SAINT VINCENT DE PAUL

ANNALS

OF THE

CONGREGATION OF THE MISSION

OR

A COLLECTION OF EDIFYING LETTERS

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SISTERS OF CHARITY

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EUROPE

THE INTERNATIONAL HOUSE OF STUDIES
OF THE CONGREGATION OF THE MISSION

ROME

The Rev. Chas. Fontaine, Superior of the House of International Studies, has sent us the following interesting account of the origin of this institution.

MOTIVES FOR THIS FOUNDATION

It was in 1886 that the Major Superiors of the Congregation first discussed the plan of establishing in Rome a house of international studies, to which might be sent priests and clerics of the different Provinces of the Company, to pursue a post-graduate course in the several branches of sacred science. Urgent reasons for taking so grave a decision were not wanting.

First of all, in the work of ecclesiastical seminaries—a most delicate one at all times—new difficulties confronted us, especially in France, where the laws of July 12, 1875, granting the liberty to teach the higher branches of learning to seminarians, occasioned the foundation of several Catholic universities through which the dioceses were provided with a number of learned priests whose degrees might well entitle them to preferment. Others had come from Rome—especially since 1853, the opening year of the French Seminary, where they received their degrees. The doctors, still limited in number, were doubtless men of
highly cultured minds, who had given proofs of uncommon erudition; consequently it seemed fitting that they be assigned to the most honorable posts in the diocese, and the bishops and their advisers could not fail to cast their eyes on the professor's chair in the ecclesiastical seminaries.

On the other hand, as may be readily understood, the Congregation did not possess at all times, subjects of superior ability to send to these institutions. Our confrères were in charge of about sixty ecclesiastical seminaries and of this number, nearly forty had to be supplied with a full personnel from the Mother House which furthermore had to provide for the works of the missions, parishes and colleges. But in other countries besides France, similar needs were being felt; for, while France possesses in Rome a French Seminary, the United States, South America, Portugal, Spain, Ireland, where our works are established, later on opened national colleges, and today we find also in the Eternal City, the German and Belgian Colleges, without mentioning those of Italian foundation. Moreover, missionary countries have, aside from the College of the Propaganda, schools bearing the names — Armenian College, Greek College, Maronite College, etc. Abroad, our seminaries, it is true, did not encounter the same difficulties as those at home, yet it is to be desired, that we be in a position to send there confrères who may not *a priori* be considered inferior in learning to the ecclesiastics of those parts.

Meanwhile, we continually apprehended that some day or other, those young bachelors of sacred science might supersede us, if we could not oppose like titles to a "competition" more specious than real. Academic degrees are undoubtedly external proofs of knowledge, but their absence does not necessarily imply ignorance, and in many an untitled professor may be found learning far deeper than that claimed by a titled doctor of divinity. The fact is too
evident for further comment. It is, however, well to remember that learning alone is not sufficient for a professor; he should, moreover, possess all the moral and intellectual qualifications required by his office.

This competition, while it lasted, furnished arms to our opponents and enemies, and under the pressure of unhappy consequences, we were compelled, at least indirectly, to withdraw, in 1873, from the Seminary of Chalons, and in 1886, from that of Soissons, the chairs there being filled with well-known ecclesiastics holding a higher claim to preferment.

The Sovereign Pontiff himself encouraged this laudable emulation among the rising clergy. Appealing first to the secular priests, he spared nothing to attract to Rome promising students of all nationalities and more particularly Frenchmen, that they might become strengthened with wholesome doctrine. In the Apostolic Letters sanctioning the opening of the French Seminary, we read:

"This Seminary has been founded not only to teach philosophy, dogmatic and moral theology, Holy Scriptures, Church history, Canon Law, sacred rites, oriental ceremonies and languages, according to the customs and traditions of the Roman Church, the Mother and Mistress of all churches, to the clerics who have come to Rome from the several dioceses of France and as yet uninitiated in the ecclesiastical sciences, but also, and above all, that these priests and clerics, who have completed their ordinary course of study in their respective provinces, might continue to pursue their studies, to draw more and more abundantly at the fountain-head the true and pure knowledge of things sacred and divine, and then, burning with a holy zeal, animated with a true apostolic spirit, and possessed of sound and wholesome doctrine, they, on their return to France, may serve the interests of religion, become its glory, give the needful assistance to their respective bishops"
in the care and cultivation of the Master's vineyard, and procure the eternal salvation of souls." Omitting the word France, these lines may be applied to each of the national colleges in Rome.

Shortly after, in 1873, Mgr. Capri, Auditor of the nunciature of Paris, published a pamphlet in which he drew a picture, too true to be mistaken, of the superficial course of theology and philosophy, pausing to note the secondary rank which the scholastic studies and even the Latin language occupied therein. A certain discredit was thereby cast upon the institutes in charge of the seminaries. This was, in point of fact, a broad hint coming from high authority, to modify the programs, methods and regulations according to the plans adopted elsewhere. I do not, however, believe, far from it, that all is now perfect in the curriculum of the universities and colleges in Italy, or even in Rome, and many others better acquainted with these programs, think as I do, because of weightier reasons; in my humble opinion, we may venture to say that to follow perfectly what is done in the seminaries in Italy, would not necessarily be from every view-point, a means of progress. But in France, evidently, the system of education and instruction adopted in the seminaries needed some modification, and by force of events, many reforms have been introduced within the last twenty years.

Leo XIII, having succeeded Pius IX, at first confirmed and afterwards developed what his predecessor had done with regard to ecclesiastical studies; and those religious communities which up to that time, had been allowed on this point a certain independence and local isolation, were the chief object of the Sovereign Pontiff's solicitude. Leo XIII may well be recognized as the originator of those international colleges which brought together under his eyes, students of all nationalities, breathing the same spirit of respectful docility. The abbatial College of the
Benedictines on Mount Aventine, is a standing monument to the lofty aspirations of this Pope, who erected this college at his own expense. Religious communities entered at once into the views of the two Pontiffs, Pius IX and Leo XIII, and nearly all the Congregations, reputed French because of their founders, added to their procura in Rome, a department for students who were pursuing the course of the universities in order to secure academic degrees. We may note: the Congregation of the Holy Ghost, the Society of Saint Sulpice, the Marist Fathers of Lyons, the Oblates of Mary Immaculate, the Augustinians of the Assumption, the Missionaries of the Sacred Heart of Issoudun, the Priests of the Sacred Heart of Saint Quentin, the Priests of the Blessed Sacrament, the Brothers of Saint Vincent de Paul, the Priests of the Holy Cross, of Mans, the White Fathers of Algeria, the Canons Regular of the Immaculate Conception.

Need we mention the great Orders? They all, or nearly all, have international colleges in Rome, such as the Benedictines, Franciscans, Minor Conventuals, Augustinians and Servites; and within the last two years the Dominicans, Capuchins, Redemptorists, and Priests of the Divine Saviour, have opened colleges there, to which selected members from all parts are sent to complete their studies. Should the Congregation of the Mission be the only exception?

Another potent reason is the wish expressed by His Holiness, Pope Leo XIII, on different occasions. The Superior General mentions this wish in his Circular of January 1, 1887. He wrote: "Another important measure has been adopted in my Council: it is the sending to Rome of some of our young students to prepare for degrees. The well-known opinion of the Holy Father on this point, that of several bishops, the custom followed by other communities, the general welfare of the little Company, have urged
this decision." And in his Circular of January 1, 1888, we read: "In order to enter into the views of the Vicar of Jesus Christ, on the pressing solicitations of Cardinal Parrocchi, we will endeavor to open a house of studies in the Eternal City, where students from our different Provinces will be sent to prepare for degrees. Up to this time, our confrères in Rome have extended us a cordial hospitality, but we can no longer trespass on their kindness without prejudice to their works carried on in the narrow quarters of their time-worn institution—all that remains to them of their original property."

The following year on January first, the Superior General, referring to his journey to Rome, wrote: "It would not be well for me to remain silent on the most benevolent reception given me by the Holy Father just at the time when an influx of foreigners almost robbed me of the hope of a private audience. Unable to conceal his joy when I made known to him that conformably to his wishes, we were about to open a house of studies in Rome, he said: 'What a pleasure!' And with his hand on his heart and eyes uplifted, Leo XIII added: 'You thereby enter fully into my views.' His Holiness then deigned to make known his thoughts on the subject, and to give me advice which henceforward shall be my rule of conduct."

The present Pope also encourages most strongly these international institutions, desiring to see in Rome, students of all nationalities sent by their respective communities. Responding to this wish many Orders and Congregations have opened colleges there within the last few years.

Moreover, it was deemed advisable to send priests and clerics to the Eternal City that they might not only acquire greater knowledge, but also study in Rome itself, the workings of the Sacred Congregations and all things pertaining to the laws and discipline of the Church, often misunderstood and misinterpreted in distant countries. Nothing,
ROME

International House of Studies
of the Congregation of the Mission of St-Vincent-de-Paul
Via San Nicola da Tolentino, 67.

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in fact, is so conducive to the proper comprehension of ec­
clesiastical affairs, to the broadening of the mind, as a few
years' sojourn in Rome. But that none might be dismayed,
I may here recall the axiom of the law Pluralis locutio du­
orum numero est contenta. What new ideas are indeed
gathered in the Eternal City, whilst old ones are either mod­
ified or set aside!

Another reason for the foundation of the International
House of Studies, is the benefit resulting therefrom to the
Company itself. The daily intercourse during months and
years, available to confrères from the different Provinces,
must necessarily form and cement relations which tend to
procure and strengthen that most desirable of all blessings—
union of minds and hearts. Furthermore, these students,
promising members of the Community, continuing to cor­
respond with one another and being called upon in the course
of years to occupy responsible positions, find their personal
acquaintance most helpful. We could name at the present
time, Visitors and Superiors who were students together in
Rome and who, though still young in years, have been
judged worthy of directing others. Their sojourn in Rome,
which aided so powerfully in their formation, is no doubt
one of happy memory whatever might have been the hard­
ships at the outset of their work.

As before stated, it was decided in 1886, to send students
to Rome, and in 1887, to secure a special house for the pur­
pose. The General Assembly of 1890, sanctioned the car­
rying out of this project and in the account published at
the close of its sessions, we read: “The Assembly, more­
over, fully approves and encourages the custom already
established, of sending students to Rome after their pro­
motion to the priesthood, to complete their studies and to
secure degrees.”

Up to 1893, the students resided with our confrères at
Monte Citorio, who did all in their power to second the de­
signs of Major Superiors. That year a house No. 34 via della Croce, was leased for three years and the students being transferred hither were placed under the direction of the Most Rev. J. H. Thomas, Archbishop of Adrianople. In 1895, a more desirable house, No. 67 via San Nicola da Tolentino, was purchased and it continues to be the residence of our students.

LORRAINE

SCHOOLS OF DOMESTIC ECONOMY

We take pleasure in publishing the communications accompanying the following letter forwarded to us from the Mother House of the Daughters of Charity.

Letter from Sister Vignancour, Daughter of Charity, Secretary of the Community of Daughters of Charity, to the Reverend Director of the Annals.

Paris, December 9, 1910.

We forward you the letters of the bishop of Metz, hoping that you may agree with us in thinking that their appearance in the Annals at the present time, will prove quite advantageous. Their publication might, at least, prepare the way for the introduction of Domestic Economy into our orphan asylums. There has been a ready response to this urgent need, but much yet remains to be done.

Sister Vignancour
Le
[61x471]tter from MGR. BENZLE,
Bishop of Metz, to the
S
uperioresses of the Orphan Asylums in the
Province of Lorraine.

Metz, November 15, 1910.

In considering the parishes and institutions of my dio­
cese, I regard with a singular interest that chosen portion
of my flock— the orphans under your motherly care. I
am not ignorant of your zeal in their behalf, the maternal
solicitude which you bestow upon them, and also your
earnest desires to make them, pious, industrious children,
and thus, to a certain extent insure their future welfare,
spiritual and temporal. Hence joy and consolation fill my
heart, and in return, I offer you my sincere congratulations
and unlimited encouragement. Knowing, moreover, your
anxiety, to make the best of every opportunity in behalf
of your children, I am urged to offer a few suggestions
relying on your excellent judgment to allow, that there is
always room for improvement.

Today the universal demand for teaching Domestic
Economy to young girls emphasizes its necessity and im­
portance. The misery of homes, especially among the
working classes, presided over by a woman ignorant of the
principles of housekeeping, is a subject that has been worn
threadbare. The consequent evils of untold waste and
careless homes— neglected children, husbands driven to
drink and dissipation, disunion, the ruin of soul and body
— have all been likewise treated time and again at length;
while the highest encomiums have been pronounced upon
the woman who, through her practical knowledge of the
duties of her household and the conscientious fulfilment
of them, proves herself an invaluable treasure to the home
over which she presides as queen, and on which the bless­
ing of God rests. But the science of housekeeping cannot
be learned in a day; theory and practice are necessary to
master its principles, and experience has proved that this preparatory knowledge is absolutely necessary; hence, the general movement to establish schools of Domestic Economy and special courses in housekeeping.

The plan usually followed in our orphan asylums, to a certain extent, fulfils this demand, for the orphans are taught sewing, washing, ironing and share in various household duties. But, can it be said that this training suffices for the care and direction of a home? Is every young girl on leaving the asylum capable of performing satisfactorily any ordinary housework? Or, on entering a home of her own, is she fully equipped with the knowledge that will enable her to govern her home wisely, and rear her children properly? Alas, too often these young girls are ignorant of the practical duties of life.

To remedy matters, therefore, in order to realize the most desirable results in our asylums, a definite program of domestic science should be so arranged that all the young girls of an age to learn, may share in its advantages. Let the program be simple, nothing superfluous, for the animating principle of the teachers should be to give to these children a thorough knowledge of housekeeping. Include in the method of teaching both theory and practice; a purely theoretical course would be too abstract and consequently productive of little fruit, while on the other hand, multiplied practical illustrations and experiments would result in a lack of system, narrowness of views, and a deplorable want of pedagogical principles. That the two courses may form but one whole, it is best that they be given by the same teacher. Elementary notions of hygiene, of household medicines and remedies, may be added to various explanations that require no accompanying object lesson; the practical part might include sewing, cutting, mending, knitting, cooking, washing, cleaning, ironing and
where convenient, gardening, for the cultivation of vegetables for home use, is most interesting to children.

Perhaps the greatest difficulty to be encountered will be with regard to cooking and kitchen-work, for it is quite evident that there is a vast difference between the management of a kitchen of a large establishment and that of an ordinary working-man’s home. A young girl who has learned well how to prepare food in large quantities, as a general rule, will not be able to serve the menu of common family life. Yet, it may be feasible, to set apart a room containing a small stove, a sink and other equipments of a fairly well-supplied kitchen where the young girls may, in turn, face the labor precisely as they will most probably meet it in the future. The meal should consist only of what four or five persons at most, would require, and this could be partaken afterwards by the girl who prepared it, and some of her companions. If this plan is impracticable, a small stove might be placed in the general kitchen, adjoining the house-range and the children thus given an opportunity of cooking and preparing food in small quantities. A handbook containing concise directions and an outline of the work would greatly facilitate the task. Many manuals of the kind are published in French and German, from which a judicious choice should be made. Pictures might be used to advantage especially for those of limited education.

To excite emulation and to promote good will between the children and their teachers, previous to the departure of the young girls from the house, an examination should be held. The test should include all the branches taught and should take place in the presence of an appointed committee. A certificate testifying to the efficiency attained in the respective branches of Domestic Economy, might be awarded all satisfactory pupils. A certificate of this kind
is invaluable to a young girl on leaving the asylum to earn her own livelihood.

The success of the work, undoubtedly depends largely on the teacher, who should possess all the qualifications necessary for imparting to her class, not only the requisite knowledge, but also a love for the work; moreover, she should at the same time correctly train the consciences of her pupils and prepare them to become true mothers and good housekeepers. One at least of the religious in the house, should be familiar with the course pursued that she may be able to instruct others for the position of teacher or to substitute herself when necessary. In France and Germany Normal Schools of Domestic Economy have been established. Among others, I mention the school belonging to the Daughters of Charity, No. 5 Abbaye Street, Paris.

