries in the saloons and cafés conducted according to the American plan, where in addition to a meal or a drink the customers are entertained by moving pictures usually of a low grade. In a word, extravagance in dress and amusements of a demoralizing order, are at the present day, the crying evil of the Amsterdam Poles. These people had never before made a mission, and they were curious to know what object the Missionaries had in view. At the opening of the mission, Trinity Sunday, the Gospel of the day tells us: Going therefore, teach ye all nations, we found it necessary to explain who we were and for what purpose we had come. When they understood what we were endeavoring to do and what we expected of them, they responded with so much enthusiasm, that we were moved to tears of joy and scarcely heeded the fatigue, consequent to their earnest endeavors. We commenced with the men and devoted our first seven days to them. Their fervor and regularity were most edifying, and we could easily see, that they were
taking the matter very seriously. In the meantime, the women anxiously awaited their week. When at last the moment arrived, some went so far as to suspend their work in the factory and come to the church two hours in advance of the appointed time, in order to find a seat. There were others again, who awaited their turn at the confessional from morning till night, determined not to miss their chance to confess to a Missionary. It brought before my mind very forcibly, the crowd of people who followed our Lord for three days, forgetful of the material needs of life, so eager were they to hear the divine word fall from His lips.

The order of exercises of missions in America is regulated in accordance with local conditions. The majority of the population are engaged in the factories from seven in the morning till six in the evening, and not a few are working at night; they could not leave their business without danger of forfeiting their position, most of our work, therefore, came after dark. At half-past seven, we commenced with exposition of the Blessed Sacrament, the recitation of the Rosary, and then gave an instruction followed by evening prayers and examen of conscience; from then on, till almost mid-night, we were busy in the confessional. In the morning at eight o'clock, Mass was sung, followed by a sermon. At three, the services consisted of the Way of the Cross, blessing of pious articles and explanation of the conditions attached to indulgences. After the third day of the mission, there was a five o'clock Mass, during which Communion was given to those who had received the sacrament of Penance either the preceding night or afternoon. After this Mass, morning prayers were read and the first instruction delivered. During the time allotted to the men we had thought the church somewhat crowded, but in the week set aside for their wives and daughters, we really feared the walls might collapse. Stairways, corridors, and
vestibules were taken by assault, despite the fact that during almost the entire seven days the rain fell in torrents. Such weather, which usually cools the ardor of the women folk, failed for once to do so; they braved the storm and rain and hurried to the church to find a vacant place. At the eight o’clock services, those present were chiefly employees returning from night work. During the exercise of the Way of the Cross the church was always crowded, and we were very glad to find so many, who attended the first Mass. During this service each day, from two hundred to three hundred souls approached the altar, and two of us were obliged to distribute Holy Communion to give the working class time to repair to their work. Besides we had promised ourselves a little leisure during the day, between the hours of the different offices and instructions, and had hoped to reserve the confessions until night, but this was impossible, for in the course of the day we were called to the church and were scarcely able to leave before half-past eleven at night. When the men’s week was over, we had not finished their confessions and Sunday and Monday of the following week were devoted to that purpose. Then on Tuesday morning the women surrounded the box like a wall, and we found it almost impossible to pass out to our meals. In the evening, they behaved in the same manner though surely they must have seen we were thoroughly worn out. This absence of consideration in our regard, however, greatly pleased us, and if we had been tempted to lose patience at their eagerness to reach the confessional through the crowds, we should repress at once all emotions of indignation on comparing the present occasion to the instance of the poor Chanaanite praised by our Lord for her persistent importunity, and those friends of the sick-man who took off the roof of a house to let him down before the Divine Master and they are not blamed in the Gospel for so doing.
Not far distant from Amsterdam are the Saratoga Springs, a famous summer resort, whither we had planned an excursion after we had closed the mission for the men, but the large number of confessions took up all our time.

May 30th, Decoration Day, is observed in the United States as a legal holiday. The memory of those who fell in battle is commemorated and their tombs and monuments are decorated with garlands and flags, whilst processions headed by the dignitaries of the nation, parade the streets. The Poles following the example of the Americans, meet in their different parishes and join in the parades according to their different societies—Knights of Saint Casimir, of Saint Adalbert, of Kosciusko, etc. Thus they derive many benefits from a material standpoint in taking part in these national festivities besides displaying their beautiful Polish costume and forming a kind of Polish guard. They also profit of the occasion to organize pleasure parties, picnics and the like, having beforehand rented a garden or park for the day. The Polish Knights had, therefore, already taken necessary measures for an outing on Decoration Day, a park being reserved for a picnic even before the mission at Amsterdam was started. The exercises for the women and young girls happened to be on the very day of the picnic. Rather than miss the mission they declared their intention of relinquishing that pleasure. The Knights were in the greatest distress for the rent of the park was high and they could not make up their minds to be disappointed. A deputation called on us, promising that, if the women would come to the picnic, they might be in time for the evening sermon. The Missionaries could not consent. It was indeed a cause of disappointment to all around, for we feared that the fruits of our mission for the men would be lost by their yielding to injured sensibilities and fail in their good promises. Providence, it would seem, took the matter in hand, for although the morning
was bright, at eight o'clock it began to rain in torrents and thus continued the whole day. There was no parade, no picnic, and how could any one reasonably throw the blame on the Missionaries?

God surely blessed our efforts in behalf of these people, who showed by their assiduity how dearly they prized the word of God. It is worthy of mention how the women and young girls came long distances over the mountains through rain and mud to attend the exercises. At the close of the mission the men took the pledge whilst the young girls promised to refrain from pleasures of a dangerous kind. No sacrifice seemed too hard for these enthusiastic people who I am sure are sincere. The good grain has not been sown on barren soil and, in time, it will yield an hundred fold. It is true there were some few who may have been likened to the rocks mentioned in the Gospel, but by the workings of grace their souls were prepared to receive the seed of the word of God and we have reason to hope they will persevere in their present dispositions.

So far as man may judge, the mission was a success. All had recourse to the sacred Tribunal and the Polish priests from Albany, Schenectady, Syracuse and Utica, besides the pastor and his curate, were kept busy in the confessional. The solemn closing took place at High Mass after which there was a procession of the Blessed Sacrament through the streets adjacent to the church, during which the Litany of the Blessed Virgin was sung. On our return to the church, the pastor placed the Blessed Sacrament on the altar of Mary Immaculate and, after a sermon on the Blessed Virgin, an act of consecration to our good Mother was read. This over, the clergy and faithful in a body, chanted in Polish the Sub tuum presidium. We trust our prayer was heard by our heavenly Queen and inclined her to intercede for those who thus placed in her all their hopes.

At four o'clock, pious objects were blessed and the final
closing of the mission with the blessing of the cross announced for seven o'clock. All through the afternoon the people flocked to the church which was packed long before the appointed time. Unfortunately, the rain prevented an outdoor procession. After Vespers the oldest and most distinguished members of the parish, carried in procession a large cross decorated with flowers, while the congregation sang the hymn "O, Holy Cross!" Then the cross was blessed and placed near the altar of the Sacred Heart where it will hereafter recall to our Poles in Amsterdam the great mercy extended to them during the mission. The last exhortation was given and the congregation dispersed carrying away with them holy and happy recollections of the past few weeks.

The celebration of Corpus Christi took place during the mission. The solemnity of the feast is usually transferred to the following Sunday and a procession was organized for the afternoon, composed chiefly of Children of Mary preceded by little girls dressed in white who threw flowers before the Blessed Sacrament. How grateful I was for the happiness of finding myself in the midst of faithful Poles in an American city.

This privilege of carrying the Blessed Sacrament in the streets of the city is enjoyed by few parishes, but care is taken to pass through neighboring quarters where reverence for the Blessed Sacrament is assured. After such happy results, it is not surprising that with a feeling of regret, we took our departure on the night train for Niagara, bearing with us edifying recollections of our sojourn in Amsterdam.

G. Slominski.
On October 9, 1910, the large Catholic Orphan Asylum of San Francisco, California, founded in 1852, was destroyed by fire. The establishment at the time of the catastrophe, contained eighteen sisters, and four hundred little girls from ten to fifteen years of age. All were saved,—this was due to the courage and presence of mind of the sisters. The following letter gives a detailed account of the sad event.