From what has been said, it appears to me that there will be little or no difficulty in establishing these classes in our asylums. Obstacles may arise, but through determined effort they will soon disappear and the advantageous results will amply compensate for sacrifices entailed. The first benefit the children will derive from the arrangement of a housekeeping program, is a welcome break in the monotony experienced in their respective trades, by being allowed to share in the domestic work; the evils, physical and sometimes moral, resulting from a too sedentary occupation, find herein an efficacious remedy. Furthermore, a taste for domestic life will be awakened and developed and thus these children will be shielded from many seducing temptations as they will have become accustomed to a systematic manner of living. Those who enter the state of matrimony will be able to cope with the requirements of real home life. Again, others holding these certificates may be easily and happily placed and to a certain extent enjoy
a merited confidence, because of their thorough knowledge of Domestic Economy.

With all my heart, therefore, do I invite our children to enter earnestly into the project in question, that the future may boast of a multitude of good, well-trained women, worthy mothers, whose influence in the world will make it better for their having lived in it.

These few considerations, I hope will meet with your approval and a desire to apply them as soon as practicable. In the meantime, I shall await the expression of your opinion in the matter, and the plan you have adopted to carry on the work.

† WILLIBRORD,
Bishop of Metz

Letter from MGR. BENZLER, Bishop of Metz, to the Visitatrix of the Province of Lorraine

Metz, November 15, 1910

I have just written to each of the Superioresses of your orphan asylums concerning the introduction of a practical, methodical and intelligent course of Domestic Economy. Undoubtedly a copy of my letter will come under your observation.

Such an undertaking will be fruitless unless there be in every orphan asylum an efficient teacher. Work can commence at once where such an advantage already exists, but where a capable teacher for this course cannot be found in your vicinity, do you not think that it would be well to engage one from some other section? Again, would it not be advisable in order to provide for future needs of this nature, to send several reliable persons to take a complete course in some school of Domestic Economy, for example, that of the Daughters of Charity, Abbaye Street, Paris, where they may be properly trained for this position?
I humbly submit my views and desires to you, hoping that you will do all in your power to promote their advancement.

† Willibrord,
Bishop of Metz

PARIS

PROTECTION OF THE YOUNG GIRL

The account of the seventh National French Congress of the Catholic Association established for the protection of young girls, held at Dijon, has just been published.

Several papers on various charitable works in Paris were read at the Congress. We quote the following extract from an article on restaurants for women in Paris. We are delighted to note the practical interest taken by the Daughters of Charity in this useful and excellent work.

Restaurants for Women in Paris

As the bells of the city of Paris announce the hour of noon, there issues forth from the great Parisian stores and workrooms, an immense crowd of young girls who hasten to the neighboring restaurants for their midday meal. A few of the more fortunate ones return home; but they are comparatively few, for the working people usually live in the suburbs. We know only too well the dangers to which these young girls are exposed in these cheap restaurants. Catholic charity, however, always on the alert, has come to their rescue. In 1892, Father du Lac of venerated memory, made the first practical attempt to remedy the evil by opening a restaurant for women at Palais-Royal in the center of the business section of Paris. For thirteen cents a full meal could be had from 11:00 A.M. to 1:30 P.M. and from 7:00 to 8:30 P.M.

When the persecution of 1902, deprived the Sisters of Saint Vincent de Paul of their schools, their charitable en-
deavors turned to the protection of young girls, and seeing
the necessity of such an undertaking opened their first rest-
taurant for women. The sisters have at present ten such
establishments in various sections of Paris. Catholic pat-
ronages have founded fifteen similar places, and the rapidity
with which a new restaurant is patronized, shows the ne-
cessity of a work of this nature. The young working girl
happily finds here not only good, wholesome nourishment
but a protection, a maternal welcome and a moral influence
worthy of her appreciation. The meal is served promptly
that there may be time left for physical exercise or a short
period of relaxation. In many places, a reading-room is
attached. The price for a meal is made as small as possi-
ble; for instance, on the menu card of a restaurant for
apprentices are listed the following: soup, 3 cents; stew,
8 cents; vegetables or fruit, 5 cents; coffee, 2 cents.

In 1909, the restaurant on Richelieu Street opened by
Father du Lac, served 128,050 dinners which brought an
income of 91,560 francs, though the expenses amounted to
91,687 francs, not counting the rent, etc. During that same
year the Sisters of Charity in the parish of the Madeleine
received daily, excepting Sundays and holidays, one hun-
dred twenty young girls making a total of 36,000 meals
served.

Unfortunately, all purses cannot meet even this small ex-
penditure, consequently, for those who, with their meagre
crust of bread and bit of pork, seek refuge in the public
square, an equally dangerous rendezvous, unfailing charity
offers a place of comfort and safety. For the trifling sum
of two cents they may go to an establishment called a “ré-
chaud” where they are allowed to heat or cook their pro-
visions, and the use of filtered water. For two cents a week
they may be accommodated with a small, private apartment
for their personal belongings. At the “réchaud” of the
parish of Saint Eugene, the year 1909, records 6,753 patrons.
We conclude this brief account with the hope that these excellent means of accomplishing so great a good, may be multiplied. Certainly, the physical but, above all, the moral benefits thus resulting to these poor young girls, are worthy of the highest consideration.

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**SPAIN**

**HISTORICAL NOTES**

**THE CONGREGATION OF THE MISSION IN SPAIN**

During the period in which the official center of the Congregation of the Mission in Spain, was located at Barcelona, the second house established was that of Palma on the island of Majorca.

II—PALMA, MAJORCA, 1736

The city of Palma is on Majorca, one of the Balearic Isles. This group of islands, situated in the Mediterranean near the eastern coast of Spain, at a distance of about one hundred fifty kilometers from Valencia, belongs to that nation. It consists of two large islands: Majorca and Minorca, and of three smaller ones: Iviza, Formentera and Cabrera. The climate is temperate and the soil most fertile. Population, 312,000.

Majorca, in Spanish, Mallorca, and in Latin *Balearis major*, is the largest of the five. It has been occupied successively by the Carthaginians, the Romans, the Pisans and the Saracens. About the year 1229, it was delivered from the rule of the Saracens by the Aragonians being formed (1262), by James I, king of Aragon in favor of his son James, into an independent kingdom, to which were subject

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all the Balearic Isles, the provinces of Montpellier, Roussillon and Cerdana. In 1345, it was united with Aragon to the Spanish crown. Besides being the principal city of Majorca, Palma is the capital of the province and the central point of the diocese of the Balearic Islands. Its population, 64,000.

Situated on the borders of the sea, in a large bay and well-exposed to sea-breezes, it boasts an excellent climate. Though the majority of its streets are straight and narrow, many are broad and nearly all are well paved. Palma possesses some beautiful edifices of which the magnificent Gothic Exchange and the Cathedral, take foremost rank. The well-sheltered harbor is much frequented and a regular line of steamers runs from the town to Barcelona, Valencia, and other points.

Origin of the Mission of Palma.—It is to Father Michael Sastre y Palon, archdeacon of the cathedral at Palma, seconded by Father Barrera, Superior of the Mission at Barcelona, that the house of the Congregation at Palma owes its foundation. The account of this event has already been given in detail in the *Annals* (French ed., vol. 40, pp. 336, 562).

Thanks to the many friends of the Congregation at Madrid, permission was obtained for its establishment on March 16, 1736, and in October of the same year the Missionaries, Fathers Salvador Barrera, Gaspar Tella, and Thomas Pinell, and Brother Michael Huriach, sent by Father Bernard de la Torre, Visitor of the Roman Province, came to take up their abode in the new residence. Up to then, the Mission of Barcelona had been dependent on the Province of Rome. But in the same year in which the house at Palma was started, the tenth General Assembly was held and it was there decided that, to avoid additional expenses incurred by visits to Spain and the trip to
the Assembly, the Spanish Missions should be included in the Lombardy Province.

His Lordship, the Bishop, the clergy, and also the civil authorities and people, accorded the Missionaries on their arrival at Palma, a most gracious reception, and the latter commenced immediately to devote themselves to mission work, which God manifestly blessed. It was their dearest wish to erect a church in connection with this new house and on August 28, 1739, Mgr. Pañellas y Escando, sent his delegate, Father Gabriel de Salas, to bless and lay the corner stone. Ten years later, His Lordship, the Bishop, assisted by the chapter of the cathedral, and a large number of priests from the different parishes of the city, blessed the church with great solemnity. In this church on November 7, 1751, solemn services were held to honor the relics of the glorious martyr, Peter Borguny, which had been recently sent by the Superior General of the Congregation with the special intention of blessing the Mission at Palma.

Peter Borguny was born in that city in 1628. When quite young, having undergone many reverses of fortune, he became a slave, and finally falling into the hands of the Turks, he professed Mohammedanism. However, divine grace worked within this soul, and Peter, despite the fears and repugnances of nature, in the face of inevitable death, publicly abjured the religion of these infidels and was burnt alive at Algiers. An hour after his death, Father Le Vacher, C. M., gathered the half-consumed remains of the courageous Christian and on the occasion of a trip which he made to Paris in 1657, brought them to Saint Lazare in Paris, whence they were translated to Majorca.

**Suppression and Restoration of the House**—By the decrees of March fifth and ninth, 1836, the Spanish government suppressed all religious orders and communities. The Palma Mission being included in these edicts, suffered the same
fate as the other establishments of the Congregation. Shortly after, however, it was utilized to serve as a home for the aged, and any religious on the island, of seventy years or over, was allowed to seek shelter there. At last little by little, it came to be looked upon as a place of refuge, and religious, young and old, secular priests or students, sought and obtained admittance. Each lived as the spirit listed, in such freedom, in fact, that he who bore the title of Superior, had no other duty than that of caring for the keys of the vacant rooms. The Missionaries of Palma, priests and brothers, did not wish to completely abandon a residence so dear to them, hence the worthy Father Daviu, being rather advanced in years, remained and, often at the risk of expulsion, did all he could to preserve the establishment.

Being informed of how matters stood, Father Jerome Fortera, who was devoted to the Congregation, wrote towards the year 1847, to Father Codina, Visitor of the Spanish Province. He made known to him that the great age and infirmities of Father Daviu rendered it almost impossible for him to continue at his post, and also told him that if it were desired to retain the Mission at Palma, it would be necessary to send another representative to carry on the work. Father Codina wrote at once to Paris to the Superior General, Father Etienne, who understanding well the importance of not losing this ancient house, sent in November, 1847, Father Marimon then at Paris.

Father Marimon lived for two months with Father Daviu, and just about that time the latter terminated his long and useful career by a death precious in the sight of the Lord. He was born October 22, 1766, and entered the Congregation October 22, 1789. He was aged eighty-two years, and fifty-nine of vocation. Father Marimon likewise, had much to suffer, as no stone was left unturned to force him to leave, but strengthened by the hope that in
the future the Congregation would be re-established in Spain, he held his ground.

Mgr. Raphael Manso, Bishop of Majorca, obtained permission from the Spanish government to restore this house to the Missionaries but, being in the meanwhile transferred to the diocese of Zamora, his plans failed to mature. His successor, Mgr. Michael Salva, also received from the government September 1, 1851, the right, that all the former possessions of the Congregation which had neither been made over nor sold to others, be placed in his hands to be returned to the Missionaries as soon as they would be restored.

In 1852, Father Escarra, Priest of the Mission and Commissary of the Superior General in Spain, thinking it impossible to reorganize the house at Palma, wrote to Father Marimon to come to Madrid. Meanwhile, the Bishop of Majorca had already written, making a strong appeal that he be sent some Missionaries, saying that were he refused, he would be obliged to hand over both house and property to others. Seeing this, Father Marimon communicated with the Superior General, Father Etienne, stating how important it was that this house which owed its preservation to the great and untiring patience of the Fathers, should not be lost. The Superior General yielded to these urgent requests and sent two priests.

His Lordship was satisfied and on May 11, 1853, forwarded a notification to Father Marimon, who had been named Superior by Father Santasusana, Visitor of the Spanish Province, inviting him to come and take possession of the house at Palma and of its effects. This document thus restored the house of Palma to the Congregation of the Mission. The Missionaries were overjoyed at its reception and did not fail to bless the Lord, who had now so bountifully recompensed them for the trouble they had
given themselves to recover this second house of their Company in the Spanish Province.

Scarcely, however, was the place once more in good running order, than it was subjected to fresh trials. In 1855, the civil government seized the estates and archives which the house possessed. Thank God, the persecution was of short duration, and during the reign of Isabella II, on July 16, 1857, the Mission was accorded a pension of twenty-thousand reis a year, which enabled them to support the house, church and the missions. The troubles attending the overthrow of the throne of Isabella II, in 1868, suspended the payment of this money, but, upon the accession of Alphonsus XII, it was again continued. In the meantime, the rents fell fifteen, twenty, or more per cent, according as the government became more or less generous towards the Church and her ministers.

*Works and employments of the Missionaries stationed at Palma.*—The principal work of the Missionaries in Majorca was to give missions, but they also generously devoted themselves to the labor of conducting spiritual exercises for priests, seminarians, and also for seculars. In their beautiful church the Gospel of Jesus Christ is constantly preached and expounded to the public, and many people come there to confess and seek peace of conscience.

At Majorca the Missionaries are charged with the direction of the Daughters of Charity of Saint Vincent de Paul, and His Lordship, the Bishop, has requested that they assume the direction of several other communities. At the time of the organization of the apostolic schools, for the education of young aspirants to our Congregation, they were called upon to conduct that work, and still continue to do so. They may claim the honor of having prepared and formed many zealous priests, who are at the present day fulfilling the duties of their sacred ministry.
### SUPERIORS OF THE MISSION AT PALMA, MAJORCA

<table>
<thead>
<tr>
<th>Superior Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Salvador Barrera (1)</td>
<td>1736</td>
</tr>
<tr>
<td>Rev. Gaspar Tella</td>
<td>1740</td>
</tr>
<tr>
<td>Rev. Joseph Ernesto</td>
<td>1748</td>
</tr>
<tr>
<td>Rev. Victor Melcioni</td>
<td>1760</td>
</tr>
<tr>
<td>Rev. Joseph Tost</td>
<td>1763</td>
</tr>
<tr>
<td>Rev. Ferdinand Nualart</td>
<td>1765</td>
</tr>
<tr>
<td>Rev. Joseph Vila</td>
<td>1774</td>
</tr>
<tr>
<td>Rev. Victor Melcioni (for the second time)</td>
<td>1779</td>
</tr>
<tr>
<td>Rev. John Vinyes</td>
<td>1782</td>
</tr>
<tr>
<td>Rev. Ferdinand Nualart (for the second time)</td>
<td>1788</td>
</tr>
<tr>
<td>Rev. John Roig</td>
<td>1790</td>
</tr>
<tr>
<td>Rev. James Cabrueja</td>
<td>1795</td>
</tr>
<tr>
<td>Rev. John Roig (for the second time)</td>
<td>1799</td>
</tr>
<tr>
<td>Rev. Salvador Codina</td>
<td>1803</td>
</tr>
<tr>
<td>Rev. Francis Camprodon (2)</td>
<td>1811</td>
</tr>
<tr>
<td>Rev. John Cendra</td>
<td>1813</td>
</tr>
<tr>
<td>Rev. John Roca (3)</td>
<td>1816</td>
</tr>
<tr>
<td>Rev. John Viver</td>
<td>1826</td>
</tr>
<tr>
<td>Rev. Alejo Daviu</td>
<td>1829</td>
</tr>
<tr>
<td>Rev. John Viver (for the second time)</td>
<td>1832-1838</td>
</tr>
</tbody>
</table>

**Restoration**

<table>
<thead>
<tr>
<th>Superior Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Joseph Marimon (4)</td>
<td>1848</td>
</tr>
<tr>
<td>Rev. Joseph Roca</td>
<td>1853</td>
</tr>
<tr>
<td>Rev. Joseph Marimon (for the second time)</td>
<td>1855</td>
</tr>
<tr>
<td>Rev. Ramon Vives</td>
<td>1871</td>
</tr>
<tr>
<td>Rev. Antonio Bayo (5)</td>
<td>1878</td>
</tr>
<tr>
<td>Rev. Joseph Sabates</td>
<td>1905</td>
</tr>
</tbody>
</table>

(1) Father Salvador Barrera, received into the Congregation in 1704, was Superior of the Mission at Barcelona from 1712 to 1732. In 1717, he served on the missions of the diocese with Fathers Paul Solsona, Etienne Guarda, Matthew Mur and Gaspar Tella. In 1734, Father Bonnet, Superior General, wrote: "Some time since
Father Barrera requested us to relieve him of the charge of the house at Barcelona, which he has supervised for nearly twenty years, and we have appointed as his successor Father Polycarp Ferrari, one of the Superiors in Italy, giving him as companion, Father Elie de Negri.”

Father Barrera governed at Palma from 1736 till 1740. He took charge at the very commencement and displayed, as Father Couty tells us, great wisdom and tact. Towards the end of 1739 he was called to Lisbon to conduct a recent establishment of his Order in that city. We learn from a Circular of Father Couty, that the king of Portugal had made a special request that Father Barrera be selected for this work. At the time of the General Assembly in 1747, he hoped despite his advanced age to attend, but was unable to do so. He died at Lisbon, September 2, 1752.

(2) Father Francis Camprodon was born in 1752. He entered the Congregation, September 27, 1771, and served for many years on the missions. He was at different periods, Superior of Guisona, of Palma in Majorca, and of Barcelona, and from 1817 to 1825 filled the office of Spanish Visitor; at the end of which time he was replaced by Father Feu. He was then named to act as director of the intern Seminary. He died at Barcelona September 23, 1831, being seventy-nine years of age and sixty of vocation.

(3) Father John Roca, was born March 18, 1769, at Derras in the diocese of Perpignan, Roussillon, which at this epoch belonged to Spain. He received admittance into the Congregation at Barcelona, October 27, 1789, and made his Vows, October 28, 1791. He was ordained priest, February 20, 1796.

On account of his weak health he was sent, February, 1797, to the Mission of Guisona, where he fully recovered and then worked for thirteen years giving missions.

In October, 1809, he left Guisona to go to Badajoz where he remained seven years, employed in the instruction and education of the clergy. In 1816 he was made Superior of Palma, Majorca, and occupied this post till 1826, when he was transferred to Badajoz. In 1828 the Superior General entrusted to him the visitation of the Portuguese houses, a duty of which he acquitted himself with the greatest care and diligence, returning to Badajoz, December thirteenth of the same year. In 1829, he was summoned to the new house at Madrid, where he attended to different important duties, and upon the death of Father Feu in 1833, was named Visitor of the Spanish Province. In 1835, he assisted at the General Assembly held in Paris, and remained in France till 1839, when once again he repaired to Spain. He then went to Sangnésa, assuming the direction of the Daughters of Charity, and of a school for girls.
conducted by them. In 1852, the Congregation of the Mission being reinstated in Spain, despite his great age, he immediately rejoined it and lived six years in our house at Madrid, where he died January 29, 1859, ninety years old and seventy of vocation.

(4) Father Joseph Marimon, born November 23, 1803, at Vabella, in the province of Tarragona, diocese of Vich, entered the Congregation October 12, 1824. After the Restoration he was the first Superior of the Mission at Palma, acting from the year 1848 to 1853. For a time he resigned this duty but in 1855, resumed his former position as head of the house, till the date of his death, 1871. He was then sixty-eight years old, forty-seven of vocation.

(5) Father Anthony Bayo was born at Rialp, bishopric of Urgel, Lerida, October 24, 1827, and passing successively through the Seminaries of Urgel and of Vich, entered on December 23, 1853, the Congregation of the Mission at Madrid, where he completed his studies. In 1856, he was stationed at the Mission in Palma, where he staid till the time of his death. In 1878, notwithstanding his delicate health, he was placed at the head of this house—a work to which he devoted his entire time and labor. He died January 21, 1905, aged seventy-eight years, fifty-two of vocation.

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MADRID

DEDICATION OF THE CHAPEL OF THE
CENTRAL HOUSE OF THE FRENCH PROVINCE
OF THE DAUGHTERS OF CHARITY

Sister Massol, Visitatrix, has sent the following interesting account of this beautiful ceremony.

Madrid, December 1910

It is now six years since the central house, Pasco de l’Obelisco, or as it has since been called, Calle de Martinez Campos, was finished and placed under the direction of the French Sisters. We awaited with patience the day when Divine Providence would furnish us with funds necessary to construct a temple in His honor, as at the time when the house was being built, lack of means prevented the
erectio

n of a church. Our confidence was not misplaced for in May, 1909, we were able to commence the work, and a year and a half later, December 15, 1910, the day on which the Church celebrates the Octave of the Immaculate Conception, we were permitted to occupy the new chapel. Naturally we desired to dedicate it to our Lady of the Miraculous Medal, who had so visibly aided in its erection, and everything in the building spoke of the maternal love shown by our Mother to the Community when she appeared to Venerable Sister Catherine Labouré. Her apparitions are represented in the different windows ornamenting the sanctuary, and above the high altar there is a statue of our Immaculate Mother, surrounded with clouds, exactly as she looked in the vision of 1830, and one cannot but feel she is waiting to shower her graces upon all who approach her shrine with confidence.

What sentiments of love and reverence filled our hearts as for the first time we entered this sacred edifice! What happiness we enjoyed when in the afternoon of Wednesday, December 14, Father A. Salat, Director of the Sisters of the Province, officiated at the blessing. After the customary prayers had been recited at the door of the church, it was opened and every one passed in and knelt before the image of the Queen of Heaven, begging her special blessing for themselves and families. Who can number the many messages, we ourselves sent heavenward in behalf of the little Company especially favored by our heavenly Queen?

Father Salat said a few words inviting us to render thanks to God for His many benefits and at the same time to acknowledge the kindness of the numerous patrons whose generosity had contributed towards the construction and decoration of this temple, now dedicated to the Blessed Virgin. Then the Salve Regina was intoned by the orphans, who immediately after recited the Rosary with the...
intention of drawing down upon this establishment the protection of Mary Immaculate.

The following day was the time assigned for the solemn celebration. Mgr. the Bishop of Madrid reserved to himself the privilege of saying publicly the first Mass. It began at eight o'clock in the morning. The children were ranged in the vestibule and there awaited the arrival of His Lordship, who on his way to the sanctuary, did not neglect to give the children his blessing. Five hundred Children of Mary from the various houses of Madrid, numerous Sisters of Charity and many of the laity attended, and received Holy Communion from the hand of the celebrant. At the end of the ceremony, the Bishop made a short address reminding his audience of the respect due to the house of God, of the great necessity of prayer,— and accorded an indulgence of fifty days to every Hail Mary recited with the proper dispositions, while kneeling, before the image of the Blessed Virgin.

The services lasted till half-past nine and an hour later found us again assembled for the High Mass, celebrated by Father Aramburi, First Assistant of the Congregation of the Mission in the Spanish Province; he was assisted by Don Pedro del Valle, pastor of the parish of Chambery. The church was crowded and it really seemed as though all the citizens without exception, had felt impelled to come and offer their homage to Mary Immaculate. The orphans chanted the Mass with all the fervor with which their love for our Blessed Mother could inspire them; the secretary of the Bishop of Sion, recalled in a very forcible sermon, the different circumstances of the apparitions to Sister Catherine, urging all to testify their gratitude for so signal a blessing. It was past midday before the close of the ceremonies, and every one was deeply impressed by the solemnity of the event. The Blessed Virgin seemed to preside over all, amidst a sea of clouds; this picture of
our Lady was most effective, being the first time that our Immaculate Mother was thus represented in Madrid.

Three o'clock that afternoon found us again at the feet of our Mother to assist at the solemn Benediction given by Father Aramburi. The attendance was as great as it had been earlier in the day, and many were obliged to stand. After the exposition of the Blessed Sacrament, Father Fernandez, Priest of the Congregation in Spain, made a touching discourse on the glories of Mary; some fine vocal music was rendered, and the evening ceremony was closed by chanting the Te Deum, which so well expressed the sentiments of our hearts.

And now our most fervent wish is that the Mother of God remain always with us, and that we shall enjoy the gratification of seeing her daily, better known, honored and glorified.

HOLLAND

We welcome with pleasure the new periodical in the Dutch language, St. Vincentius a Paulo, and although of only eight pages, the work is interesting and instructive. It is published under the direction of the Superior at Panningen, with the approbation of the Superior General, and while it may not be considered a summary of the Annals of our Congregation, it circulates the edifying accounts sent us from the Missions, suitable for Dutch readers. Moreover, the following note explains fully the object of this publication:

May we, once for all, call the attention of the reader on the two following points. In the first place, our new periodical is not directly intended for those who already have in their hands the Annals of the Congregation of the Mission; for instance, our confrères...
and the Daughters of Charity; but it is more especially addressed to their relatives and friends. Secondly, we desire all our readers to know that the money of their subscription will serve to cover the expenses of this review, and the surplus will be used for the works of our Missionaries in distant lands.

These few lines clearly show the purpose of this publication. Is it not quite natural that persons who furnish resources to the Missions should know, at least in a general way, for what these resources are used? And if Christian parents give their children to God to labor in foreign lands, who would not commend the justice of giving these parents from time to time information of the works in the countries where their children are laboring?

PORTUGAL

We read the following in the Annals of the Holy Childhood (February 1911)

REMARKS ON THE LIFE AND DEATH OF REVEREND BERNARDIN BARROS-GOMES, LAZARIST, DIRECTOR OF THE WORK OF THE HOLY CHILDHOOD FOR THE COUNTRY OF PORTUGAL

Our associates and friends of the Work of the Holy Childhood will be happy to read the following remarks on our much regretted Director of Portugal, written by one of his confrères who was present at his last moments and who nearly shared his fate. It was on October 5, 1910, that Rev. Bernardin Barros-Gomes met his tragic death in the midst of the troubles of the revolution which had just broken out in Lisbon.

Father Bernardin Barros-Gomes was the son of a very celebrated doctor at Lisbon. At first he embraced the civil career. The study of natural history and particularly
arboriculture had special attraction for him and, after acquiring proficiency in his profession, he became director of the forests and domains of Portugal. Being left a widower and feeling strongly drawn by divine grace, not only to the priesthood, but also to the religious life, he entered the Lazarists' Order at Lisbon in 1885. Here Father Barros-Gomes proved himself a model, not only for the novices, but even for the most ancient and experienced priests, always evincing an admirable simplicity and docility in the accomplishment of all the rules of the Congregation.

His age did not allow him to hope for a share on the mission field; but he readily fulfilled at home all the employments confided to him. Contradictions never altered his patience, meekness and kindness. Having received a thorough education, he most easily and admirably made himself all to all, being satisfied with everything; and he never failed to look at the bright side of events under adverse circumstances. But it is in his piety towards our Lord Jesus Christ that he excelled; and this love for God was particularly manifested by his zeal for the work of the Holy Childhood to which he devoted himself in a special manner. In the Portuguese edition of the Annals of the Holy Childhood, he wrote several articles to show by the help of history, geography and statistical researches, the happy influence of the Missions; and by this means he gained promoters for his cherished work. Moreover, it is he especially who caused the Work of the Holy Childhood to be known and appreciated in Portugal, also in the Portuguese colonies and in Brazil.

Being persuaded that the penny for the work would come from the poor as well as from the rich, the zealous director strove to interest the poor also in this beautiful apostolate. How many little Chinese were saved, thanks to the assiduous and indefatigable care of the venerable
priest whose loss we sincerely regret today! "You pro­
cure Baptism for so great a number of children," wrote a
Missionary to Father Gomes, "that at your entrance into
heaven you will have a retinue much to be envied." And
no doubt an elect band of happy little ones came to wel­
come at the gate of heaven, him who contributed with so
much zeal to their salvation.

As soon as the regular troops had deserted during the
revolution which broke out in Lisbon on October 4, 1910,
the revolutionists directed their attacks towards religious
communities. The house in which Father Barros-Gomes
lived was one of the first to be assailed. The inmates of
the house, professors and pupils, recollected themselves for
a moment to make the sacrifice of their life, in case of ne­
cessity, and kneeling at the Superior's feet, they received a
last absolution. Then every one fled and sought a shelter
wherever he thought he could escape danger. The Supe­
rior and his venerable confrère, Father Barros-Gomes, did
not take flight, and both fell almost together under the
bullets of the rebels. Father Barros-Gomes was then
seventy-one years of age, twenty-five of which were spent
in religion.
I am happy to be able to give you some news of Yenidje-Vardar. For several months past, there has been a great movement towards Catholicism; more than 140 families asked to be received into the Church. It was not solely among the inhabitants of Yenidje that this movement was manifested, but it spread also to the suburbs, and I have the firm hope that the results will be most successful. Five of the neighboring villages have already officially informed the government that they henceforth would belong to the Catholic religion. It is true, these villages are not so very considerable, but their example will influence others more important, especially when they witness the assiduity with which we instruct the people in the truths of religion, and the care we take of the churches. Then they will desire to belong to us.

Ever since the Bulgarian exarchs entered these villages, their work was unsuccessful from a religious point of view. The school teachers sent by the exarchate are mostly atheists, having no faith at all, or young men imbued with anti-Christian ideas. What can be done to check the baneful effects of their teachings? The remedy is well known: we must have good schools and worthy priests. Yet, notwithstanding a thousand difficulties, ever multiplying, we labor for these results in our Mission of Macedonia with persevering courage,
God is pleased, from time to time, to shed His blessings upon our works, by allowing some of our schools to prosper; such is the case with Yenidje-Vardar. For the past two years, the number of pupils increased fourfold; they were only 40, and at the present time we have more than 160. Unfortunately, the poorhouse is in a most deplorable condition, and it gives me great anxiety for the future. At the time when this house was first used by the Bulgarian Mission, the building was already very old, and in spite of the repairs made, it is no longer serviceable.

Gustave Michel
A terrible plague has devastated and is still devastating the northern part of China, notably Manchuria. Up to the present, the members of our two Communities, the Lazarists and Daughters of Charity, have escaped. The malignant form of the dreaded malady, however, seems to be disappearing. Let us beg that Almighty God remove this severe trial.

PUBLIC SPIRIT IN CHINA

Wonderful changes are taking place in China. We borrow the following article published under the above title from the Univers of December 16, 1910.

China, a country of which but scanty information may be obtained on account of the difficulty of the language both oral and written, continues its rapid course of political evolution. Statesmen and diplomats widely differ in their opinion of the present condition of affairs. According to some, the present movement is of serious import and we may expect a yellow scare in the near future, whilst others maintain that what is now going on in the Celestial Empire is only a meaningless agitation and the institutions which are being set up, only an outward show. If Confucius, a man of moderate ideas, returned to this world, he would probably tell us that the truth lies between these two extremes, and he might not be mistaken. At all events, China is unquestionably on an onward march, passing insensibly from an absolute to a constitutional form of government. Over a year ago assemblies were organized and in each province there is a Council, similar to our General Council, while in Pekin a Senate holds regular meetings with the usual parliamentary debates, etc.
Recently an edict has proclaimed the shortening of the delay for the framing of a constitutional regime which is to endow China with a Parliament composed of two Chambers and a Cabinet, the members of which shall be elected by the people's representatives.

All this may be of small moment; yet it is not so, for this political evolution is in reality the outcome of the public spirit now undergoing a notable change.

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The story of the public spirit is quickly told. A few years ago nothing of the kind existed in China, but today there are clubs and newspapers increasing daily, through which it is clearly revealed.

True, the masses composed of four hundred millions of peasants who continue to labor in their rice fields, to cultivate tea on the hillsides, to till their small plots of ground, are ignorant of the meaning of words, the sound of which has not as yet reached their ears. For the Chinese peasant is just like the peasant of other lands, and in the vast Celestial Empire, public opinion belongs exclusively to the educated, the tradesmen, in other words, the middle class who, here as elsewhere, take the lead in all popular movements. Therefore, those in favor of the early convening of a Parliament, met with scarcely any opposition.

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It is believed here that the Chinese are unacquainted with foreign affairs. What a mistake! While we know little, very little about their plans and doings, they on the contrary are fully informed through their public papers of all that takes place in other countries.

The new constitutional regime granted the people by the emperor will, according to present report, be proclaimed in August, 1911. Elections will take place in June, 1912; the meeting in Pekin of the new Parliament is to be in October that same year, and the opening of the sessions of the two Chambers, in the spring of 1913.

In the meantime, Duke Tsaitchai, Minister of Finance, and Prince Poulounn, President of the Senate, have been appointed to draw up the new Constitution assisted by a commission of princes and civil officers.

Whoever should, a short time ago, have presumed to predict the remote possibility of such a happening, would have been treated as a visionary, but today evidently China is making rapid strides towards conditions above described.