Letter from Sister Genevieve Johnson, Daughter of Charity, to Sister Eugenia Fealey, Visitatrix, St. Louis, Mo.

Mt. St. Joseph’s Infant Asylum,
San Francisco, Cal., October 11, 1910.

Sister Helena, knowing how anxious you must be to hear the particulars of the disaster which has befallen us, and being too busy herself to write, has asked me to give you an account of all.

About twenty minutes of four, several sisters were awakened at once by the noise in the rear of the house which they supposed at first was the blasting under the hill for another tunnel, but it became too terrific to allow them to have that thought long and, on rising, they found that a terrible fire had not only broken out, but was making headway at once through the two wings of the building. The entire edifice was dense with smoke, and with difficulty, dear old Sister M. Agnes, one of the first to discover the fire, came to the dormitories in front crying: "The house is in flames!" We all ran for the children. As soon as they saw the cornettes, the little ones flocked around us and without
any difficulty we led them down the front stairs. The sisters in the rear of the dormitories at first made for the fire-escapes, but as the fire had destroyed the connections with them, it was with great difficulty that they forced the children through the black smoke that was almost suffocating. No one had time to dress; some of the children took their clothes under their arms, others were barefoot and in their night gowns. Not a minute to lose, in less than five minutes the building was entirely vacated. As the last one left the house, the crash in the rear was terrific. In an hour the entire frame was a skeleton.

It seemed sad indeed to stand out on the road with four hundred little ones and see that grand old house which once stood so nobly, sheltering the orphans for many years, in ruins; but the thought that all were safe made us so grateful that every other consideration was totally disregarded. No one seemed to lose her presence of mind and every one, even the little ones, bore up bravely. Sister Helena had already everything in working order. Imagine our dear Sister's dismay on being awakened by such a cry; she ran to the smallest children and found a few who had lost their way. At first she attempted to ring the Angelus bell, but as the fire was already surrounding that portion of the building, Sister was afraid the children would follow her, so she came to the front with them. She gave the alarm to the police and fire department, and although about twenty engines came to the spot in a few minutes, nothing could be done; the fire had gained too much headway, and the water supply had given out.

We all went to the Infant Asylum, where dear Sister Mary and her sisters received us with open arms. Sister's abundant supply of clothing proved sufficient for all the children, and in a surprisingly short time, they were sheltered, clothed, and enjoyed a fine breakfast. A benevolent gentleman rushed to the spot with his automobile
and offered assistance. Sister Helena availed herself of the opportunity to drive to Mary Help Hospital to see if it were habitable, but finding it not so, we had to think of another plan. We went to the residence of the mayor who lives in that vicinity. He immediately sympathized and promised assistance. Moreover, he rang up the Board of Education and would not let us leave the house until he had obtained consent for us to use any of the public schools that we wished. He called up other officials and aroused their sympathy also. In the mean time his wife prepared a cup of coffee for us. Before we had gone any distance, he had begun a subscription. As soon as Sister returned to the Infant Asylum, she thought it best to divide the children around among our own asylums. Accordingly she telegraphed to the Sister Servants and asked how many children each could take. The response came immediately with the greatest sympathy and before night all were on the road. Sister Louise took fifty large girls. Fifteen went to Hollister accompanied by Sister Josepha; Sisters Pelagia and Vincent took about seventy to Santa Barbara; Sisters Anne, Flavia and Elizabeth went with ninety to Santa Cruz. Sister Helena says she must get the children back to the city and keep them there. The Madames of the Sacred Heart offered their vacant building on the corner of Franklin and Ellis, so Sister has accepted the offer. The people are most generous in sending supplies of clothing, bedding, etc. The business men of the city have offered any amount of anything we might need. Sister Appolonia is at the accepted building to-day to receive the supplies and Sister Barbara is up on the premises to attend to our working men of the laundry and bakery as none of these buildings were damaged. Sister Helena is here seeing business men, insurance agents, and I am trying to satisfy the people who are so anxious about their children, to acknowledge the receipt of checks and donations and assist.
Sister in any possible way. In a few days we think all will be in readiness for the inmates of the dear R.C.O. Asylum, and with the help of our good God who sent the trial we hope for the best.

It would be impossible to tell you of the kindness we have received from the first moment of the calamity. God is certainly sending the means to bear the burden He has placed upon us.

About the cause, Sister—as far as we know it must have been spontaneous combustion in the coal house, as it came from that direction and we got in two loads of coal Saturday morning.

We will keep you informed with regard to everything. Sister Helena sends love and does not want you to worry. We are insured for $51,000 on building destroyed, unless the age of the building will lessen the amount. Sister says will you please to forward this letter to dear Mother Margaret.

Sister Genevieve Johnson

All are well, dear Sister; our sisters are brave women! In a few days I'll send the remaining sisters away for a rest, and bring some of the others here. We have the children, thank God, and about $600.00, all the money in the house. The building is in ashes to the foundation. Pray that we shall get the insurance. God has been good to us. Our dear children owe their lives to their obedience to the sisters.

Sister Helena McGhan
For six months I have lived retired in the peaceful solitude of Esmeralda, in company with our dear seminarians of the Congregation.

Before speaking of our seminarians, allow me to say a few words about the house. Being built for a novitiate of Dominicans, it offers all the desired conveniences for the work for which it was designed. The apartments are well divided, and the chapel, although simple and modest, is not the less attractive, and sufficiently large to receive all the inhabitants of the village and of the surroundings. What a pleasure for us to see them come with countenances beaming with joy and betraying their sincerity. They look upon me as their pastor and give me their entire confidence; on my side, I endeavor to do them all the good in my power, being careful never to omit the sermon on Sunday to which they listen attentively.

Besides the several men who approach the Holy Table, we generally have more than sixty Communions every week; but during the month of the Sacred Heart they were more numerous; this shows a great improvement since we came here, for in the beginning, hardly any one presented himself. The mission transformed everything.

Although very poor, these good people possess an admi-
rable faith. Thus every night on a neighboring hill, they burn wax candles before a large cross, which they say to be miraculous. It was Father Soto, the founder of our house, who planted it, together with the olive tree which overshadows it; he foretold that when this tree would produce fruit, the house would give useful laborers to the Church. The tree is already large and the fruit will soon be forthcoming; let us hope that the prophecy will be realized to the end. God cannot but bless these good people, who in the simplicity of their faith pray in common at nightfall and sing hymns at the foot of the cross. Their fervor and recollection are most edifying as they kneel around the little grating which protects their flowers and their candles. They are most anxious to have the procession of the Blessed Sacrament and at present they are considering how they may have a canopy, and bells which can be heard at a long distance to announce the approach of our Blessed Lord. They are most desirous that nothing be wanting to their little church, and if the following years are prosperous, resources will not be wanting to buy what is needed. It seems as if God rewarded their fervor by raising among them seven vocations to the priesthood and to the cloister.

The location is most acceptable for an internal Seminary. Esmeralda is truly as its name indicates—a beautiful emerald; settled in a valley surrounded by hills on three sides, the climate, therefore, is milder than that of Santiago; but above all, faith is most lively. Those who visit us leave very much edified at the religious sentiments of the people whom we consider our parishioners. Many come on horseback to hear Mass and tie their horses to trees near by while they fulfil their devotions. If they meet the priest bringing the Blessed Sacrament to the sick, they alight, take off their hat, and kneel down, while others reciting prayers aloud accompany the Blessed Sacrament. Through-
out the entire year, our chapel is transformed into a real flower garden, so numerous are the floral offerings, and it is most touching and edifying to see with what care and piety they adorn the house of God.

For the present, the seminarians are only five in number, but these are pious and they give general satisfaction; the sixth one whom I found sick on my arrival, was removed by our Superiors to receive special treatment.

Henri Ourliac

PARAGUAY

The Priests of the Mission are established in Paraguay since the year 1879; the Daughters of Charity also arrived there the same year. The Republic of Paraguay is so called on account of the great river of that name which is the most important means of communication of the State, and flows into the Parana on the borders of Argentina, and thence into the Atlantic Ocean.

This State of South America, bounded on the north-west by Bolivia; north-east by Brazil; south and west by the Argentine Republic, extends between the rivers Parana, Paraguay and Pilcomayo. Its area is 91,980 square miles, its population about 460,000 (metis, Spaniards, Paraguayans, and Guaranis.) The capital is Assumption.