Louis Lafarge
THE GENERAL OFFICE, SHANGHAI

Information on the Office which has given so ready an assistance to our two Provinces and to the nine Vicariates under our care, may prove of some interest to our readers. The notes forwarded may be classed under three headings: The different transfers of the Office; The Priests of the Mission who have filled the charge of Procurator; The purpose and special functions of the Office.

I — The Different Transfers of the Office

At the time when the ports of China were officially closed to Missionaries, our confrères usually landed at Macao, an independent Portuguese settlement. Here they remained some time to become acquainted with the language and customs of the country. Living in a kind of seclusion, they prepared by prayer and other good works for the arduous task of evangelizing a people reputed the most obstinately plunged into idolatry and immorality.

In the beginning of the nineteenth century the French house in Pekin, then the center of our Missions in China, had no residence in Macao where the French confrères might be received. Fathers Richenet and Dumazel were obliged on their arrival there in 1801, to accept the hospitality of the Portuguese confrères who directed the diocesan Seminary of Saint Joseph's. The Superior of this house usually filled the office of Procurator for the Portuguese Mission in Pekin. For a long time Father Raux was most anxious that a French Procurator be stationed in Canton to superintend the general affairs of the Missions and to receive the confrères from Europe.

General Office, Canton (1802–1808) — It was only in 1802, after the death of Father Raux, that through an imperial decree obtained by Father Ghislain, the patent of Procurator was conferred on Father Minguet who took up

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his residence in Canton. The office remained there until 1808.

**General Office, Macao (1808–1852)** — Father Richenet, appointed Procurator by an imperial decree of August 20, 1807, remained in Canton only a few months and in the beginning of 1808, went to Macao where he established this Office in the Seminary of Saint Joseph’s. This seminary is today a college directed by the Jesuit Fathers and the buildings which were at one time the headquarters of Fathers Torrette and Guillet, are now occupied by a convent of nuns.

From 1801 to 1829, no Lazarist Missionary landed in China as the persecution was then raging, but during the latter year Father Torrette arrived just in time to assist at the death of Father Lamiot, the sole survivor of the French Mission in Pekin. From that time the sending of Missionaries became more frequent. Fathers Laribe, Rameaux, Mouly, Danicourt and Baldus, who later on were appointed vicars apostolic, may well be looked upon as the pioneers of our present mission work in China. Blessed John Gabriel Perboyre arrived at Macao on August 25, 1835, and remained there four months.

From 1830 up to its removal to Ningpo in 1852, the General Office received thirty-five Missionaries, without counting our Portuguese confrères.

**General Office, Ningpo (1852–1857)** — Fearing a schism which might ultimately result from the existing difficulties caused by the breaking away from the see of Rome of Mgr. J. da Matta, Bishop of Macao, the Missionaries and Sisters of Charity, resolved to leave the city. Father Joseph Ly (one of the four Chinese confrères sent in 1828 to Paris by Father Lamiot) wrote to the Superior General, asking that he transfer to Ningpo, a port just opened to foreigners, the General Office and the works of the Sisters. Father Etienne finding the reasons brought forward worthy of considera-
tion, sent Father Poussou, First Assistant of the Congregation, to China. He also wrote to the Missionaries in charge of the different vicariates to meet at Ningpo and there discuss affairs with Father Poussou. This confrère landed at Macao and having examined matters, accompanied by Father Guillet, the Procurator, he repaired to Ningpo towards the end of July, 1851. Various questions were proposed and discussed in the meeting held in this city and one of the first resolutions taken was the transfer of the General Office and the works of the Sisters to Ningpo.

Mgr. Danicourt, Bishop of Antiphilus and Vicar Apostolic of Chekiang, on June 21, 1852, welcomed the new colony to Ningpo. The General Office was located in the residence, today that of the Missionaries in Ningpo, the Sisters occupying the house next door to this residence. Later on a building for their special use was erected on the opposite side of the street. The General Office remained in Ningpo until 1857. Ten Missionaries were received there within these few years.

**General Office, Shanghai (1857)** —The General Office was transferred to Shanghai in the rue du Consulat in 1857. This city had considerably grown in importance, its port being connected with a system of steamship lines of the most widely known commercial firms in Europe and other countries, while it was also the main harbor for all ships plying the waters of the Blue Yangtze. Shanghai offered the Missionaries greater facilities than Ningpo, both for foreign and inland communications.

Father Guierry who filled the office of Procurator after the departure of Father Guillet, in 1856, bought a property on the rue du Consulat near the corner of Diery Street and Father Aymeri recently appointed Procurator, took up his residence there on April 17, 1857.

**General Office, Laguerre Street, Shanghai (1858)** —The house being very small, Father Aymeri decided to build on
a lot which he had bought in Laguerre Street in 1858. The new General Office soon occupied a two-story double house with a basement and porch, and having seven windows opening on the street. As the confrères stopping there were comparatively few, this house afforded ample accommodation. In 1891, however, Father Meugniot judging it necessary to enlarge the residence, two small wings to the right and left, were added. In a few years, the number of Missionaries increasing, even these additions proved insufficient.

The question now arose of again enlarging the building or of removing the Office to another location. Nothing was definitely arranged under Father Boscat’s term of office, and the plan really matured only when Father Guillox submitted it to Father Planson on his visit to China in 1906. The latter having mentioned it in his report to the Superior General, permission to build a larger residence was granted and the lot previously purchased for this purpose at the extreme end of the French concession, was utilized.

General Office, No. 40 Chapsal Street, Shanghai (1908)—The final transfer took place on April 27, 1908. The house is located at the junction of four streets, covering a plot of ground of 75 ares. An electric tramway running on one of the side streets, in eight minutes brings you to the “Bund” or Whampou Quay, the principal commercial center of Shanghai. Eighteen months ago, the Central House of the Daughters of Charity was also transferred to the neighborhood of our General Office, being located only five or six hundred meters distant from it.
II — Biographical Notes on the Procurators of the Mission in China

Rev. P. V. Minguet (1802-1805) — The Rev. Pierre Vincent Minguet, was born May 5, 1769, at Redon in the diocese of Vannes. He entered the Congregation of the Mission October 8, 1785. Sent to Macao in 1798, he went there by way of Portugal. Appointed to the Mission of Father Clet, he was unable to proceed on account of ill health and on July 27, 1802, received his patent as Procurator of the Mission of Pekin, in Canton. This office gave him the right to forward through the mandarin's special mail the sealed letters of our confrères as well as other articles and presents destined for the court; moreover, he enjoyed the privilege of introducing his European confrères to the viceroy. Father Minguet in 1805, went to the Isle of Bourbon where there were still some confrères, and he died there pastor of the parish of Saint Denis, March 2, 1841.

Rev. J. F. Richenet (1807-1815) — The Rev. John Francis Richenet, born September 4, 1759, at Petituoix, diocese of Besançon, entered the Congregation of the Mission in Paris, May 22, 1782. When the Revolution broke out, he was stationed at the Seminary of Saint Pol de Leon, and he crossed over into England. He left France for China in 1800, arriving in Macao with Father Dumazel on February 16, 1801. Destined for Pekin, he made several fruitless attempts to reach his Mission. On one of these expeditions, Fathers Richenet and Dumazel, when only at two or three days' journey from Pekin, received an order from the emperor to retrace their steps. Compelled to remain in Macao, Father Richenet was in 1807, given charge of the General Office by Father Ghislain and he labored indefatigably in this work until 1815, when he
returned to France to solicit assistance from the government and to recruit the number of Missionaries.

The memoir presented by Father Richenet to the government was favorably received and Father Boujard, who had just succeeded Father Verbert as Vicar General of the Congregation, was about to send confrères to China when the persecution of 1820, occasioned the postponement of the project. Father Richenet's advanced age did not allow his returning to China. He was appointed Director of the Daughters of Charity and he filled this office until his death which occurred in Paris, July 19, 1836.

From 1815 to 1820, Father Marchini, Procurator of the Propaganda, took charge of the affairs of our Missions in China.

Rev. L. Lamiot (1820–1831) — The Rev. Louis Lamiot, born September 21, 1767, in the diocese of Arras, entered the Congregation of the Mission November 27, 1784. He was only in minor orders when he came to China toward the close of 1791, with Father Clet and Mr. Pesné, the latter being like him only a deacon. Both were raised to the priesthood at the Procur of the Propaganda in Macao. Destined for Pekin, Father Lamiot penetrated there only in 1794, and on the death of Father Ghislain in 1812, succeeded him as Superior. In 1820, Father Lamiot became implicated in the process against Father Clet as he had had some relations with him, and he was taken prisoner and sent to Hupeh to be confronted with that confrère and to answer the charges brought against him. Although declared innocent, he was taken to Macao with the injunction to take passage for his native land by the first opportunity. But hoping to realize his desire of returning to Pekin, Father Lamiot steadfastly upheld his rights against both the Chinese and Portuguese authorities, fulfilling in the meantime the office of Procurator for our Missions, which post had remained vacant since the departure of
Father Richenet. The foundation of an intern seminary was laid by Father Lamiot for the admission of those students sent him from Pekin by Father Sué, his provisional successor. Having fully acquainted Father Torrette with the business of the General Office, Father Lamiot died June 5, 1831.

Rev. J. B. Torrette (1831–1840) — The Rev. John Baptist Torrette, although born at Brioude November 28, 1801, was reputed from Saint Flour, having resided there from his childhood. He entered the Congregation of the Mission October 16, 1824. Having left for China May 12, 1829, he landed in Macao on the following 18th of October. In 1831, he succeeded Father Lamiot as Procurator, filling this office with unselfish devotedness. His sanctity, the wisdom with which he directed the seminary, the prudence and discretion he displayed as Visitor—a position to which he was raised a few years after his arrival in China—won for him the respect and esteem of the Missionaries who looked upon him as a chosen instrument in the hands of Providence for the restoration of the mission work in those parts. Being enabled to recruit the reduced ranks of his missionary bands by new laborers sent him from time to time, he soon reorganized the work in the different districts under the care of the Lazarists. During the eleven years that Father Torrette held the direction of the Missions in China, he did an immense good both in behalf of the Church and his own Congregation. He died September 12, 1840, having previously with the approval of Father Salhorgue, the Superior General, appointed Father Guillet his successor.

Rev. C. Guillet (1840–1853 or 1854) — The Rev. Claude Guillet, born at Saint-Etienne April 21, 1811, entered the Congregation of the Mission in July 1835. He made his Vows July 19, 1837, at Macao, having arrived there October 14, 1836. Three years later (1840) he succeeded
Father Torrette as Procurator in China.\(^1\) It was under his administration that the Daughters of Charity, asked for by him on his visit to France the year previous, founded an establishment in Macao. In 1851, Father Guillet accompanied Father Poussou to Ningpo and acted as Secretary to the Assembly which met there. The following year the General Office as well as the works of the sisters, were transferred to Ningpo. Shortly after, Father Guillet returned to Europe and died there in 1859.

In the meantime, Father Guierry, the Director of the Daughters of Charity, took charge of the Office and directed the affairs of the Missions, until the arrival of Father Aymeri.

*Rev. A. Aymeri (1856–1880)* — The Rev. A. Aymeri, born December 6, 1820, at Carmagnola, Piedmont, entered the Congregation of the Mission September 29, 1845. He pronounced his holy Vows in presence of Father Etienne, October 4, 1846, at Notre Dame de la Garde, Marseilles, and on the 22d of that same month embarked for China. He arrived in Macao June 22, 1848, and remained there until January, 1849, when he left for Pechili. Here he was under the direction of Mgr. Mouly for several years and in 1856, on his appointment as Procurator, he went to Ningpo, arriving there on July 7th. In April, 1857, the General Office was transferred to Shanghai.

Not one of our confrères is ignorant of the general good accruing to our Missions from the wise management of Fa-

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1. In April, 1841, Father Faivre, a Missionary of Kiangnan, was named Visitor in China, to succeed Father Torrette. His shattered health could not stand the climate of Macao and in 1844, he went to Siuantze, Mongolia, where he became Superior and Director of the Intern Seminary. Having returned to Europe in 1846, he remained there until his death, May 2, 1864, in the 61st year of his age and the 29th of his vocation.— In 1845, our Missions in China were divided into four Provinces and their respective vicars apostolic were appointed Visitors. This mode of administration lasted until 1890.
ther Aymeri. A prudent supervisor, he not only secured regular revenues, but also acquired the esteem of all with whom he had social dealings. Never stopping to think of his own personal comfort, he neglected nothing that might tend to the advantage of the Missions. He filled the office of Procurator for twenty-four years. Father Aymeri died in Shanghai, March 6, 1880.

Father Bettembourg, his Assistant, directed business affairs until the arrival of the new Procurator, Father C. P. Meugniot.

Rev. C. P. Meugniot (1880–1899) — The Rev. Claude Philip Meugniot, born May 15, 1844, at Viserny, diocese of Dijon, entered the Congregation of the Mission, August 9, 1863. He was stationed at Saint Pons, being the Superior of the preparatory seminary there, when appointed Procurator as Father Aymeri’s successor. On September 16, 1880, Father Meugniot landed in China and his every effort tended toward carrying on the work in the same lines traced out by Father Aymeri, as well in his relations with our confrères as with the missionaries of other Congregations dependent on the General Office. In 1889, he was appointed Director of the Daughters of Charity in China and, in 1890, Visitor of the Province of China—all the Provinces being just then united into one Province.

In June, 1899, Father Meugniot was recalled to Paris to succeed Father Chevalier, shortly deceased, as Assistant and Director of the Daughters of Charity.

Rev. S. Jarlin (1899–1900) — The Rev. Stanislas Jarlin, a Missionary of North Pechili was named to the office of Procurator and Visitor, but Mgr. Favier, Vicar Apostolic of Pekin, having obtained during his visit to Europe, his nomination as his coadjutor with right of succession, Father Jarlin never came to Shanghai as Procurator.

Rev. L. Boscat (1900–1904) — The Rev. Louis Boscat, born February 16, 1848, at Sante-Eulalie, diocese of Car-
ocassne, entered the Congregation of the Mission June 10, 1866. He had been several years professor in the ecclesiastical seminary at Kouba, Algeria, when in 1880, he was missioned to China. On September 16th, he arrived in Shanghai and left immediately for his missionary field in South Kiangsi. Father Boscat had been named Pro-vicar and happened to be in France when he was appointed Procurator and Visitor of the Chinese Province in the place of Father Jarlin. Shortly after his appointment, the Boxer uprising broke out and the General Office then became the refuge of the Missionaries of Kiangsi who were obliged to abandon the residences there. They remained in Shanghai several months, while the persecution raged. In 1902, Father Boscat paid another visit to Paris to attend the General Assembly. The Provincial House of Kiashing, erected on this occasion, became his work of predilection during the four years he governed the Province of China. Father Boscat never spared himself and his strength was well-nigh exhausted when he breathed his last on December 27, 1904, being only fifty-six years of age, twenty-four of which had been devoted to the Chinese Missions.

Rev. C. M. Guilloux (1905) — The Rev. Claude Marie Guilloux, born January 10, 1856, at Trivy, diocese of Autun, entered the Congregation of the Mission in Paris, October 9, 1878. He had been three years professor at the ecclesiastical seminary of Saint Flour when he was sent to China, arriving in Shanghai September 21, 1886. Father Guilloux was pastor of Saint Louis and Procurator of Tientsin when the Boxer uprising broke out; towards the latter part of 1900, he was called to Pekin to fill the office of Director of the seminaries. On May 3, 1905, he succeeded Father Boscat as Procurator and Visitor of the Province of China.
III—Purpose and Special Functions of the General Office, Shanghai

The *Procure* or General Office connected with a system of steamship lines from Europe and other countries, serves as an agency between our Missions in China and all foreign ports, besides offering hospitality to those Missionaries sent to the different Missions and obliged to stop over in Shanghai.

All contributions and donations in money or articles are received at the Office and forwarded to their destination. The same services rendered our confrères are also extended to other missionaries.—This is done with the full approval of our Superiors, but it is only a simple courtesy as there is no obligation of the kind incumbent on the Office.

Nine Congregations are thus at present attached to our General Office; namely: 1. The nine Franciscan Vicariates: Eastern Hupeh, Northwestern Hupeh, Southwestern Hupeh, Northern Shansi, Southern Shansi, Southern Hunan, Northern Shantung, Eastern Shantung, Northern Shensi.

2. The two Vicariates of the Foreign Missions of Milan: Northern Honan and Southern Honan.

3. The Missionaries of Saints Peter and Paul of Rome in charge of Southern Shensi.

4. The Foreign Missions of Parma, in charge of Western Honan.


Thus twenty-three vicariates, including our own, are dependent on our Office. The Procurator acting as the Superior General’s agent has full power of attorney; all property owned by the Congregation of the Mission in China is under his direct management. Moreover, the property held in Shanghai by several other Congregations, is also confided to the General Office. Thus the bookkeeper’s
office is a very busy one as various accounts have to be kept: first, those of our own Vicariates; second, those of other Missions; third, those of the nineteen houses of Daughters of Charity; fourth, miscellaneous deposits; fifth, the general account of all goods belonging to the Congregation of the Mission.

The General Office, furthermore, is in charge of the archives and historical documents bearing reference to the Province of China. The papers are classified and filed according to the Missions and Vicariates, thus forming a veritable mine of information which will be invaluable in compiling the history of our Missions in China.

MAURICE BOUVIER

Shanghai, August 24, 1910

STATISTICS OF THE WORKS IN THE

VICARIATES SERVED BY THE LAZARISTS

IN CHINA

The general status published in Pekin, gives a detailed and most interesting account of the Vicariates served by the Lazarists. We subjoin a small tabular view of the chief totals which show at a glance the wonderful increase in conversions and the number of the existing clergy.

This latter figure is one of special moment, for in proportion as the number of faithful becomes greater, so too should the number of pastors keep pace with their growing needs. It will, therefore, be very gratifying to our readers to note that in each of our Vicariates a seminary has been organized.
### POPULATION

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<th>Native Communities</th>
<th>Total Priests</th>
<th>Lazarist Priests</th>
<th>Secular Priests</th>
<th>Lazarist Chaldeans</th>
<th>Secular Chaldeans</th>
<th>Total Catholics</th>
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### CHINA — VICARIATURES SERVED BY THE LAZARISTS (June 30, 1910)

- **Shanghai, Kiasu, Chiala**
  - Lazarist Priests: 10
  - Lazarist Brothers, European and native: 10
  - Lazarist Students, European and native: 10
  - Total Priests: 110
  - Total Elderly: 15

- **South China**
  - Lazarist Priests: 10
  - Lazarist Brothers, European and native: 10
  - Lazarist Students, European and native: 10
  - Total Priests: 110
  - Total Elderly: 15

- **North China**
  - Lazarist Priests: 10
  - Lazarist Brothers, European and native: 10
  - Lazarist Students, European and native: 10
  - Total Priests: 110
  - Total Elderly: 15

### Apostolic Vicariates

- **South China**
  - Lazarist Priests: 10
  - Lazarist Brothers, European and native: 10
  - Lazarist Students, European and native: 10
  - Total Priests: 110
  - Total Elderly: 15

- **East China**
  - Lazarist Priests: 10
  - Lazarist Brothers, European and native: 10
  - Lazarist Students, European and native: 10
  - Total Priests: 110
  - Total Elderly: 15

- **West China**
  - Lazarist Priests: 10
  - Lazarist Brothers, European and native: 10
  - Lazarist Students, European and native: 10
  - Total Priests: 110
  - Total Elderly: 15

- **Central China**
  - Lazarist Priests: 10
  - Lazarist Brothers, European and native: 10
  - Lazarist Students, European and native: 10
  - Total Priests: 110
  - Total Elderly: 15

- **North China**
  - Lazarist Priests: 10
  - Lazarist Brothers, European and native: 10
  - Lazarist Students, European and native: 10
  - Total Priests: 110
  - Total Elderly: 15
NORTH PECHILI


Cho-chow, November 16, 1910

The small portion of the vineyard allotted me, about eighteen months ago, like the greater number of Missions in the Vicariate of Pekin, is of recent date. Scarcely was the Boxer trouble over in 1901, than Father Fabrègues, today Mgr. Fabrègues, Vicar General at Paoting-fu, was made Director of Kingsinan (Southwest Pekin) with his residence at Cho-chow. While regulating affairs he organized the district which comprised three residences: Chalaeu, near Pekin, Kaokiatehoang and Sang-yu. When the Director arrived at Cho-chow he found no Christians in the city; the few families that had escaped the Boxers, were scattered about in the suburbs.

This is a parish—hardly any parish at all—the growth of which I will now describe. As you are aware, the Director’s residence was once again transferred to Nantang in the parish of Pekin near the Southwest gate. In 1904, when Father Fabrègues was named Director of Paoting-fu, the parish counted 1500 Christians in the four prefectures of Ku-ngan, Fangchan, Leang-shiang, and Cho-chow, embracing an extent of 110 lys from north to south and of 100 lys from east to west—a vast field to cultivate. Fathers Lebbe and Rembry, immediate successors of Father Fabrègues, had no little traveling to do. When the latter left on his appointment as Director in Shuenhoa-fu, his post here was filled by good Father Lignier, who remained only eight months, that is, from September 1908 to May 1909. Towards the close of 1901, there was an average of 200 or 300 Christians in the parish; in 1908 there were over 3000! An increase of tenfold in seven
years. When Mgr. Jarlin came here either in 1901 or 1902, he gave Confirmation and only a few persons presented themselves. On his late visit to Cho-chow, he was enabled to judge of the happy results obtained within these last years.

On his arrival, he was met at the station by an immense crowd of Christians and pagans who vied with one another to welcome His Lordship. As soon as he appeared, a guard of men wearing badges, and Christians on horseback filed in front of two beautiful sedan chairs, while the booming of cannon proclaimed an extraordinary occasion. Accompanied by Father Vanhersecke, our Director, His Lordship made a solemn entrance into the residence and, shortly after, the mandarin with other distinguished men of the city called on him, presenting the customary greetings and gifts. The Bishop visited the four houses where the people from all parts of the district, some from a great distance, assembled to meet him. The number of persons confirmed, was not less than 567, and it would have been greater had not some been prevented by the bad weather.

The parish today counts 4200 Christians. Father Fleury on his arrival from Paris was of invaluable service as he was stationed at Cho-chow and on Sundays went to say Mass at Tchangsintien where there are forty Frenchmen and Belgians and over 200 Christians employed by the Pekin-Hankeu Railway Company. The people themselves erected the small chapel at this station. More urgent needs being experienced elsewhere, Father Fleury was changed and he is now at Tientsin with Father Lebbe. A few days ago, I represented matters half earnestly to Mgr. Jarlin, submitting to him the following problem: "Last year (1909-1910) having 3000 Christians, we were three priests (for I have an assistant native priest). This year (1910) we register over 4000 Christians and we are only two priests for all the parish work. If next year, we add
two thousand more, shall I then be left by myself?" The Bishop laughed heartily at my dismay. "What can be done?" he answered, "I have no one to send".—And this is an evident fact.

On the departure of the Bishop, our native priest started for the missions and I am forced to remain on account of the catechumenates already established or those about to be opened. On November 15th their number reached 90, for men and women, with an average attendance of a thousand, and judging from the present progressive movement, I may depend on 120 schools. All have to be looked after and everything arranged in due time. Truly, each day brings its own burden of cares and anxieties.

Be so kind, therefore, to urge those young men who wish to devote themselves to some useful work, to direct their steps towards our promising field. Mgr. Jarlin is ready to furnish them work to their hearts' content. I would not forgive myself for setting forth here my own claims, for each Missionary has needs of which the others are ignorant. But I am sure you will admit that my appeal is prompted by serious reasons. Do not the figures speak for themselves? In 1901, there were 300 Christians and one Missionary. If God gives us this year the same increase as the two preceding years, we two will have 6000 souls to care for—three thousand to one. And I may add, this scarcity of laborers exists also in the other parishes.

Henry Ceny

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TIENTSIN

From *le Patriote* of Pau, January 6, 1911, we reproduce the following article from the able pen of Mr. Henry Bordeaux.

The New Chapel

As I write this touching story, my eyes rest on the photograph of a small chapel plainly built in a land far beyond the seas and in whose general appearance there is nothing striking, nothing worthy of great admiration. Yet, the very stones in its walls, could they speak, would chant an endless song of glory, the words of which tell of love that is stronger than death, of victory gained by self-sacrifice.

This chapel has just been completed at Tien-Tsín and stands in the heart of the city on the precise spot where on June 21, 1870, ten Sisters of Charity were massacred. The simple columns marking the place where each Sister gained her palm of martyrdom, remain unchanged and surpass in grandeur of significance, the noblest monuments of priceless granite reared to heroes of earthly fame. Those chosen souls came not together by chance, for the circumstances influencing our lives are not accidental; they are the outcome of a divine economy. Of these privileged Daughters of Charity, six were French, two, Belgian, one was Italian and one, Irish. The six French Sisters were: Sister Legras, the oldest, who brought with her to the Celestial Kingdom her share of Parisian cheerfulness and good humor; Sister Clavelin, the pharmacist; Sister Pavillon; Sister Tillet, the youngest, who heroically overcame her natural repugnance for the Chinese, and her desire to return to France; Sister Lenu, who passed bravely and victoriously through a similar trial; and Sister Marie Pauline Viollet who renounced a fortune to become a Servant of the Poor. The Sister who received her at Tours as a postulant remarked that she was of a distin-
guished family. Her delicate, white hands, totally unused to labor, soon bore traces of the hardest toil, while her soul acquired in a high degree the humility of a Daughter of Saint Vincent.

Sister Marquet, the Sister Servant, was a Belgian, modest even to timidity, always anxious to seek the last place, except in danger, for we find in the account of the massacre that she did take her place on that particular occasion, and as a reward was the first to gain the martyr’s crown. Death did not surprise her; the thought had lingered with her from the time of her departure for China. Sister Adam, a veritable angel of piety and regularity, was of the same nationality as Sister Marquet. The one Irish Sister, Sister O’Sullivan, strong in her resolution to return to Europe, had proceeded as far as Tien-Tsin, when her companions in great need of an English-speaking Sister for their dispensary, urged her to remain with them. Overjoyed at the prospect of seeing Europe again, Sister O’Sullivan would not acquiesce; in fact, her whole being revolted at the idea of remaining any longer in China. Her Sister companions brought her to visit their new church of Our Lady of Victory, where she spent a short time in prayer after which she declared her intention of remaining in China. Whatever then passed between her soul and God will ever remain a secret.

Sister Andreoni, the last of the ten martyrs, was born in a small village near Florence, and by her magnetic fervor was the mystical center of that holy circle of heroines. At the age of thirteen, when dangerously ill, she consoled her distressed mother by telling her that she would not die until she had woven two crowns. These crowns of virginity and martyrdom had appeared to her in a vision. As the years sped on, her charming personality attracted many suitors whose attentions she absolutely ignored, replying evasively to those who questioned her conduct in this re-

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gard, that her admirers were all too ugly and old-fashioned. During a mission she went every morning to church barefooted, through the winter snow. After her entrance into the Community of the Daughters of Charity, her one desire was to be sent to China. So intense was her thirst for martyrdom that several times it caused her to faint. The massacre had been previously revealed to her, and with such exactitude that her words, "she would die by the ax," were verified to the letter. She knew also which of her companions were to be favored by martyrdom, for when Sister Dutrouilh, the Sister Servant of the house at the time, expressed her gratification when Sister Andreoni announced the approaching massacre, the latter replied, "Oh no, Sister, you were not there; we were only ten." Though Sister Dutrouilh insisted on being one of the privileged number, Sister Andreoni said only, "I did not see you there." Strangely enough, Sister Dutrouilh was changed in 1869; after the massacre she was sent back to reestablish the Mission.

The subject of martyrdom was an ordinary one in this little community, not only in time of prayer and recollection, but even during recreation. It was to them a delightful, a refreshing theme. When laundering the cornettes, if any were unusually white, one of the Sisters would suggest setting those aside for "the great day" and accordingly it was done. This circumstance recalls the following interesting anecdote, related by General Schmitz. "On the morning of the battle of Inkermann, just at break of day I met de Lourmel appareled in white trousers, his shoes highly polished, new gloves, and his best military trappings. Unable to restrain my curiosity, I asked: "Why in the world, are you decked out in such style?" He calmly answered: "My dear Sir, would you have de Lourmel put into the ground as a pauper?" Thus in the apparently insignificant account of the spotless cornettes, I find a deep vein of that
true French heroism which dissipates illusion and puts to shame all mere sentimentality in regard to self-sacrifice. When the moment of holocaust comes, these simple, humble Daughters of Charity will be unflinching. This moment was not long delayed.

About May 1870, evil reports of the Sisters were spread broadcast. They became commonly known as "white devils," were frequently insulted in the streets, held responsible for many abducted infants and accused under the old imputation of sorcery, of using the infants' hearts and eyes in compounding medicines and concocting charms. Baron de Hübner in his account of the affair, says: "The large population of Tien-Tsin was as agitated as the leaves of the trees in the forest before a terrible storm."

On June 19th a Christian was arrested and put to the torture, and the same day the Sisters received the news that a search was to be made through their house. Unfortunately, Mr. Fontanier, the consul, never thinking the trouble would result in such alarming consequences, remained inactive. That same evening a wild, howling mob, bent on destruction, assembled in front of the consulate, and the houses of the Lazarists and Sisters. Father Chevrier, Father Vincent On, a native priest, and the ten Sisters were all too well acquainted with the Chinese not to discern the outcome of their blood-thirsty demonstration. The mandarins' visit was announced for the 21st. Sister Andreoni with the aid of the hired help hastened to put the house in perfect order. She encouraged everyone about her, though she herself was pale and slightly trembling; this was but the last tremor of the flesh under the sacrifice imposed upon it by the spirit.

About nine o'clock on the morning of the 21st, the gong sounded and immediately the populace surrounded the consulate and Mission. The consul, now alive to the imminent danger, donned his uniform and escorted by his secretary,
SISTER ANDREONI
(Italian).

SISTER MARQUET SUPERIORESS
(Belgian).

SISTER TILLET
(French).

SISTER POUVILLON
(French).

SISTER LENU
(French).

SISTER ADAM
(Belgian).
SISTER O'SULLIVAN (Irish).

SISTER CLAVELIN (French).

SISTER LEGRAS (French).

SISTER VIOLET (French).
called officially upon the governor who vainly endeavored to persuade him to remain, insisting strongly on preventing him from incurring the risk of returning to the consulate. He who had been lacking in foresight became a hero and declared that his place at such a time was at the consulate and not there with the governor. Suiting his action to his word, the consul and his secretary made their way back through the dense crowd. Though badly wounded, they managed to reach the consulate and died at their post of duty. Two of the Lazarists were strangled; their house, the church, and the consulate were set on fire, then the crowd rushed madly to the Sisters’ house.

All hope of relief vanished when the Sisters saw the church of Our Lady of Victory surrounded by the mob and from that moment their agony of suspense was indescribable. To encourage the children and the help, and to prepare themselves for death, was now the Sisters’ last duty. Everyone in the house took refuge in the chapel and even the helpless infants were brought down into that holy place. As the cries of the infuriated mob grew more and more distinct, Sister Marquet went to the altar, opened the tabernacle door and took out the ciborium but, deeming herself too unworthy for so sacred an action, she passed the sacred vessel to Sister Andreoni whom she judged more fit to distribute the Sacred Species. After Holy Communion, with God dwelling in their hearts, the Sisters were ready to face death; they were changed from weak, timid women into heroines of Christ.

When the outer door was broken open and the mob entered the yard, the Sisters, hoping to save the children by offering themselves to the maddened crowd, left the chapel by a side door. Sister Marquet led the way and in return for the offer of her life and the lives of her Sisters, she received the blow of death. The rest of the Sisters were strangled with the exception of two who had been appointed.
to remain in the chapel with the children and these with twenty of the children were asphyxiated. Sister Lenu was the last of the chosen band to win the palm of martyrdom. To these privileged ten must also be added a young Chinese girl who gave up her life to protect the sacred vessels from profanation, and Mr. and Mrs. Chalmaison, who met death while endeavoring to succor the Sisters. I pass over in silence the scenes of horror that followed. By three o'clock in the afternoon the dreadful massacre was over.

The little memorial chapel, the photograph of which lies before me, stands today on the hallowed spot where this tragedy was enacted. The work, scarcely interrupted, continues to be directed by the Sisters of Charity, and frequently among the Chinese who come for assistance to the dispensary or to the hospital, are found the descendants of those who sent the predecessors of the Sisters to heaven in robes dyed in their own blood; or occasionally they meet with one of the murderers himself, old, helpless and depending for subsistence on the charity of the Sisters.