The climate is hot; the soil, generally flat, is sufficiently fruitful, producing sugar cane, rice, maté called the Paraguayan tea, and medicinal plants such as Peruvian bark.

The government is composed of a president, vice president, five ministers, a senate and a chamber of deputies. The territory is divided into seventy departments. Catholicism is the only religion of the State, but other religions are tolerated. Paraguay forms but one diocese; its bishopric is in Assumption.

This country was discovered in 1526, by Sebastian Cabot
and conquered in 1536, by the Spaniard, Alvaro Nunez, to whom they attribute excessive cruelties. In 1568, the Jesuits established, east of Parana and south-east of Assumption, celebrated missions which formed a kind of theocratical State, independent, although under the vice-royalty of la Plata; they converted the greater number of the Guaranis and taught them agriculture; they remained in Paraguay until 1767, when their Order was expelled from the Spanish States. In 1750, Spain gave up the country to the Portuguese, in exchange for the colony of the Blessed Sacrament; however, Portugal could not maintain its dominion, and in 1777, Paraguay was restored to Spain.

This Republic rebelled in 1811, and was ruled by the dictator Francia (1813-1840), by Carlos Lopez (1844-1863), and by Solano Lopez (1863-1870). The latter was deposed by the united armies of Brazil, of the Argentine Republic and of Uruguay. The country being occupied with foreign powers until 1876, had to repair its ruins.

Regarding the history of the Church in Paraguay, we shall mention only recent facts. In 1879, Father Pierre-Jean Aponte was raised to the episcopal dignity, after a final agreement between Mgr. Di Pietro, Delegate of the Holy See, and President Barreiro. With the administration of Bishop Aponte, commenced the moral uplifting of the country. Among the conditions stipulated between Mgr. Di Pietro and the government, was the reopening of an ecclesiastical seminary, to be intrusted to the Congregation of the Mission. It opened in 1860, under the wise direction of Father Montague, who still presides over the institution, which has given a great number of excellent priests, among others the present bishop, Mgr. Bogarin, whose indefatigable zeal and activity are unanimously praised. The civil hospital with its annex school for orphans, and the asylum for beggars, was intrusted to Sisters of Charity of Saint Vincent de Paul.
ious of the same Congregation founded the School of Providence for the education of young girls, while the Lazarists opened another for boys, under the name of "College of Saint Vincent de Paul."

Bishop Aponte died in 1891; there was an intermission of three years followed by the election and proclamation of the present bishop, Mgr. Jean-Symphorien Bogarin, on September 21, 1894.

Having acquired a thorough and solid education in the ecclesiastical seminary of the Assumption, endowed with an extraordinary zeal for the good of souls and possessing the strength and energy of a robust youth,—thirty years old—every one expected an exceptional administration from the new bishop-elect and facts confirmed this hope. What is wanting is a clergy. There are very few pastors in the country who have not less than two or three parishes, having to work within a radius of fifteen or twenty leagues.

Catholic schools for girls and boys are also greatly needed. About three hundred girls receive in the College of Providence directed by the Sisters of Charity, an education which places this institution on a level with the best of the kind organized. The Salesian Fathers of Dom Bosco conduct a college of arts and trades, also a college of graded primary instruction, and a day school for poor children. The three sections receive about two hundred pupils.

ACCOUNT OF A MISSION IN PARAGUAY


Among the missions given within the past few years in our province, the one just terminated at Assumption, the capital of Paraguay is deserving of special mention. I will not detain you by speaking of the exuberant fertility of Paraguayan soil nor of the agreeable surprises one meets
through the country comparable in picturesque scenery only to Switzerland. I will not attempt to describe the landscapes, the delight of the traveler as he ascends the Plata, Parana and Paraguay rivers; I intend merely to give you a few details of our mission and of the benedictions heaven has been pleased to shed upon us as a reward of our efforts.

In the beginning, the work was far from encouraging. Our confrères of the seminary, the pastors and some other pious people recalled the failure of a former mission and took no pains to hide their misgivings regarding the success of the present one. The only probable result of our trip would be the personal satisfaction and pleasure that such an agreeable journey affords. To add to matters the Bishop was away, and two very successful missions held at the capital by a zealous diocesan pastor, had just closed. Despite these discouraging prospects, we made our remote preparations.

On his way to Rome Mgr. Bogarin honored us with his presence at Buenos Ayres. It was his heartfelt wish that we give the mission and I recall vividly the consoling words he spoke to us on his leaving—the eve of our departure for Assumption: "Go, go," said he, "go to my beloved Paraguay. God will bless your labors; my parishioners are very good, they will receive you with open arms." This prophecy was fully realized.

At the opening of the mission, the vicar general introduced the Missionaries, gave them his blessing and then the first sermon was preached. We continued the exercises in the evening but not without a feeling of fear for the result. The vicar general never absented himself from any of the exercises and generously offered to give Benediction of the Blessed Sacrament. He also celebrated two or three Masses at which there were general Communions and never lost an opportunity of publicly manifesting his satisfaction and gratitude to the Missionaries. According to the
Monseigneur's words at parting, God was surely blessing our labors.

Each day the attendance increased until the vast cathedral was too small to hold the compact mass of men and women, who hurried thither an hour in advance to secure a place. The cathedral comprising three naves, is seventy-five meters long and thirty-five meters wide, thus enclosing a surface of more than three thousand square meters; allowing two or three persons to the square meter, we find it capable of holding five or six thousand people.

We were much pleased to find in the crowds before us many noteworthy personages, the President of Paraguay, ministers, senators and deputies, the presidents of the two chambers, judges from the Palace of Justice, university professors, lawyers, doctors, and university students. A large number of society ladies distinguished themselves by their punctuality. We were honored by the presence of many priests, not only those of the cathedral, but others from Saint Roch, the Incarnation and the Larbaré. Worthy of special mention was the attendance of the entire ecclesiastical seminary, the Superior and the faculty. The sight that greeted the eyes of these students was certainly one well calculated to encourage and strengthen them in their sacerdotal vocation.

The best sermons preached to the callous-hearted were the general Communions of the various church associations. In the very lowest average we had not less than one thousand Communions. Father Montague, C. M., Superior of the seminary celebrated the Children of Mary's Mass at which many others of the faithful assisted, and the service lasted one hour and a half. More impressive still was the general Communion offered for the Sovereign Pontiff and the Bishop of the diocese. At this Mass two thousand persons received Holy Communion from the hand of the vicar general and the pastor.
The children were powerful aids to us, becoming little apostles in their own homes. They assisted regularly at catechism class; the boys, in the morning, and the girls, in the evening, and each of these groups numbered about six or seven hundred. More than one thousand children approached the Holy Table—two hundred fifty of them, for the first time. A special day was set aside as a feast-day for all the children and vast as the cathedral is, it was too small to hold the five thousand children and their relatives. The whole affair was very effective and many must have been the secret tears of the parents of those little ones, whose fresh young voices rang out in praising God, while they offered to Him the bouquets of flowers they held in their hands. Three short sermons of about five minutes duration terminated the ceremony and after the vicar general gave Benediction, the devout assembly filed reverently before the altar of the Blessed Virgin and the Infant Jesus.

Men are ordinarily the least punctual in their religious duties, but this time, things were to be a little out of the ordinary. They came in large numbers to the sermons of the first week, but anxiously awaited the time when they would be the sole objects of our attention. One thousand men were present on their first evening. The inclemency of the weather obliged us to discontinue the exercises for two days, but, instead of this delay being an obstacle, it wrought an increase of good. The vicar general and the people at large, profiting by the rest we had been obliged to take, entreated us to prolong the mission another week. Forgetting our fatigue we began anew when we thought our work finished.

In consideration of the magnificent result already obtained, many persons declared that the success of the mission among the women and children was not so surprising, but the most astonishing result was the number of men beneficially influenced by its lessons. We took up the work
where we left off and to our joy the number of men in attendance grew to one thousand three hundred. God’s blessing still rested on our labors, for on the general Communion day, four hundred men knelt to receive our Lord. Among these were many persons distinguished in social and business circles and most prominent, were some of the university students who then made their First Holy Communion. Moreover, the conferences given to the ladies and young girls were largely attended and earnestly appreciated.

A novel and imposing event was the solemn consecration of the three parishes of the capital to Our Lady of the Assumption, Patroness of Paraguay. Each parish was formally represented by the pastor and four young girls dressed in white, crowned with flowers and wearing a scarf of the national colors. The vicar general with several other priests tendered them a most gracious reception, and as the groups ascended the aisle of the church which was decked in its most gorgeous feast day attire, a glorious choir of several thousand voices rang out in praising our Blessed Mother. After the sermon, a beautiful tribute to the Mother of God, the consecration took place, eight or nine thousand persons pronouncing in a loud voice, the given formula. It is quite impossible for me to find words capable of describing the emotion and joy of that impressive scene.

At the closing exercises of the mission fully ten thousand people crowded into the cathedral—every available nook and corner and every aisle was simply packed. It was a strikingly beautiful proof of the Paraguayans’ piety and gratitude, further enhanced by the tears of deep emotion that fell when the last words of adieu were spoken.

When the farewell sermon ended, the vicar general mounted the pulpit and with moving eloquence thanked God for the graces abundantly bestowed upon his people through the ministration of the Sons of Saint Vincent of
Paul. He also recalled the excellent work of the Congregation of the Mission in the formation of the native clergy and declared that nothing would ever obliterate from the hearts of the people of Paraguay the remembrance of the blessed occurrences of the past few weeks. The only regret he manifested was that the Bishop had not been present during this successful mission. He then gave the Papal Benediction.

We ourselves have derived a laudable satisfaction from the splendid results of our labors especially when we consider out of the small population of Assumption there was a total of over nine thousand Communions.

Before terminating this account I must tell you that the several pastors of the city have asked to have missions preached in their respective parishes.

Anthony Brignardello
In my last letter I bade you farewell promising to meet you in spirit at Saint Marcellin's, now I greet you from Cebu. It has always been my sole ambition to go on a foreign mission and it is this wish that has led me hither though perhaps for the present, and may be for the future, it would be better were I to conceal my heart's desire.

But why this useless peroration? It certainly has no connection with the end I have in view, of giving you for the Annals a few newsy items about our dear mission.

Cebu, rightly called the "boiler of the Philippines," is the oldest city of the archipelago and the second in commerce and importance. It was here the intrepid Magellan, who in 1621, discovered this group of islands, fixed his abode. He met his tragic but noble death not far from here and the spot is marked by a simple monument lately restored by the Americans, who will thus perpetuate the memory of this famous navigator. The spot upon which he knelt to thank God and the cross he planted in the newly discovered land to show that it belonged to the King of kings, are still objects of great interest.

What a glorious epoch which produced so many heroes! It was Spain's golden age.

The Seminary of Cebu under our direction counts three
centuries of existence. It was founded by the Jesuit Fathers who remained in charge until their expulsion and it then passed for a century under the care of secular priests until 1868, when Father Jimeno, a Dominican, asked for Priests of the Mission of Father Maller, then Visitor of the Spanish Province. With the consent of the Superior General the Seminary of Cebu was thus confided to us. The first rector was Father Casarramona, who had for his successors: Fathers Farré, Jarero, Julia and Villalain. We will this year complete our fortieth year in the Seminary.

At the outset instruction was imparted only to aspirants to the priesthood, but later on, in 1890, the course of study was extended and a preparatory class opened. In the beginning the number of students averaged from 800 to 900. This attendance has decreased to 400, of whom 60 are seminarians, 90 boarding students and 250 day pupils. Our elementary and preparatory courses have a roll of 200 boys. The seminarians follow their different studies under their own professors and in the college proper, two seminarians teach—the Director being your humble servant, and a secular priest is engaged for the first year class. We are really too few to comply with the curriculum which includes a commercial course and other studies necessitated by the local business service. For my own share I have four classes and no professor has less than three. Besides, we are called upon to preach and exercise the functions of our ministry which occasions, thank God, are not wanting.

The Seminary is attached to a public church where services are conducted, if not as perfectly as might be desired, yet with all possible solemnity in order to awaken the interest of the people—not an easy task in these days of religious indifference. Some time ago we organized a Sunday school, not only in our own parish but also in sev-
eral other churches of the city, and the results are most satisfactory. This year for the first time, the feast of the Miraculous Medal was celebrated in our Seminary. It was formerly solemnized only in the chapel of the Daughters of Charity but this time we were able to carry out the ceremony publicly, responding thereby to the devotion of our parishioners to Mary Immaculate. The church was crowded and the medal was imposed on over six hundred persons, each receiving a booklet in the language of the country, telling the story of the apparition. Three months ago some of our students were enrolled in the Association of Children of Mary under the title and directions arranged by Father Etienne for our colleges. Let us hope that our Immaculate Mother will be especially honored by this confraternity through the exemplary conduct of the members.

I may now add that during vacation our time is taken up with retreats for the clergy, given in different centers, and the fruit of these spiritual exercises is most consoling and far-reaching. Besides, the Reverend Pastors look forward to this time of renovation and preparation.

I shall now mention the Daughters of Charity who established a house in Cebu in 1893. There was already here a Community of "Little Sisters" founded by Father Lacanal. After the arrival of the sisters they petitioned for admission into their Community and became incorporated through Father Arnaiz when he visited the Province in 1893. The works of the sisters have continued to develop and they now comprise a school for girls with 100 enrolled, and an asylum of 60 poor children. A printery attached to the sisters' establishment furnishes a sufficient amount for the maintenance of the asylum and the carrying on of several other good works. A small Catholic paper is printed here to which we contribute an article from time to time as the opportunity presents. The sisters have also a small hospital supported by the personal means of one of
them, who projects also the foundation of a house for missions, a work calculated to produce fruit in the salvation of souls. A foundling home was opened this year and there are today 46 children under seven years. A free school has also been opened and 100 poor little girls are given the proper instruction.

As you see despite the fact that we are, to use a common expression, "in the boiler of the Philippines," we, the Sons and Daughters of Saint Vincent de Paul, are doing some little work in this distant corner of the world. God be blessed! May He increase our zeal and grant that we may be enabled to do more good and to do this good well!

It is time now for me to give a sketch of our other houses although there is not much to be added to the accounts sent you in 1905 and 1907.

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Our work—both of the Lazarists and sisters—in Nueva Cáceres, is not as gratifying as we would wish on account of the extreme poverty of the country. The bishop who is a native, appreciates our efforts. It is true, he is one of our former pupils and at present may possibly be in Spain, having recently visited Rome in his European travels. The Seminary is under the Priests of the Mission. Father G. Pecés who succeeded Father E. Caño, sixteen years ago, has acquired a reputation that elicits the sympathy and good will of all.

**

Our confrères in Jaro have sustained the loss of their bishop and of the rector of the Seminary, Father John Villa. This latter, who was preparing to visit his native place, may be said to have died from over-work. Death came to him unexpectedly but he was ready to go, being always most edifying and exact to his duties in the minis-
try. He was beloved both at home and abroad, as well
here in Cebu where he passed seventeen years as at Jaro,
his last mission.—The late bishop has just rebuilt the Sem-
inary, the first having been destroyed by fire. The bishop
of Nueva Segovia has been appointed to that See. He is
young and full of energy. The diocese is truly in need of
a zealous pastor, for the clergy are few and must make up
in devotedness for the lack of numbers. Our confrères
there lead indeed a life of sacrifice, fulfilling their aposto-
late as true Sons of Saint Vincent. The Daughters of
Charity do an immense good in their school at Jaro and
the public school at Ilo-Ilo, the capital, where, I am told,
they have 200 pupils.

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Nothing of special note has occurred at our house in
Calbayo, except that there is serious talk of rebuilding the
college on a more modern plan. The time for the work is
not opportune, besides the necessary funds are wanting.

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Our Central House of Saint Marcellin in Manila
has been enlarged; this was a matter of necessity for many
reasons. Here our confrères have the care of the parish,
and our chapel is the parish church, besides they have the
direction of the Daughters of Charity and exercise relig-
ious functions for the poor and children confided to them.
It is possible that the Seminary, now occupied by the Jes-
ut Fathers through the order of the Apostolic Delegate,
will be again placed in the hands of the Lazarists.