HENRY BORDEAUX

P. S. Extract from a letter recently received from Tien-Tsin.

This morning we were present at the touching ceremony of the opening of the new chapel, Yen-Tse-Tang in the Chinese village. We left Saint Joseph's Hospital at night but the way was not as dark as might be expected, for there had been a heavy snowfall the evening before. It was bitter cold as we journeyed down the banks of the Peiho which, though not frozen, carried along on its surface huge blocks of ice. We experienced no difficulty in making our morning meditation while passing through the European quarters still wrapped in slumber, and through the Chinese section lost, moreover, in the gloomy sleep of paganism. We assisted at the six o'clock Mass in the new chapel, which is small and poorly furnished, yet priceless in precious memories, and we had the happiness of communicating in the same place, where forty years before, our ten Sisters received their Holy Viaticum.
In the division just made of the Vicariate Apostolic of Chekiang into two Vicariates which received the names of East Chekiang and West Chekiang, the residences of the bishops have been respectively settled at Ningpo and at Hangchau. Ningpo remains as formerly, the residence of Bishop Reynaud; it is the chief city of the East Chekiang Vicariate. Hangchau, chief city of the Vicariate Apostolic of West Chekiang, becomes the residence of Bishop Faveau.

NINGPO

Ningpo, a seaport of the province of Chekiang, East China, is the principal city of a department, 160 kilometers east and south-east of Hangchau, at the confluence of Yu-Yao or Tse-ki and of Teng-hoa or Tahia, which form the Yung-kiang or Ningpo River flowing into the China Sea, 20 kilometers below. The population is 260,000. The peninsula on which is Ningpo, the city of "pacific waves," at the confluence of two navigable rivers and at the junction of canals which are connected with all the towns of Chekiang and Kiangsi, gives it the advantages of the fertile lands extending to the west as far as the Great River; besides, its position affords good anchorage, abundance of ammunition and facilities for defense, especially from a strategical point of view.

Ningpo is one of the ports opened to European commerce. The Europeans are not numerous—a few merchants, some Missionaries and the personnel of the consulates. They do not live in the same quarter, but on the other side of the river, opposite the Chinese city, in a kind of colony, favorably located, and resembling the "concessions" of Shang-hai. A bridge of boats unites this European quarter to the Chinese city, which has a very industrious population.
The beautifully carved furniture, the carpets and nettle mats made at Ningpo, are exported as far as Japan, but the direct commerce from this port with foreign countries is greatly decreased; Shanghai has surpassed it in international trade.—Vivien de Saint Martin;—L. Richard.

Hangchau

Hangchau-fu, a sea-port of East China, is the capital of the province of Chekiang. At the head of a wide and deep bay bearing the name of this city, Hangchau is built on the left bank of Chen-thang, the largest river of the province, a little above its mouth, in the back of the bay. Population 300,000.

Hangchau-fu was the capital of the empire during the last half of the dynasty of Song, that is to say, from 1127 to 1280. It is one of the largest and richest cities of China; its wall of circumvallation has 18 kilometers of circuit and surrounding this wall are several suburban villages. The citadel is situated in the western section of the city, the streets of which are paved but narrow; in general, the houses are low, with two stories at most. In the principal streets may be seen magnificent stores furnished with all kinds of goods; among the most attractive are those of the druggists, especially in the variety of perfumes, etc. There are spacious wharves, several fine pagodas, and triumphal arches adorned with artistic sculpture, and four towers having each nine stories. The manufacture of silk material keeps a large number of workmen busy and by means of the navigable river there is an extensive commerce carried on with the southern provinces of China. "The surrounding country," says Robert Fortune, the English naturalist, "may justly be called the garden of China. The Grand Canal with its numerous branches, not only provides irrigation, but facilitates communication and transportation. The
mountain heights closing from view the horizon, the magnificent bay advancing as far as the city border, and into which flow the waters of the beautiful river,—everything contributes toward making this an enchanting site.” Hangchau was, at the time of the Mongols (the Youen) the military port of China; Marco Polo mentions it under the name of Quinsay, a transcription of the appellation Kingsse, “the capital,” a rank which it held under the Soung of the second dynasty, before the Mongol conquest.—Vivien de Saint Martin;—L. Richard.

A railroad passing by Kiashing connects Hangchau to Shanghai.

THE NEW VICARIATE OF WEST CHEKIANG

The following information is furnished by a note of Bishop Faiveau, Vicar Apostolic.

The new Vicariate of West Chekiang erected in 1910, comprises six prefectures, namely: Hangchau, Kiahing, Huchau, Kingwa, Kuchau, Nienchau. The entire population is about 10,000,000 of whom 10,318 are Catholics.

The clergy of the vicariate counts fifteen Missionaries of the Congregation of the Mission, of whom seven are native priests, five secular priests, Father Basso, an Italian from the seminary of Genoa, and a Chinese priest, seventy-two years old, who is no more on active duty. Of the nine deacons to be raised to the priesthood at Ningpo towards the close of the year, four are destined for this vicariate. Our six districts correspond to the six prefectures of this province.

At Kiahing a residence is in course of construction and when completed, will be two stories high and the chapel on the second floor will serve provisionally as the parish church. It is nearly finished. Another small residence, with a chapel, is being built at Nienchau. This house
also will soon be ready for use. Besides these buildings in process of erection, others are projected. At twenty lys from Kuchau, in the village of Mapong, there is a very old Christian settlement and the church barely offers accommodation for the Christians, about eight hundred in number. They have asked permission and assistance to build a larger edifice, collecting for the purpose various sums. On his last visit, Bishop Reynaud, to encourage them, promised to double whatever amount they were willing to subscribe. Already 3000 dollars have been contributed and, trusting in the bishop's word, they have purchased the necessary materials and will begin the work as soon as the harvest is gathered. The new Vicar Apostolic thus finds himself bound to carry out his predecessor's promise.

Another urgent need in the vicariate is that of a seminary. Twenty-eight students of this vicariate are now studying at Chusan and it is our ardent desire to have them with us. Moreover, Father Bouillet, their Director, would be of invaluable assistance here and he is not likely to be sent until the students are transferred. The seminary of Chusan is very small, affording accommodations for only forty students and their number is now forty-seven.

HANGCHAU–FU

Letter from Sister Sainte Claire Deville, Daughter of Charity, to Father N., Paris

Hangchau, January 24, 1911

I send you with this letter the process verbal of the erection of our Association of Children of Mary. On December 8th, feast of the Immaculate Conception, His Lordship, Bishop Faveau, officiated in our chapel— for the
feast was celebrated in the church on the 5th,—and the Rev. A. Cottin, Director of the Association, enrolled the first members. Some belong to the Holy Childhood, others to the day school where they are also lodged. These latter children are not orphans; their parents are living but they reside either in very distant quarters of the vast city of Hangchau, or in neighboring Christian settlements.

Our little girls are, I may assure you, very fervent. A reunion was held for the election of officers, for all things are carried out according to the prescribed regulations. Father Cottin, who speaks Chinese as fluently as French, gives them excellent instructions and the children are very faithful to the monthly retreat.

Father Chiapetto is expected here tomorrow with four seminarians from Ningpo. These will be ordained on February 5th. It is a great joy for us to read the panegyrics marked out in the *Readings for Feast days in the Annals*. How interesting it is for us thus to recall the favors granted the two families of Saint Vincent de Paul!

Allow me to wish you a happy New Year in the Chinese fashion (we are at the close of the twelfth moon), and to recommend myself, as well as my dear Chinese, to your prayers.

_SISTER SAINTE CLAIRE DEVILLE_

_SYRIA_

_ANTOURA_

The Rev. Alphonse Saliège, C. M., Superior of the College, died at Antoura, near Beyrout, on February 14, 1911. Highly esteemed by the community, his death is a subject of deep regret, as the subjoined letters show.

A native of Mauriac, France, Father Saliège was born
in 1843, and he entered the Congregation of the Mission or Lazarists in 1865. From the month of April 1879, that is for thirty-two years, he was Superior of the College of Antoura.

_Letter from Mgr. Huayek, Maronite Patriarch, to the Very Rev. A. Fiat, Superior General._

Bekorki, February 20, 1911

I come to offer my sincere sympathy for the great loss you have just sustained by the death of the esteemed and regretted Father Saliege, Superior of the College of Antoura.

During the thirty-two years that it was my privilege to enjoy the favor of his friendship, our relations were always most cordial, and well may I render this testimony to his Superior, that while this worthy Son of Saint Vincent occupied a very high position from a worldly standpoint, he never departed from that love of humility and spirit of poverty characteristic of a true disciple of your holy Founder.

The prosperous condition of the college is a living monument of his intelligent activity and enlightened zeal and, although dating back a few years prior to the arrival of Father Saliege here, the many improvements introduced and happy results obtained by this Superior, entitle him to the right of being called its founder. All the people are unanimous in their opinion of one whose memory will linger among them as that of a true apostle, a good Lazarist.

His death has brought deep sorrow, both to you and to me, Reverend Father, for while you lament the loss of a son, I grieve for that of a friend. But may these words of our Divine Master: “I am the Life,” be our consolation. Is not death for the true children of God, the beginning of life? I pray that our Lord Himself comfort you, Reverend Father, and inspire you to appoint a worthy successor to
him who has left an undying memory in our midst. May the new Superior continue the work so well begun.

**ELIAS PETER HUAYEK,**

*Maronite Patriarch of Antioch and of all the East.*


Beyrouth, February 17, 1911

The funeral service of Father Saliege took place yesterday amidst an immense concourse of people. The Delegate officiated pontifically, assisted by six bishops and many priests. The French consul with three members of his staff attended and the governor sent a representative. Our large chapel was crowded with former students and everything passed off quietly. On leaving the church, the Delegate, the consul and a former student delivered appropriate addresses.

Some one having proposed to open a subscription among the old students for a memorial bust of Father Saliege, the resolution was immediately adopted. The monument will not, however, be placed in the college, but near the Antoura station. Yesterday the subscriptions amounted to 1700 francs.


Antoura, February 16, 1911

It has pleased Almighty God to take from us our dear and revered Superior, Father Saliege. He died very peacefully Tuesday evening after only a week's illness. The funeral took place this morning and it was a veritable triumph. The reward of his holy and laborious life has already no doubt been given above; but God permitted his merit to be recognized also in this world. There were
present: a Copt Patriarch, five Maronite Bishops, Greek Bishops, Superiors General, two French consuls with their staffs, Daughters of Charity with their orphans. But more conspicuous than all, was the large attendance of our old students who thus showed their esteem and gratitude for their former Director and friend. The poor too were there in large numbers, some having come from great distances, and lastly our own students, who for the last five days have offered prayers and Communions for our beloved Superior, striving by their good behavior to lighten our cares. All is over and the remains have been temporarily entombed in a vault of the old church, awaiting vacation time when we will be able to construct a vault in the new church dedicated to the Blessed Virgin. There, like Father Etienne at Saint Lazare, Father Saliège will rest beneath the statue of her whom he so much loved.

Night is falling; the crowds have dispersed and the students are returning to the ordinary routine, while to the feverish excitement of these last days succeeds an almost uncontrollable feeling of loneliness. How much I miss him who was the soul of the place and to whom Antoura itself owes its prosperity.

The greatest merit acquired by Father Saliège is most probably to have known how to exact the strict observance of Rule, for he loved the little Company profoundly. As simple as a child in his piety, he was, moreover, very methodical in his work, devoting himself to it with indefatigable ardor.

In fine, his saintly life, spent in doing great works which are the outcome of zeal, is worthy of our admiration, and those defects of character inherent to human nature, are overshadowed by the sterling qualities which we could not but recognize and extol. One of my pupils remarked: “There is not one among the students who may not recall some kind word spoken to him by Father Saliège.” What
ANTOURA, NEAR BEYROUTH (SYRIA)
The College of the Vincentians.
especially impressed the consul was the grief of our former students (many of them fifty years old and fathers of families) and in his address, he thanked our beloved Superior in the name of the French nation for the glory reflected upon it by his devotedness. Most affecting was the address of the Delegate, who spoke words of Christian consolation, while Dr. Alfred Koury, representing the former students, voiced their sentiments amidst the general mourning, — a beautiful and edifying sight.

Knowing how highly you esteemed and loved our good Father Saliège, I need not ask your prayers for the repose of his soul. But the void of his absence among us is beyond expression, and it is to you we turn in our sorrow, hoping for encouragement in our distress.

Ernest Sarloutte
AFRICA

MADAGASCAR

THE MISSION OF VOHIPENO¹

Roma, via dell'Olmata, No. 16

Our large island contains a comparatively small population of scarcely 4,000,000, scattered over a territory 600,000 square kilometers. Amid the bare, arid deserts and rugged mountain chains, there are densely populated oases. Vohipeno, or Ambohipeno, is situated in the center of one of these oases, extending towards the eastern border. The river Matitana flows through the valley and, as the view stretches from its banks to the horizon line, vast fields of rice, potatoes, corn, tapioca and peanuts may be seen. In the interior are rugged mountains, with the virgin forests of Ikongo and rich pasture lands nestling at their base where numerous herds of oxen graze.

The people, of Turkish descent, are divided into various castes of the Antaimoros tribe. A legend of the country ascribes the original settling of the Mussulmans here to the following incident. A ship with passengers from Mecca was stranded at the mouth of the Matitana and those who escaped in the boats, fearing to land on account of the natives or wild beasts, for the country was unknown to them, continued to row against the current. Suddenly an alligator appeared on the surface of the waters and the terrified people made for the shores, some landing on the right bank, others on the left. For the longest time the colonists dared not venture across the river, and those on the right

¹ From 'Echo d'Afrique, January and February 1911
formed a tribe called the Ambapanaka, while those on the left assumed the name of Antaiony. The breach brought about by circumstances, was widened by time and it finally broke into a deadly feud, which found its vent in wars. But what wars! The fiercest engagements are beyond description, so ridiculous was the manner of procedure, which, however, had the much desired advantage of reducing to naught the number of slain and wounded. The two armies on the occasion of an encounter drew up in battle line, fully armed with javelins (and at a later period with old guns), and confronted each other from opposite banks. After a mutual steady stare, the fierce-looking combatants quietly retreated. The battle was over......

This shows without further comment that mildness, not to say apathy, is the distinctive characteristic of the Antaimoros. These descendants of the Prophet have apparently retained only the servile instinct and unbridled passions of their ancestors. Before the occupation of the island by the French, whilst other tribes were trying by bloody strifes either to secure their independence, or to increase their stores by daring raids, the Antaimoros placed themselves under the protection of the Hovas to whom they paid a large sum to fight for them, preferring to do this rather than to take up arms themselves. “Of what good is war?” they said, adding: “We have enough rice and potatoes for our subsistence, and we need nothing more.”

When Tananarivo was taken by the French the whole tribe surrendered without lifting a finger to defend itself. “We are doomed to subjection” remarked one of their chiefs, “whether we serve the Hovas, the French or the English, it is the same to us. Having been born slaves, we shall always remain slaves. We ask only to be allowed to retain our rice-fields that we may not starve.”

No wild spirit of independence, no fanatic bigotry is found here. The people have preserved some ancient Mo-
hammedan customs, but they are not tenaciously attached to them. The great festival of the Ramazan is still observed and each year in the first quarter of the moon of March at break of day, men, women and children are summoned to the river bank by the mingled sounds of drums and musical instruments. Here a sorcerer, deeply versed in sacred lore, reads aloud some verses of the Koran, after which taking water in the palm of his hand he sprinkles the crowds, who immediately plunge into the water. Why these ablutions, is an unanswerable question, for if you ask the reason of any one of them he will invariably answer: "Fomba"—"It is the custom." Faithfully handed down from generation to generation, the custom is strictly adhered to.

Ten years ago when I came among the Antaimoros, for a whole month before the Ramazan, they abstained from drinking "toky" (rum), but since then, they have become relaxed on this point; besides, other intoxicating liquors are imported, and today few are those who follow all the teachings of Mahomet.

The ceremony of circumcision and abstaining from pork together with the Ramazan, sum up the Moslem observances that have outlived the decay of time among the Antaimoros. They have, however, preserved one special and noteworthy legacy—the Arabic script. Nearly every one reads the Koran—though it is totally unintelligible to all—and the sacred verses are industriously copied on boards or on paper manufactured by themselves. In the principal villages are to be found old books in the Malagasy language but written in Arabic characters. In one of these, popular legends are told and the remedies to be used in certain maladies as well as the superstitious practices to be employed in time of trouble, are given.