As for the Daughters of Charity in Manila, I do not ex-
aggerate when I say they perform marvels and work be-
yond their strength. Half their number are in poor health,
whilst many are worn out owing to the trying climate
and their constant labors of long years. Yet their generosity and zeal urge them onward in their noble calling as when they were young and strong. I will here recall the sad memory of one who was the Sister Assistant of the Province and who died on her voyage to Spain. Sister Josepha Rota was a model Daughter of Charity, simple and remarkably prudent, eliciting the admiration of all. Beloved by all her companions, her zeal and love for the poor were truly praiseworthy as the following instance shows:

When I was stationed in Manila the Sunday school in a parish near the college of Concord, then under our direction, was given me. I encountered all kinds of difficulties and annoyances in the discharge of this duty on account of the half-civilized condition of the people, the children themselves ran away from me as from a savage beast. Sister Josepha came to my aid; she sent two sisters to assist me in the work and prepared at the expense of the Community, a luncheon which was given to the children—a bait, as it were, to attract them to hear the word of God. This good work has continued for the last two years. She also equipped becomingly our small and neglected chapel, and we need not mention her self-sacrifice in the Philippines where during her sojourn of three and a half years, her life was one of continual suffering. She died a victim to her spirit of obedience without enjoying the consolation of being surrounded at death by her beloved sisters. Her traveling companion was the only one to receive her last sigh and her remains were buried at sea. Happy Daughter of Charity, now enjoying the reward of all sacrifices after a death precious in the sight of the Lord.

Having given you all the information worthy of note relative to our two Communities in the Philippines, I shall close by a short sketch of the islands themselves, a subject that is arousing universal interest.
Within the last few years two events have especially con­
curred to draw public attention to the Philippines. The
first is the inauguration of a Legislative Assembly and the
second the celebration of a Provincial Council required by
the Bull *Quae maris sinico* of Pope Leo XIII, by which a
new order of things has been regulated and, consequently,
a complete transformation effected through the domination
of the United States. It is not to be denied that the Amer­
ican government is acting with justice and liberality toward
the Filipinos to whom by degrees, it will confide its own
government. The governors are natives and several public
offices are filled by Filipinos. The Legislative Assembly
has also for its members, natives of the islands averaging
from twenty-five to forty years of age. The president is
one of our former students and up to the present has wor­
thily discharged that important office.

The outcome of the Provincial Council is still to be told
as its acts, sent to Rome, have not yet been made public.
Between the Church and government, however, an agree­
ment has been drawn up by which an indemnity has been
paid to the churches and parochial houses for the losses
they sustained during the revolution. The claims amount­
ed to $2000000 and the American government granted
$800000, a larger sum than was expected as it seemed most
likely that the Church’s claims might be over-ruled. The
happy issue of the affair is due, at least partly, to Mr. Wm.
Taft, the President of the United States. His work in
the Philippines was an initial step to higher honors in the
political world.

Bruno Saiz, C. M.

The Sacred Congregation of Religious published in 1909, an interpretation of the decree Auctis. This interpretation itself has been interpreted by the same Congregation in a decree relative to the duration of studies to be followed by clerics, members of religious communities. Following is the text:

DUBIA CIRCA INTERPRETATIONEM DECLARATIONUM
DIEI 7 SEPTEMBRIS 1909

Cum nonnulla dubia exorta fuerint circa rectam interpretationem Declarationum hujus Sacre Congregationis de Religiosis, d. d. 7 septembris 1909, quoad articulum vi Decreti Auctis admodum, eorum solutio ab hac eadem Sacra Congregatione expostulata fuit, nimirum:

1. Utrum predictæ Declarationes respiciant tantum Domus Religiosas studiorum solius Italise, an etiam, eas ubique terrarum constitutas.

2. Utrum eisdem Declarationibus sese conformare debeant ee tantum Congregationes Religiosæ, in quibus emittuntur vota, an etiam illæ, quibus alumni ligantur simplici promissione perseverantiae, ut apud Eudistas.

3. Utrum contracto vacationum tempore, et pressius aucto studiorum conatu, totus Theologiae cursus tribus tantum annis comprehendi possit; an potius per quatuor integros annos academicos, scilicet per quadraginta quinque menses integros, computatis vacatioibus trium priorum annorum, semper protrahi debeat.

Et Sacra eadem Congregatio, re mature perpensa, respondendum censuit, prouti respondet:

Ad 1. Negative ad primam partem; Affirmative ad secundam.

Ad 2. Negative ad primam partem; Affirmative ad secundam.
Ad 3. Negative ad primam partem; Affirmative ad secundam. Contrariis quibuscumque non obstantibus.
Romæ, die 31 maii 1910.

F. Cherubini, Subsecretarius.

90 — ON THE STUDIES TO BE PURSUED DURING THE NOVITIATE. Sacred Congregation of Religious, August 27, 1910.

Even in novitiates of only one year's duration, it is wise not to concentrate the attention of novices only on ascetic subjects, but part of their time should be devoted to other studies. The Sacred Congregation of Religious determines the studies to be pursued by the following decree:

DECRETUM.—DE ALIQUA IN NOVITIATU STUDIIS OPERA DANDA

Ad explorandum animum illumque religiosa perfectione gradatim imbuendum, Novitiatus institutus est, qui ideo, per unum saltem annum, sub Magistro, spiritualibus tantum exercitationibus totus insumitur.

Quum autem experientia constet, adsiduis pietatis officiis, licet opportune variis, adolescentium præsertim defatigari mentem, et ad continuos per diem religionis actus minus intentam afferri ple-rumque voluntatem ; et cum in ipso Novitiatu moderata aliqua studi-is assignatio possit Novitiis non parum utilitatis affere, ne dediscant quae didicerunt, ac re ostendant quales sint ingenio, idoneitate et diligentia; Sacra Congregatio, Negotiis Religiosorum Sodalium praeposita, in plenario Coetu Emorum Patrum, die 26 augusti 1910 ad Vaticanum habito, sequentia statuit, a singulis ordinibus et Congregationibus Religiosis apprime servanda:

1. Novitii, privatim, unam horam singulis diebus, festis tantum exceptis, studiis dedicabunt.

2. Studiis præerunt Magister Novitiorum vel Vicemagister, qui respondente scientia pollere debent, vel, aptius, aliiquis ex professo-ribus humaniorum litterarum, qui domi vel prope commoreret. Horum erit, non ultra ter in hebdomada, per unam horam, præter aliam, quotodie a Novitiis studiis privatim addicendam, Novitios in unum collectos, veluti in Schola, instruire aut saltem eorum progressus in studiis exquirere.

3. Quamvis hæc ut veri nominis schola censeri nequeat, non ta-
men veluti merum mortificationis exercitium habeatur. Ita igitur fiat, ut, inde, Novitii omni cum diligentia in eam incumbant ac verum fructum ex eadem percipiant; hinc autem, Magistri apta methodo studia moderatorunt, de uniuscujusque tyronis talento ac sedulitate judicium adipsicantur et progressum curent. Genus autem studiorum cujusvis Ordinis vel Congregationis naturae respondeat. Linguae patriae, et pro Novitii Ordini sacro destinatis, linguae latine quoque ac graecae studium commendatur, sive per repetitio-nem eorum, quae jampridem Novitii didicerunt, præsertim grammatices, sive per lectionem eorum sanctorum Patrum et antiquorum Ecclesiae auctorum, quos litteris quoque enuisses constet, v. g. S. Ambrosii, S. Augustini, S. Hieronymi, Lactantii, S. Joannis Chrysostomi, Eusebii et similium; item Evangeli S. Lucæ et Actum Apostolorum, græce conscriptorum.

Scripta quoque exercitia, v. g. extemporalia, exempla Mariana, magna cum utilitate accedere poterunt. Quæ quidem omnia et alia, sive patrio sive latino sermone redacta, ut Novitii e suggestu legant vel memoriter recitent summopere convenit, ad veram pronuntiationem et quandam publice dicendi dexteritatem acquirendam. Item opportunum erit, ut Novitii inter se colloquentes, loco patrii sermonis, lingua aliquando utantur latina, qua poterunt etiam interdum breves sermones vel catecheticas instructiones ad sodales habere.

4. Qui scolæ praest adnotet, in scriptis, cujusvis Novitii diligentiam ac progressus, et horum, item scriptum, mittat ad Superiorem Generalem vel Moderatorem Provincialem testimonium, reliquis addendum, antequam Novitii, expleto Novitiatu, ad professionem votorum admittantur.

Quæ omnia Sanctissimus Dominus noster Pius Papa Decimus, referente infrascripto Subsecretario, confirmare dignatus est, die 27 Augusti 1910. Contrariis quibuscumque, etiam speciali mentione dignis, minime obstantibus.

Datum Romæ, ex Secretaria ejusdem Sacrae Congregationis, die 27 Augusti 1910.

L. S.

Franciscus Cherubini, Subsecretarius.

The internal Seminary of the Congregation of the Mission, at Paris, has, consequently, adopted since October, 1910, the following:

1. A practical course in modern languages;
2. A course in Sacred Hermeneutics; this in fact is a

3. A course in Patrology. The work used is that of Rauschen: *Eléments de patrologie et d'histoire des dogmes, traduits en français et adaptés par E. Ricard.*
Mgr. Jarlin, Vicar Apostolic of Pekin, has forwarded the following notes on our late confrère, Father Paul Ho, “who,” adds the bishop, “has rendered most valuable service to the Mission.”

REVEREND PAUL HO, CHINESE LAZARIST

On October 4, 1910, there occurred the death of a venerable Missionary, Rev. Paul Ho, who was born in 1846, in the prefecture of Kui-Hoa-Cheng, Mongolia. With Rev. P. J. Tchang, he was one of the last survivors of those Missionaries who, on the departure of the Lazarists from Mongolia, refused to be separated from them.

When the Missionaries from Scheut took possession of the Vicariate of Mongolia, Father Paul Ho was still a seminarian being only shortly before admitted into the internal Seminary — at that time more external than internal — for it had no separate apartment and no special director. Yet promising subjects have come from this Seminary. Mr. Ho followed his course of study under Father Bray (soon after the Vicar Apostolic of Kiangsi) and on the arrival of the Belgian Fathers, he steadfastly adhered to his vocation, following the Lazarists to Pekin. Here under Mgr. Guierry, then coadjutor, he began his higher theological studies after which he was ordained by Mgr. Delaplace.

Father Ho was never connected with any event that might have brought him into public notice, but he was eminently a literary man. Gifted with an excellent memory, he knew well the history of his own country, being also versed in the complicated Chinese characters. His knowledge, however, was not confined to Chinese book lore, for he was well acquainted with European sciences, and having mastered French, without a teacher, he spoke and wrote that language, besides reading English correctly. So varied was his store of knowledge, so great his facility in quoting from the different Chinese authors that, joined to his ready and easy address, he was very successful when speaking to a pagan audience. After a lapse of twenty years, the Christians
of King Tung recall his sermons given in public with Father Garriques. He went so far as to post a placard inviting the men of letters to a controversy. The people were charmed with his discourses, and a convert said to me lately: “If I am a Christian, I give the credit to Father Ho.”

During the occupation of Pekin by European troops in 1900, the chancellor of the French legation asked the hospitality of the Petang, and this brought about his meeting with Father Ho. Great was his surprise to find a philosopher under the modest garb of a Chinese Missionary. Since their meeting he spoke of this confrère in terms of the highest esteem and often asked his help in his work of translation.

The deep knowledge Father Ho had acquired rendered him of invaluable service to the Missions especially in his declining years. Although suffering from many infirmities, he employed his time in unbroken labor and it is to him we are indebted for the translation into Chinese of the Meditations of Father Hamon (Mouo-sian-pao-kien), and of part of Mgr. Favier’s Pekin, wherein the history on religion in Pekin (Yen-king-ki-leao) may be ascribed to Father Ho. Although deprived of the sight of one eye, he began at the request of Mgr. Jarlin, the translation of the important theological treatise — the Catechism of Rodez. Only the Creed appeared and three-fourths of the part on the Sacraments were completed, when our venerable confrère became totally blind. Obliged to lay down his pen, he accepted the new affliction with Christian resignation. Apart from his work of translation, Father Ho labored in the Petang printery fulfilling for a number of years the duty of proof reader. This forced retreat was indeed a subject of deep regret to all who there experienced his kindness. But in all things and at all times, Father Ho was the same modest and retiring Missionary. Without a spark of self-sufficiency, he never presumed to introduce
his own way of thinking in the work given him to correct, and it was remarked that his manner was as deferential with a newly arrived Missionary, however young and inexperienced he might be, as with his Superiors.

His weak health, in his opinion, offered no pretense for a dispensation from the common exercises and he never failed to be present in winter as in summer. So laborious was he that at times he was found lying down on the floor of his room with a candle at his side, working away without heeding his suffering condition.

These few lines show the treasure the Congregation has lost in this learned and humble Missionary. May they prove an incentive to induce many to follow in his footsteps.

J. M. Planchet

OUR SISTERS

Sr. Marie Windisch, Graz; 37 years of age, 7 of vocation.
" Marie Pinto, Rio de Janeiro; 71, 47.
" Francisca Monsech, Lerida, Spain; 62, 37.
" Brigida Diez, Madrid; 17, 4 months.
" Maria Obineta, Valdemoro, Spain; 53, 29.
" Mercedes Gallinal, Montevideo; 44, 22.
" Catherine Kobylińska, Warsaw; 80, 58.
" Girolama Fiduccia, Palermo; 51, 21.
" Celina Hannecart, l’Hay, France; 44, 14.
" Eugénie Maerten, Paris; 61, 38.
" Antonia Arrò, Turin; 59, 31.
" Adélaïde Deval, Havre; 63, 38.
" Rose Bautru, Montagnac, France; 75, 43.
" Marie Bézard, Revel, France; 73, 52.
" Hélène Reymann, Nagyszombat, Hungary; 26, 6.
" Antoinette Fuchy, Montolieu, France; 87, 66.
" Julie Serres, Montolieu, France; 56, 35.
Sr. Marie Fabry, Agen, France; 55, 31.
  " Hélène Geoffroy, Bahia, Brazil; 75, 55.
  " Joséphine Ioni, Turin; 73, 53.
  " Marguerite Perotti, Turin; 25, 6.
  " Marie Corre, Barcelona; 73, 55.
  " Anne Wiesen, Louvain; 78, 54.
  " Hélène Michelin, Clichy, France; 57, 36.
  " Marie Vandermeerech, Bruges; 54, 33.
  " Jeanne Bardin, Montmartre, Paris; 81, 58.
  " Jeanne Bartet, Constantinople; 84, 62.
  " Augustine Colombel, Elbeuf, France; 78, 56.
  " Julienne Swiderska, Warsaw; 72, 49.
  " Marie Dios, Sanary, France; 29, 5.
  " Marie Rousselin, Coteau, France; 59, 35.
  " Elisa Croquet, l'Hay, France; 66, 41.
  " Carmen Millan, Flores, Argentina; 25, 15 months.
  " Marie Le Comtois, Dijon; 53, 31.
  " Maria Pinto, Naples; 64, 42.
  " Marie Sauvage, Smyrna; 73, 54.
  " Françoise Marchetti, Turin; 26, 4.
  " Josefa Zabalza, Baena, Spain; 60, 34.
  " Maria Mora, Valdemoro, Spain; 56, 36.
  " Carmen Rios, Valencia, Spain; 71, 45.
  " Florentina Reyes, Manila, Phillipines; 35, 12.
  " Antonia Ibarbia, Séville, Spain; 81, 56.
  " Maria Hermann, Pápa, Hungary; 29, 8.
  " Aline Bineau, Clichy, France; 64, 41.
  " Jeanne Brunel, l'Hay, France; 76, 54.
  " Marie Cayrel, Shanghai, China; 62, 40.
  " Jeanne Boisseret, Paris; 75, 47.
  " Caroline Martin, Clichy, France; 75, 56.
  " Jeanne Hovaés, Paks, Hungary; 26, 7.
  " Anne Begus, Vigaun, Austria; 24, 4.
  " Jeanne Roche, Malaga; 71, 48.
  " Thérèse De Benedictis, Naples; 52, 29.
Sr. Marie Góssl, Saint-Polten, Austria; 56, 28.

“Elisabeth Teytaud, Toulouse; 56, 34.

“Marie Duclos, Toulouse; 82, 63.

“Marie Thuillier, Clichy; 57, 34.

“Anna Zi, Ki-Ngan, China; 34, 12.

“Françoise Merletti, Placentia, Italy; 35, 7.

“Marie Lacroix, Limoges, France; 77, 54.

“Aimée Lavandier, Flamanville, France; 58, 37.

“Marie Tuffet, Chartres, France; 30, 11.


“Marie Ben, Toledo, Spain; 36, 8.