Polygamy, practiced in all the African countries, is also as popular among the Antaimoros as among the other
Madagascaran tribes, being one of the greatest obstacles to be overcome in evangelizing these people. Up to twelve or thirteen years of age, the little girl’s head is shaved on the crown leaving only a circlet of hair, and when she is disposed of in marriage, it is her future husband who provides the dowery. This usually consists of yards of cloth, household utensils in the shape of iron pots for the cooking of rice and soup. Moreover, he must offer at least one ox and a few dollars. The bride has no say in the matter; the selection of a suitable husband rests entirely with her parents, who are usually bribed. It often happens that after a few months a separation takes place, for the young wife is attracted by gifts to go to another who may be many years her senior.

The father has absolute authority over his children who are cared for by the mother until they reach their eighth or tenth year when they are sent to the father’s house. A large family is the chief pride of an Antaimoro, but alas! how many infants die because of the lack of intelligent care. A baby four months old is supposed to consume as large a portion of rice as his father. Few children survive this diet, yet it must be owned that those who do are strong and healthy. An old man showing me his three sons, said: “These are the only survivors of eighteen children. Among us eight infants out of ten, die.” And yet the Antaimoros are truly fond of their children; however, in this regard as in all other points, the traditions must be rigidly observed. Hence, we must expect to succeed but slowly in uprooting these time-honored customs, and meanwhile content ourselves with giving these innocent little ones a safe passport to heaven. A peculiar feature of the place is the absence of orphans; none are to be found here, for a child has the right to look for protection from one of his uncles who readily adopts him on the death of his parents. The only exception to this rule
is in the case of a child born of a European father and a native mother.

The most ancient customs forbid the alliance of an Antaimoro woman with a man of another tribe and still more with a foreigner. The penalty incurred is most severe. Such a violation is exclusion from the tribe and family tomb, and this among the Madagascans is considered the highest disgrace. A religious veneration is, in fact, paid to the memory of the dead and, should any one of the tribe die even at the farthest extremity of the island, his remains are brought back to be interred in the family burial-place.

Obsequies are gala celebrations varying in banquets and festivities according to the rank and wealth of the family of the deceased; on ordinary occasions, two or three oxen are killed. When a chief dies the whole tribe participates in the watching and forty or fifty oxen are provided. It would be too long to give a detailed account of the rites attendant on a pagan funeral; what I have mentioned suffices to show the deep reverence entertained by the Antaimoros for their dead. The expression used by them in announcing a death, shows their belief in the immortality of the soul. They use the words: "Lasa amin' Andriamanitra" (He has gone to God). This belief, however, is so vague that there is no precise idea of heaven or hell implied in it.

What may a Missionary do in the midst of a people so foreign in character and custom to Christians? When I arrived here in 1899, the population was entirely pagan, as no one had preceded me in the work of evangelization. Great was the surprise that greeted the announcement of my intended stay among these savages. My arrival took place only a short time after the French had taken possession of the island, and the Antaimoros believed I came to collect taxes. Showing that I wore no official badge, I quickly reassured them and when I caressed the little ones
and distributed remedies to the sick, their good-will was won and our relations established on a friendly footing. Soon I was enabled to gather around me a number of children, and within a month, organized a regular class of eighty boys and twenty girls. My lessons included not only the rudiments of the language, but also the prayers and the first chapters of the catechism, which were quickly learned. Oh! what happy memories have I kept of those first days of apostolate among my Antaimoros. How sweet and encouraging were the words of the “Rainay any andanitra” and of the “Izaho miarahaba anao Nary” (Our Father and Hail Mary) when sung on the streets, by the fresh young voices of my pupils as they joyfully left the schoolroom on their homeward walk! It was not long before the parents themselves began to repeat the prayers and ask for an explanation of their meaning.

Taking advantage of every opportunity, I did my best to come in contact with my flock and, therefore, I devoted myself to the sick, as every Missionary should do, following the example of his Divine Model, by striving to reach the soul through the body. A few days after my arrival a poor man providentially fell under my ministration. He had been wounded in the chest but fortunately the ball had worked its way under the shoulder blade without injuring the lungs. My medicine box furnished the required remedy and the wound soon healed, establishing my reputation as a skilful surgeon—my practice has never slackened. Owing to the climate and want of hygienic principles, not to say cleanliness, wounds and sores quickly fester, so that the Missionary must be prepared to relieve most of these miseries. Recognized as school teacher and physician, his role does not end here; he must also, as the case may be, show proficiency as carpenter, builder, mason, gardener, and even cook. My first undertaking was the construction of a house, then a chapel and two schoolrooms.
The natives usually build their cabins of reeds and straw; these are so low that a man within, cannot stand upright. Having trained some to the use of a saw, plane and chisel, I succeeded at last in obtaining encouraging results and now there are in the village a few presentable houses of wood, covered with a roof of dried leaves. These material cares did not absorb me so completely as to occasion a neglect of my principal work; the daily classes have continued without interruption. Each feast day has brought with it, the untold consolation of adding new members to my flock, as I have been able not only to administer Baptism to several each time but also to distribute Holy Communion to a prepared band. The neighboring villages are most earnest in their appeal for a chapel and school; unfortunately it is not in my power to satisfy all, having no resources at hand. At Ivato, five kilometers distant from Vohipeno, a Mission of 140 practical Catholics has been organized and when a Missionary cannot go there on Sunday to say Mass, the people come here to attend divine service. Within a few months, two young, zealous confrères, Fathers Marty and Coindard, died, and the children of that Mission chiefly under their care, show a most grateful remembrance of those who taught them how to know and serve God, by their fidelity to their religious duties.

The Mission of Vohibolo dates back only two years, yet it is most promising. A good Christian couple is charged with the catechetical instruction of the children and of some adults. Awaiting the time when we shall be able to construct a suitable chapel, the people of this village have themselves built a large hut. How consoling is their good will! Were it possible for my voice, like that of the Apostles, to be heard even to the farthest ends of the earth, it would tell generous hearts burning with zeal for the spread of the Gospel, how powerless is a Missionary in these parts without financial aid.
Moujatsy, Savana, Sarineso, Taniady are very important and progressive centers. In each of these villages we have a few Christians who are preparing the way for us and it is to be desired that contributions might be forthcoming which would help us to erect chapels where our Christians, who are indeed souls of good-will, might assemble for religious services.

Having been ordered by physicians to take a trip to France, I reluctantly bade farewell to my dear Mission of Vohipeno in the month of June last. Our parting was most touching and many were the bowls of rice and eggs presented me, according to the custom, as provisions for my journey. With unfeigned sorrow they wept and said to me: “Come back to us in good health and bring other Missionaries and money wherewith to build new Missions in our country.” I mingled my tears with those of my faithful flock whose savage, uncouth appearance conceals good hearts filled with Christian sentiments.

During the ten years of my sojourn in Vohipeno, the number of baptisms administered by me reaches only five hundred. Compared to the thousands who are totally ignorant of the truths of faith, this total is very small; yet, when the obstacles that lie in our way, the utter destitution of the country and fewness of the laborers are taken into consideration, it is indeed great. The land must not only be cleared of the thorns and thistles of paganism, but the divine seed must be sown in season, waiting in patience for a rich harvest. I may indeed hopefully look forward to an abundant garnering of good grain from the fair field of Vohipeno, being assured that many of my fervent Antaimoros will be numbered among the elect on the day of reckoning. The spectacle presented Sunday after Sunday in our little chapel is truly admirable. Three hundred Christians are assembled, some having come four or five kilometers to assist at holy Mass. A most consoling feature
is to see our young men renounce the pagan customs of their forefathers; moreover, despite the adherence of their parents to idolatry, these young men attend our church services and come to the chapel to have their respective marriages blessed by the priest.

Such happy results are not altogether due to the zeal and devotedness of the Missionaries. The blessings that rest on their labors are often obtained through the prayers and good works of many who have at heart the propagation of the faith. It is, therefore, with the greatest confidence that I recommend to your readers my dear Mission of Vohipeno.

F. BERTRAND, C.M.
NORTH AMERICA

UNITED STATES

THE HOUSE OF THE MISSION AT OPELIKA

Opelika, the chief town of Lee County, Alabama, is situated east-north-east of Montgomery. Population 6 500. It belongs to the diocese of Mobile in which there are seven houses of the Daughters of Charity.

Two Missionaries were sent to Opelika in the course of 1910, to open a house of missions and the work will be fully equipped for its purpose in due time.

"On December 18, 1910," writes Father McHale, Visitor, "Bishop Allen of Mobile blessed our new house at Opelika. Many Protestants assisted at the ceremony and it was the first time that some among them saw a bishop’s crosier and mitre. There are few Catholics in the place but the Protestants gave our confrères a cordial welcome. We shall have to work hard not only for conversions, but also to bring back to the practice of their religious duties, Catholics who have drifted away and are scattered throughout the country places and small towns of the diocese. This Mission will receive from a Catholic Association of Washington an allowance given to missions among non-Catholics."
MEXICO

In his Circular of January 1, 1911, the Superior General when alluding to Mexico, states: "The two works—Seminaries and Missions—are in a flourishing condition. A new house for the missions has just been opened at Chilapa."

On the other hand, our Missionaries have been withdrawn from the establishment of Culiacan.

CHILAPA

A town of the province of Guerrero, Mexico, Chilapa is situated about 225 kilometers south of the city of Mexico and 85 north-east of Acapulco. The climate is usually cold. Population 8,000. It is a bishopric in the diocese of Mexico.


Chilapa, November, 1910

It is now three days since I arrived in Chilapa, the central city of one of the dioceses in the Republic of Mexico, being sent here with Father Manuel Soriano to take possession of the residence and Church of Our Lady of Guadalupe confided to us by Bishop Francisco Campos. This worthy pastor having seen the happy results of our missions in Tamaulipas where he was Apostolic Administrator fifteen years, wished at the outset of his episcopal career to found here a house of our Congregation, and thus a small band of five Missionaries and two Brothers, with Father Soriano as Superior, is about to establish its quarters in Chilapa.

Not far distant from the town is the well-known port of Acapulco where, in days gone by, neo-Filipino merchants brought their goods. These were packed on mules and
thus conveyed to Vera Cruz to be shipped to Spain. The district is also famous for having been the seat of war during an insurrection against Spain, which was finally ended by Iturbide and Vicente Guerrero, Mexico being then proclaimed an independent republic.

Situated in a most hilly and mountainous country, Chilapa is reached only on mules. This primitive mode of traveling, though quite tiresome, is not likely to be superseded by any modern system; so steep and rugged are the roads that no one has ventured to introduce any other means of communication. Moreover, earthquakes are to be feared; that of 1809 destroyed all the churches and public buildings in Chilpancingo, the capital, and in the vicinity of Chilapa.

Like other cities that claim a certain religious importance, all sects are to be found. Notwithstanding the fact that its ten churches have been thrice overturned, new efforts are made to rebuild them. Catholic priests wear the cassock on the street and there is a good attendance at the different churches, although here, as in those cities where social life is made up in greater part of an official element, a growing spirit of religious indifference is discernible.

I may now mention an interesting item regarding our Community, some of the members of which were natives of this place; among others, Father Salmeron, second Visitor of the Congregation in the Philippines, who went to Spain with Father Sans. Father Francis Munos who took so active a part in the foundation of the Children of Mary and the Ladies of Charity, was born at Tlixta. Relatives of these confrères are still living here, and not less than four priests claim relationship with Father Salmeron. We may hope that in the near future new members will be added to our little Company, for the country is fruitful in ecclesiastical vocations. The diocesan seminary is large and the clergy sufficiently numerous. The
faithful, on the other hand, are comparatively few for so large a diocese.

These remarks will give you some idea of our new foundation, for which I earnestly ask the help of your prayers.

BRUNO ALVAREZ

SOUTH AMERICA

COLOMBIA

Letter from REV. HENRY COSYN, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Tunja, December 26, 1910

We have just closed the solemn festivities organized in honor of the sacerdotal jubilee of Mgr. Maldonado, Bishop of Tunja. Our Seminary took a most active part in the celebration, and according to a local paper, it is to be congratulated on its success.

On the opening day, His Lordship blessed the new statue of Saint Joseph recently imported from France and which now stands in the center of our Seminary courtyard. A large and select audience witnessed the ceremony; thirty among our most distinguished guests, acting as sponsors, held the ribbons attached to the base of the statue. Nothing was wanting to make the occasion one of special solemnity. The decorations were becomingly simple, whilst appropriate hymns in honor of our Patron and of our Jubilarian were sung. A brilliant and touching oration was
delivered by one of the students of our Ecclesiastical Seminary.

The next day our invited guests were again ushered into our commencement hall, where a literary entertainment was given in honor of the Spanish philosopher, Balmes, whose centenary was celebrated on August 28th last at Vich and in other Spanish cities. This special feature was added to the program of festivities by the request of the Bishop. The audience fully appreciated our students' efforts. Papers on the life and works of the philosopher were first read, the tediousness of this part of the program being amply redeemed by interludes of musical selections. A literary contest closed the entertainment, the four competitors were: a disciple of Balmes, a Kantist, a Protestant and a skeptic. Poetical recitations interspersed with the debate, helped to show most forcibly that the teachings of Balmes still serve to oppose the errors of modernism.

On December 19th, anniversary date of Bishop Malдонado's ordination, a solemn Mass of thanksgiving was chanted. The Mass by Pozzetti was well rendered by the seminarians. That evening a drama prepared by our students of the Preparatory Seminary expressed to His Lordship the sentiments of filial affection in which he is held by our young candidates. On this occasion our guests once again showed their pleasure and appreciation.

It is needless to add that the whole program of festivities in honor of our zealous Bishop, showed the high esteem and love entertained for him in the diocese.

Henry Cosyn
BRAZIL

The mutiny mentioned in the following letter broke out in December 1910. The crews of several warships in the bay of Rio, rose up against their officers, some of whom were killed. The men held mastery over the ships, including several cruisers one being the Sao Paulo on which Marshal Fonseca, President-elect of the Republic, recently sailed from Europe.

Newspaper reports state that the marines claim reforms in the restrictions laid upon them, and ask for the suppression, to some extent, of the corporal punishment inflicted on delinquents.

The insurgents opened fire on the city of Rio. A parley took place and they finally surrendered.


Rio de Janeiro, Military Hospital, January 3, 1911

Two revolutions, one directly following the other, have given us a surplus of work, the demands of which we are scarcely able to meet. Twice the navy has revolted and each time, we have been sent, together with the sick, the entire personnel of its hospital. Our house was literally filled by them and indeed, it looked like a fortified post where soldiers, sailors and police, promiscuously intermingled. Our patients were already numerous, (320) but with this additional influx of 300 sailors and employees, and doctors, we counted 800 persons. As you may surmise, we certainly lacked sufficient forces to meet the difficulties of such a situation.

Three of us were preparing to take part in the retreat, but the day before, December 10th, at five o’clock in the morning, an unexpected bombardment commenced, more severe than any of those preceding. The succeeding hours were full of terror. The insurgents did not know how to manage the cannon and aimed them indiscriminately to the
right and left. Balls flew in all directions, finding victims among the soldiers as well as among the citizens. Soon they were masters of an island near the city. Efforts were made to drive them out, and this was finally accomplished with loss of life. Within a few hours forty-three injured were sent to our house, not to speak of the dead, and during the next two or three days, we received many wounded, who were found outside the walls.

A second time we were obliged to give hospitality to the sick marines, who came to us, in a pitiable condition; their hospital is located on the island. Though at first there was quite a crowd, the number has gradually diminished and at present we have only thirty-one of them. Thank God, despite the fact they were so numerous, and although the two classes — sailors and soldiers, were opposed to each other, we had not a single cause of complaint against them, as both were equally respectful and submissive; order and peace reigned supreme in the hospital. Our Director and Mr. Le Maréchal, our new president of the Republic, are on excellent terms and both are very kind to the Sisters.

To care for this large number of sick we have only thirteen Sisters, the majority of whom are Brazilians, and notwithstanding weakness of health, every one of them has shown herself equal to the emergency.

Sister Anna Desteillou
On January 8, 1908, we left Bahia for Pernambuco on the "Brazil," one of the national liners. We lifted anchor at ten o'clock with a contrary wind, a new engineer and under cloudy skies; but outside of a loss of speed which was made up towards the end of the trip, these drawbacks caused us no serious inconveniences. Before long we reached Matteo, a small but delightful town, which we admired to our hearts' content as it took the crew an entire day to unload.