“Francisca Ledesma, Tafassa, Spain; 87, 61.

“Manuela Beobide, Valdemoro, Spain; 39, 13.

“Maria Ferrer, Cadiz, Spain; 69, 54.

“Jeanne Lassalas, Condom, France; 67, 48.

“Marguerite Connolly, Dublin; 25, 3.

“Marie Julhien, Bahia, Brazil; 49, 27.

“Marie Pastor, Montolieu, France; 61, 39.

“Louise Flamand, Pernambuco, Brazil; 78, 57.

“Angélique Duda, Cracow; 33, 12.

“Marie Gasser, Schwarzach, Austria; 68, 36.

“Madeleine Gruber, Graz, Austria; 41, 15.

“Léonide Guissard, Châlons-sur-Marne; 78, 57.

“Paula de la Puerta, Santiago, Chili; 60, 34.

“Thérèse Garnier, Chartres; 82, 56.

“Ursule Mandet, Paris; 58, 28.

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R.I.P.
THE CONGREGATION OF THE MISSION

UNDER THE VICARS GENERAL 1800-1827

EXTRACT FROM HISTORICAL NOTES BY
REV. GABRIEL PERBOYRE, C. M.

We have reproduced in the *Annals* the historical sketch of Father Cayla's generalship, 1788-1800, written by Father Gabriel Perboyre, cousin of Blessed John Gabriel Perboyre. The events of the period that followed and during which the Congregation gradually rose from its ruins—1800-1827—under the Vicars General, are also narrated by the same confrère. For over a quarter of a century the Community passed through most trying hardships, becoming reorganized amid difficulties without number. When the decree of Napoleon was issued in 1804, its financial condition was such that scarcely could it be said to exist, and it required the united efforts of over twenty years to secure its permanent reéstablishment. This period is lengthily described by Father Perboyre in his manuscript work of three volumes; as an entire reproduction would exceed the limits of our periodical, we have, therefore, contented ourselves with extracts which sum up those events of greater moment and interest, following, however, the chronological order of Father Perboyre's work. The Vicars General, like the Superiors General, governed both the Congregation of the Mission and the Community of Daughters of Charity. The first part of each generalship is consequently devoted to those events more closely connected with the Priests of the Mission, while the second embraces those bearing reference to the Daughters of Charity.

PART FIRST

THE VICARS GENERAL, SUPERIORS OF THE MISSIONARIES

The direction of the Congregation of the Mission was at one time simultaneously exercised by two Vicars General residing, the one in France and the other in Italy. We give first the Historical Notes of the French Vicars General; second, those of the Italian Vicars General.
SECTION FIRST

THE FRENCH VICARS GENERAL

During the period intervening from the death of Father Cayla, February 12, 1800, until the election of Father de Wailly, 1827, there were five Vicars General: Rev. Francis Brunet, 1800; Rev. Claudius Placiard, 1806; Rev. Dominic Hanon, 1807; Rev. Charles Verbert, 1816; Rev. Charles Boujard, 1819-1827.

1—VERY REVEREND FRANCIS BRUNET

VICAR GENERAL, 1800-1806

1.—After the demise of Father Cayla

Half an hour after the death of Father Cayla de la Garde, Rev. Francis Florentine Brunet, in quality of first Assistant, assembled, according to the terms of the Constitution, the priests of the House of Monte Citorio to announce to them that as it was not known whom the Superior General had appointed as his successor, he was himself by the Constitution obliged to assume that office. (The following July a note was found among Father Cayla's papers designating Father Brunet as Vicar General of the Congregation). Difficulties meanwhile having been raised by some of the Missionaries in Italy, Father Brunet presented a memoir to the Sacred Congregation of Bishops and Regulars. His conduct was ratified and the answer given in these words: Standum esse Constitutionibus. The Holy Father also confirmed this judgment and sentence, sending a brief to Father Brunet under date of May 17, 1800.

The settling of the Vicariate was not the only anxiety weighing on Father Brunet's mind. On June 27, 1800, he wrote from Monte Citorio, to Father de Fulgure, Superior in Naples: "I have just written a letter of grateful acknowledgment to one of our houses, which has promised to send us a small amount to defray the board of Father
VERY REV. FRANCIS BRUNET
VICAR GENERAL OF THE CONGREGATION OF THE MISSION (1800–1806)
Sicardi, Assistant, Father Lesueur, Secretary, and my own. Under the present circumstances I write to ask you also for whatever amount you can conveniently spare. You readily understand that I speak less for myself than for our procurator. Aware of what the house of Naples has already done for this house, I assure you of my sincere gratitude, even though no account was taken in our particular regard, and we three were responsible for our own maintenance. Fortunately, our Most Honored Father had provided in a measure for the future. However, he told me that he knew not where he should be able to raise the amount needed by the procurator to defray all expenses. At present I am more embarrassed than he was.” And on December 2nd that same year, he again wrote much in the same terms. Father de Fulgure was careful to send the desired assistance.

§ 2 — Reëstablishment of the Congregation of the Mission in France

The Community of the Daughters of Charity was reëstablished on December 22, 1800 (1 Nivose Year IX), and the house of the orphanage on Vieux Colombier Street, Paris, was placed at the disposal of Sister Deleau by a decree dated that same day. Father Philippe, the Director of the sisters before the Revolution, with the consent of Father Brunet, hastened to Paris, taking with him Father Placiard as Sub-Director.

Despite the fact that at the beginning of his pontificate Pope Pius VII had requested, through his Legate in Paris, the reëstablishment of the Congregation, the First Consul Bonaparte had given no heed to this proposal. However, the benevolent dispositions which he showed on all occasions toward the Daughters of Charity, gave reason to hope that the reëstablishment of a Congregation whose ministry they
required to maintain them in the spirit of their holy Founder, was not far distant. This consideration of the Daughters of Charity in connection with the Congregation of the Mission was most likely to carry its weight with the authorities of the State, and the Directors of the sisters had already, in several interviews with the Abbé d’Astros, secretary to the Archbishop of Paris and nephew of Mr. Portalis, urged the necessity of the Congregation’s resuming the direction of the Sisters of Charity. The Abbé drew up a memoir in the name of the archbishop to be presented to the First Consul. Having read it, Bonaparte answered that he saw no impediment for the restoration of things and especially that of the direction of the Daughters of Charity by the Priests of the Mission. He added that he would himself gladly welcome the Lazarists as he had the subject of the foreign missions deeply at heart. A letter containing the favorable dispositions of the Consul and signed by him, was forwarded to the archbishop and the Abbé immediately communicated the good news to Father Placiard, asking the required information for bringing about the speedy and happy termination of the affair.

On learning from Father Placiard all that had transpired, Father Brunet was delighted and he at once apprised those prelates who honored the Congregation with their protection. In 1803, he sent Father Placiard a memoir to be presented to the Minister of Public Worship in behalf of the reestablishment of the Congregation of the Mission in France. Knowing the interest taken by Napoleon in the Daughters of Charity, he brought forward, that by their Constitutions they were placed under the government of the Superior General of the Lazarists, and the direction of these Missionaries was indispensable to preserve them in the true spirit of so useful and commendable a vocation. He also recalled the services rendered the government by the Priests of the Mission in the Levant and in China:
which services have attracted the attention of other nations who awaited only the withdrawal of our Missionaries to send others in their place, thus substituting their power for that of France. "Because of these motives," wrote Father Brunet, "the Vicar General begs of you, Citizen Minister, to obtain from the wise and generous government the permission to reassemble his confrères in their former house of Saint Lazare's, or in any other that will be assigned them."

This memoir did not at once obtain the result expected. The greatest obstacle to this reestablishment of the Congregation was the necessity which would become incumbent on the government to provide for the Missionaries who would answer the invitation; however, the hope of removing this obstacle was still entertained. Friends of the Congregation having at heart its restoration, devised several projects to carry it out and, in the beginning of 1803, it was decided to recall the Missionaries and to give them parish work, thus affording them a home and maintenance. In order to realize this plan Father Brunet was requested to send word to those Missionaries residing in Paris to repair without delay to the parish designated. It was also intimated that his own presence in the metropolis would be necessary to facilitate the success of the undertaking and that such was the view entertained by Cardinal Fesch. Father Emery, Superior of Saint Sulpice, had already urged this last measure that a common understanding be established about the reorganization of the ecclesiastical seminaries. Father Brunet for a long time resisted all these entreaties, fearing that negotiations were not as yet matured, for he dreaded the possibility of having to cross the Alps once more if things did not work satisfactorily.

But circumstances had entirely changed, when, by a decree of Napoleon given in the palace of Saint Cloud and

1. Letter of Father Viguier to Father Brunet in the beginning of 1803.
dated 7 Prairial Year XII (May 27, 1804), the Congregation of the Mission was reestablished in France.

(To be continued.)

BOOK REVIEWS


Our readers will welcome with a singular pleasure the publication of this work which belongs to the collection of “Les Saints.” A full narration is given of the visions with which the Seminary Sister was favored, and of the manifestation of the Miraculous Medal. Father Fiat, the Superior General, wrote a letter to the author commending his work and thanking him for its publication. This letter forms the preface of the book, and concludes with the following lines:

“You have given us, my dear Confrère, in the Life of the Venerable Catherine Labouré, the type of a true Daughter of Charity.

Always united to God and assiduous at work, favored with the sweetest and most extraordinary heavenly communications, without ever betraying her secret, Sister Labouré was all through her life the object of the predilection of Mary Immaculate, yet ever remaining in complete obscurity; in truth, God bestowed on the Family of Saint Vincent an inestimable gift in the person of this angelic child.

May He and His holy Mother be forever blessed! And may we profit well by the graces for which Sister Catherine pleaded on earth, and which she will now solicit in heaven, for the two Communities so dear to her heart.

Therefore, I thank you for this precious book, asking for the work and its author, an abundance of heavenly blessings.”

A. Fiat

373 — Interesting information for the Congregation of the Mission is to be found in the work entitled Memorias para a historia eclesiástica do bispado do Algarve, por Joao Baptista da Silva Lopes, Lisboa, 1848.

Book III treats of the church and of the diocese of Faro.
Chapter I a description of the city is given, and the following chapters contain biographical sketches of the bishops of Faro, a diocese of Algarve in southern Portugal. Chapter XVIII is devoted to the life of Don Francisco Gomes de Avelar who occupied this See from 1789 to 1816. This bishop was an Oratorian. He was most pious and zealous and died poor. We quote from the sketch:

"He considered it a sacred duty to watch over the clergy and he spared nothing to promote their welfare. The bishop was in Lisbon when in June 1796, two Italian Priests of the Mission, Fathers Romuald Ansaloni and Joseph Maffei, arrived there from India where they had opened a Seminary at Goa. His Lordship, informed of this circumstance, invited them to organize a like work in his diocese, and the Missionaries accompanied him to Faro which they reached on November 15th that same year.

As yet, little had been done to adapt the building to the work in view; this we have already mentioned in the lives of Bishop Lopes' predecessors. The bishop immediately gave his cooperation in the undertaking and on January 8, 1797, feast of the Finding of the Child Jesus in the Temple, the Seminary was opened with twelve students who were to be maintained by the bishop, conformably to the regulations of Bishop Don Andrew Teixera Palha. The ceremony began by a Pontifical Mass in the chapel of the Seminary at which the clergy and distinguished members of the city of Faro were present. Father Ansaloni was appointed Rector, while Father Maffei became the spiritual Director. Certain regulations were observed until the final adoption of the statutes which were read for the first time in presence of the bishop. In July 1797, the Missionaries withdrew to Lisbon, having left the Seminary firmly organized and conducted by Superiors who continued to carry out faithfully those instructions and directions established by them." (P. 473)

The author further states that the bishop followed up this work, enlarging the buildings, perfecting the course of study and, by various means, providing it with necessary resources. It is owing to this institution that there was to be found in Algarve a learned clergy worthy of the ministry it exercises.


Father Boelars has added a short preface to his translation of Father Maynard's original book in which he calls the attention of
his readers to its utility. This excellent work has reached a fourth translation, having been published in English, Spanish and Flemish.


This work is especially published for Dutch speaking persons. It is a translation of the Life of Mlle. Le Gras by Mme. de Richemond, published in 1883.

376 — *S. Vincente de Paulo por Emmanuel de Broglie, traduzida por um padre de la Congregação da Missão*, 1910. Alves, Rio de Janeiro, rua do Ouvidor, 66; Lisbon, Largo de Conde Barão, 50.

The *Life of Saint Vincent de Paul* written in French by M. Emmanuel de Broglie, and which within a few years has reached its eleventh publication, is now available to Portuguese readers. It is inscribed to the members of the Conferences of Saint Vincent de Paul. These Conferences are in a prosperous condition in Portugal, especially in Porto, and they are also well patronized at Rio de Janeiro, the residence of Father Boavida, the translator.

A supplement on the *Works of Saint Vincent de Paul in Brazil* (p. 219-245) gives some interesting historical information.

377 — *Um Sacerdote modelo ou Biographia do P. Julio José Clavelin da Congregação da Missão*, por D. Francisco de Paula Silva, C.M., bispo do Maranhão. Petropolis, 1910.

A French priest, born at Neuvy-sur-Seille in the Jura, in 1834, Rev. Jules Clavelin, C. M., passed his priestly career in apostolic works in Brazil. He died April 7, 1909.

Mgr. Silva, also a Lazarist, bishop of San Luis du Maranhão, has in this biography sketched the life of an intelligent and saintly man, who exercised a great and wholesome influence over the clergy of several dioceses in Brazil.

378 — It is with pleasure that we acknowledge the receipt of the beautiful photogravure with the inscription “Pekin, Lazarist Printery.” This picture, 30 centimeters by 40, represents the “21 Chinese Beatified Martyrs of May 27, 1900, and of May 2, 1909.”
This printery of the Lazarists in Pekin has already rendered valuable services, and the introduction of the modern improvements for the illustration of the works gives them a much appreciated finish. Doubtless, the rapid process of photogravure does not give the same results as real engraving on wood or steel, yet so cheap is this process that, although wanting the perfection of the latter work, it yields satisfactory results and is of great utility to our printers.

379 — Collection de Conferencias de San Vicente de Paúl, de muchas de sus cartas y de algunas Conferencias del señor Almerás su primer sucesor. Madrid, imprenta de la Casa central de la Congregación de la Misión, 1899.

Avisos y conferencias espirituales de san Vicente de Paúl á los miembros de la Congregación. Madrid, ibid, 1903.

Cartas escogidas de san Vincente de Paúl cuya lectura se recomienda de un modo especial. Madrid, ibid., 1903.

These three volumes are a Spanish translation of the conferences and Letters of Saint Vincent de Paul and they could be condensed into one, as is the copy in our possession. In this form they would prove most helpful as a handbook to our Missionaries, who will find taught therein the spirit of Saint Vincent de Paul.
MISCELLANEÀ

1 - ICONOGRAPHY OF SAINT VINCENT DE PAUL

We have received inquiry “with regard to the bust and portrait of Saint Vincent de Paul by Philip de Champaigne,” the celebrated painter of the seventeenth century. Although we possess a general acquaintance with the various likenesses of Saint Vincent de Paul, we are obliged to state that we know nothing of such ones as are mentioned. We believe the portrait referred to is one of a personage in a tasseled cloak with a ring on his finger. Is it the portrait of Saint Vincent de Paul? The bust is, we believe, either one of which we have a photograph before us with the inscription at its base: “Saint Vincent de Paul, according to the original bust, executed by order of Louis XIV, in 1657; or possibly another one which was used as a model for a statue of the Saint of which we have a photo-engraving with an inscription at the base in these words: S. Vincenzo De Paoli, 1576-1660. Ricavato da un busto del 1657 esistente nel Palazzo Reale di Versailles. (Saint Vincent de Paul, 1576-1660. Sculptured from a bust of 1657, found in the palace of Versailles.)

We should be very glad to hear from those who have circulated the report of the existence of these two likenesses of Saint Vincent — this picture by Champaigne and the Versailles bust — what historical grounds they have for their statement. As we are going to pursue this subject further, they will have the opportunity to declare the
sources of their information with regard to the matter. We shall publish in our next Number any communications of value we may receive for the benefit of our readers.

II—Our "Biographical Notes"

Volume V of the first series of our Notes on the Missionaries, Clerics and Brothers of the Congregation of the Mission, closes that period intervening from the time of Saint Vincent de Paul to the French Revolution of 1789.
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