On January 11th, at five a.m., Pernambuco was discerned in the dim morning light, and presented a most attractive appearance. We, fortunately, were able to enter the port, but foreign boats are not allowed to do so, and the passengers find the descent in open sea very perilous. Towards seven o'clock, as soon as the health officer had made his visit, the white cornettes appeared on the horizon, and we were happy to exchange greetings from afar with the dear Sisters who had come to welcome us.

The hospital carriage brought our party to the College of Saint Vincent, where many of our Sisters from the different houses were assembled.

There are five houses of the Daughters of Charity at Pernambuco. That of Saint Vincent has undergone a complete transformation. Some months ago it was a boarding school registering one hundred fifty young ladies, but as there are now in the city several teaching orders, the Superiors of the Province decided to close the college, and

henceforth to consecrate it entirely to the service of the orphans. They would like to accept three hundred of these precious charges in addition to the small flock now occupying the premises. Surely God will bless the work when such disinterestedness and zeal are displayed by those concerned. A class is conducted for extern children of the poor, and also an extern Association of Children of Mary, which counts 75 members, many of whom have already consecrated themselves to the Lord. The Sanctuary Society, which meets once a month, and the Association of the Ladies of Charity also remain attached to the establishment.

The Pernambuco hospital dates back to 1857, when it was opened with a personnel of five Sisters; at present, it numbers 32. Thus God is pleased to extend those works whose beginnings are attended with such great difficulties and which, in the course of their existence, are subjected to many trials. The buildings, forming all in all an immense establishment, were completed in 1861, and the day the Sisters took possession, was one of triumph both for them and their sick. Unfortunately, resources failed and it was found impossible to finish the hospital as had been planned. Indeed, were they to receive all who ask for admittance, additional wards would be required. There are 500 beds and as a rule 800 patients, while it is a daily occurrence to see many of the poor unfortunates in the corridors, awaiting the death of their companions, whose beds they will then occupy. The good done here is in proportion to the labor expended. The Lazarists who live not far away, attend the inmates and it is a great joy to them to be able to unite the merits of this work to the many others which their zeal inspires them to undertake.

The dispensary attached to the establishment is most serviceable, and besides the relief afforded the sick of the institution, free consultations and medicines are distributed
daily to more than 300 needy poor. It is proposed to transfer to Saint Vincent’s College, the asylum adjoining, which contains a flock of 115 orphans, dearly loved by Sister Bret who has charge of them, and since this decision has been made known to her, one can truly say: “A voice has been heard in ... Pernambuco; like Rachel bewailing her children.”

The orphanage of Saint Theresa, at Pernambuco, is an ancient Carmelite convent, tracing its origin back three centuries; but its religious were driven away fully a hundred years ago. In 1857, after it had served many purposes, the Sisters were requested to replace the lay occupants, and at present the principal work of the establishment is an orphanage, registering 225 children, all of whom are taught to make themselves generally useful. This house, already well repaired, is now undergoing further renovation and embellishment, and if God permit the fulfilment of the plans laid out in its regard, it will soon be a model establishment. The chapel is beautiful; the entire choir is finished in an antique style of carving and is tastefully gilded. It contains many old paintings, and throughout the various parts of the edifice are to be seen original works in porcelain.

Varzea, a small house situated in the country, is especially interesting on account of its little family of boys and girls, the songsters of the grove, and if unhappily the space allotted to the Lord (we speak of the chapel) is somewhat cramped, this deficiency is more than supplied for in the hearts of those who come there to visit Him.

The Pernambuco Foundling Asylum is outside of the city and has to be reached by train. It is a large property with spacious gardens. Out in the open air is a splendid recreation ground, far surpassing any we have yet seen. It is liberally laid out and planted with beautiful fruit trees which give a most refreshing shade throughout the
entire year. We were shown the work done by the children and we admired their skill in embroidery, for which they seem to possess special talent.

The Olinda, a Brazilian boat, on which we intended to sail for Ceara, was scheduled for February 1st. Had we stopped to consider the pleasant times we had experienced in this place, where we had been so hospitably entertained, we would certainly have been tempted to prolong our stay. But our route was already planned, and we were bound to depart, though somewhat consoled by the hope of seeing it again at some future period. The same day, Sister Bret and Sister Frémont came to see us off at four o'clock in the evening, and after a peaceful voyage, disturbed only at night by the numerous rats that familiarly promenaded up and down by our beds, we reached Fortaleza at three o'clock in the afternoon, the 4th of the month.

Our Sisters soon arrived near our vessel, and though the tossing of their boat was anything but reassuring, we descended with fear and trembling. At the shore, before landing, we were obliged to mount a primitive bridge, by a flight of steps without a railing, and with the heaving sea below, we could have easily lost our balance, but for the assistance of strong arms; with a rapid spring, however, we touched terra firma. There we were greeted by Sister Gagné, who had not been able to come aboard. She called, what in this country they name, “The throne,” but what we at home in France, designate a baggage wagon. Chairs were placed on it for the Sisters, and those who had accompanied them also mounted. The trunks filled the vacant spaces. The word was given and our vehicle soon brought us to the Customhouse; thereby we were saved a hot and disagreeable trip through the sand.

Leaving “The throne,” our first visit in Fortaleza was made to the Seminary, and shortly afterward we went to the Immaculate Conception College, where good Sister
Gagné, did everything in her power to make our stay a pleasant one, and we truly enjoyed visiting this house, whose works are so full of life and spirit. Ceara is a beautiful country, carefully supervised. It may be said that our works have been established, and they continue to be carried on by laborers especially helped by God.

At present the Missions of Ceara or of Fortaleza are, at the house of the Immaculate Conception: an orphanage, a boarding school, classes for day scholars, and also a day school for children of the poor, which registers 600 pupils. 300 young girls attend the weekly Sunday school; and in a separate part of the building, are conducted free classes for boys, the attendance running as high as 300.

Another section of the establishment, under the title of Saint Raphael, consists of a class of 75 little boys, in better circumstances than the other children before mentioned, and of a stocking factory where girls from outside may gain an honest livelihood. So well is it patronized and so industrious are the hands that the place has been compared to a beehive with from 1400 to 1500 "busy bees." The chapel has been erected only a short time and is pretty and spacious. This large building is a most necessary convenience, as all the reunions of the classes and associations meet there.

On the evening of the anniversary of Our Lady of Lourdes, a short procession formed and wended its way to the statue of the Blessed Virgin which stands outside, as a protecting guardian of all. The neighbors soon joined us, and passersby uncovered their heads and united their voices with ours to sing the praises of our Immaculate Mother.

The second house of Ceara is Saint Joseph’s Hospital, which accommodates 200 sick, though at present the number is somewhat greater. As a rule it is extreme misery which brings these poor people here, and during the time they spend with us to recuperate their physical forces, the
soul is also re-invigorated. A ray of sunshine to the heart of Sister Gaboriau, is an orphanage of 40 tots, whose playfulness breaks the monotony of the hospital. As one can easily perceive, this Mission is the source of much good, and to convince oneself of the fact, it suffices to assist on Sunday at Mass, when the chapel being too small to hold the congregation assembled, the corridors and every available space are crowded with devout worshipers. The lack of water is the one great drawback at Céara. It is now winter and the rainy season is anxiously anticipated.

The third and last foundation at Fortaleza is an insane asylum, located in the open country, well laid out and surrounded by spacious grounds. It houses 170 men employed in bricklaying or carpentering, and 70 women, who are kept busy either at laundry work or making lace. Lately a chapel and two small houses have been built. One of the latter is to serve as a school for small boys, and the other, as a Sunday school.

Returning to Sister Gagné's, to partake of another day's hospitality, we were warmly welcomed by the little family. All things in life have an end, but their memory lasts, and that of Céara will always stand forth among the most pleasant of our trip. Sister Gaboriau was busy preparing for our departure and the boat was listed to sail on the 13th. As we still entertained vivid recollections of our former experiences, we decided to embark from a different point. This time two negroes carried us in their arms across the beach, and deposited us in a tiny craft which soon started off for the steamer. The management of these boats required not a little skill, as that following ours, being badly steered, was capsized by a wave, and its 20 passengers were obliged to swim to shore.

We reached in safety our vessel, the Céara, which was to bring us to Rio, and soon we were comfortably settled on board. The voyage of ten days passed quickly, due to
the short stops made at Pernambuco and Bahia, where we had the pleasure of seeing once again some of our Sisters stationed in those places.

On February 20, 1908, we steamed into Rio between two and three o’clock and, as usual, Sister Treasurer, Sister Directress and other Sisters came to meet us in a tugboat. The Central House was our home while in Rio; here is the head and the very heart of the Province, the works of which, we have learned so well to appreciate. Our sojourn was, however, quite short as on the 22nd, at break of day, we started for the College of the Immaculate Conception at Rio.

Worthy Sister Herr, and her companions, young and old, awaited our arrival, and their large flock of children accorded us a hearty reception. The works of this institution prove by their flourishing condition that God has blessed them. They are composed of an orphan asylum of 100 children; another, devoted exclusively to negresses, numbering about 60; a boarding school averaging from 160 to 200 young girls in attendance; free extern classes; and 60 ladies who board there. It was a pleasure to visit the different duties; they are all so well conducted and organized. The various societies too, are in an excellent condition; there is that of the Children of Mary with a membership of 300, and that of the Ladies of Charity, which is divided into sections, but their reunions are held here.

We ascertain for ourselves, at the general meeting presided over by the Visitor of the Province, the good will and success of these ladies, who are so devoted to the interests of the poor. Every week, during the entire year, there is a gratuitous distribution of bread to the needy, likewise of clothes and food. The work of these young women and that of the Sanctuary Society, are on an equal
footing, and each in its line renders service to God and to souls.

A splendid church stands between the two wings of the building and forms, so to say, the body, or better yet, the heart, which animates all. It is in effect, the center, whence comes the zeal so generously displayed on every side, and also the source of the many benedictions God is pleased to shower upon the labors performed for His interests.

If Brazil is enchanting, its climate is equally so, and to prove the truth of my statement I need only refer you to the College of the Immaculate Conception, where fifteen Sisters who have held their Golden Jubilee of entrance into our Company, are still on regular duty. Sister Herr names them her "Vanguard," though it would not be out of place if she included herself among their members, as she also is a jubilarian.

On February 29th, we embarked on the San Salvador, a Brazilian liner, for Victoria. Sister Treasurer and a companion who were going further on, accompanied us, and Mgr. Britto, Bishop of Pernambuco, was also on board. Our little quartette found the trip very agreeable. It lasted only a day and a night and though the sea was rather rough fortunately we were not deprived of hearing Mass and were allowed the privilege of receiving Holy Communion from the hand of the Bishop. His Lordship was very steady despite the constant rocking of the ship; we were equally so, but his server, a priest, had not the same good fortune, and he made the responses at broken intervals. However, this did not interfere with the reverence due to the Holy Sacrifice and all were deeply recollected during the services. At six o'clock that evening, we steamed into Victoria and were received by the Sisters who had come to meet us. Before descending to the little boat, we knelt down on the
deck and asked the blessing of the Bishop, who in his kind, fatherly way, granted our request.

The approach to Victoria is exceedingly picturesque; it is reached by a long sail up a river, bordered on both sides by rocks and mountains, dotted here and there with little cottages. Victoria is a charming place, and gives great promise for the future.

The College of Our Lady of Perpetual Help located here, was founded in 1900, under the auspices of Mgr. Ferdinand Monteiro, Lazarist, who is bishop of this city, and who asked for Sisters to conduct a hospital and college. The buildings adjoining the latter institution have been standing four centuries. It is an old Carmelite convent, only part of which has so far been utilized for school purposes. It accommodates a number of orphans, extern classes, boarders and a class of little boys. Sunday school is held once a week for poor children. It is the grain of mustard seed, which must be watered with sacrifice and prayer if we wish it to bring forth an abundant harvest, the hundredfold promised by our Lord to those laboring in His vineyard.

The hospital at Victoria is a miniature Bethlehem; it has been in existence five centuries and is the second established in Brazil. Situated apart on a lofty height, it is surrounded on all sides by a beautiful country, parts of which are well known to our Sisters who visit those sections to relieve the moral and physical distress found there. Five years ago an orphanage for boys and girls was started, but so limited are its resources, God alone can be depended upon for the needs of each day. Nevertheless, confidence in His aid does not diminish, and it is even hoped to construct eventually some new buildings in connection with the two works already established. These ambitious designs are inspired purely by zeal for the service of God and the good of souls.

Returning to Rio on the 9th, two days later we repaired
to the military hospital, which because of its many pavilions, each one some distance from the other, forms quite a world in itself. The present buildings were erected in 1902, but are only a small part of the plans drawn up, and they provide accommodations for 300 soldiers. The wards are airy and spacious, and well-appointed, and the Sisters loved and respected by their patients, consider it a pleasure to serve there. Order and discipline are maintained by wise regulations, and also because of the reverence and esteem in which the Sisters are held. One of the latter has seen fifty years' service among the poor and sick and scarcely shows her eighty-two years of age.

March 15th, the anniversary of the death of our Venerable Mother, Mademoiselle Légras, found us at the Central House. This day, one of such holy joy to all her Daughters, was the prelude of the sixtieth celebration of Sister Chantrel, Visitatrix of the Province. It is needless to tell you of the joy of those who know and cherish the sterling qualities of this good Sister. The Sister Servants met at the Central House, March 19th, and Sister Ouin, the oldest present, expressed in terms of affection and sincerity, their sentiments of esteem and devotedness for their worthy Visitatrix. The Visitor recalled the memory of our revered Sisters Dubos, Lavaissière and Frigal, the first Sisters, foundresses of the works of the Daughters of Charity in Brazil, and pictured Sister Chantrel following in their footsteps during the forty-eight years she had passed there.

That evening we left for Icarahy, which we reached by steamer in three quarters of an hour. This large home for children, called Saint Leopoldine's Asylum, is located in the very heart of woodland, and the natural charm of the place is enlivened by the merry little songsters dwelling therein. As the 25th was not far distant it was necessary to prepare for it, so we stayed over and renewed our Holy Vows at the Central House. Early next morning, Sister
Treasurer accompanied us as far as Mattoso. This college, bearing the title of Saint Vincent de Paul, is an immense property built on the heights of a mountain. The road there from Rio is shaded by palms and plants of all varieties. From all points one has a magnificent view of the surrounding landscape. Rio with its mountains, stands out clearly, the sea, and still farther, myriads of houses and steeples, scattered about, form an enchanting scene. The children and the older girls have each their separate department, and of this large family there are 50 orphans. The yards and gardens form a fitting background for this merry troop of children, who notwithstanding their light-heartedness well know how to profit by the excellent education they receive here. The Children of Mary’s Association, which has more than 350 members, proves that these children appreciate to the utmost the principles of faith and sincere piety here inculcated, and the associates are delighted to come hither to inhale the pure fresh atmosphere of the mountain.

There now remained only the establishment at Petropolis to be visited, and our mission would be at an end. This was the fortieth house of the Brazilian Province and the one hundred fifty-second we had seen in the course of our journey. The number would have been greater, but bad roads, particularly in Colombia, had forced us to forego a trip to many a house. This, our last voyage was the most agreeable of all, and it recalled to us the beauties we had admired in Central America.

Petropolis is named the “Paradise of Brazil,” the “City of Flowers.” The name is most appropriate, for I think it would be impossible to find a more attractive town. It is an artistic combination of natural scenery and pretty dwellings. The Daughters of Charity have a large college, for both rich and poor, orphans, externs and boarders. The dormitories and refectories are most comfortably ar-
ranged, and several large portions of land are laid out as play-grounds on the mountainside where the children can enjoy the fresh air to their hearts' content.

For the last time we returned to the Central House at Rio, and already experienced the regret attendant upon our departure. It will be impossible for us to forget the testimonies of affection we have received and the many delicate attentions shown us on our journey through South America.
91—Decree Permitting to Replace the Cloth Scapulars by a Medal.—Holy Office, December 16, 1910.

The blessed scapulars, as is well known, contribute to spread piety among the faithful and incite them to lead a more perfect life. In order that the custom of becoming inscribed daily increase, our Holy Father, Pius X, while wishing that the faithful continue to wear the scapulars, has, however, acceded to the requests made him; and having taken the votes of their Eminences, the Cardinals of the Universal Inquisition in the audience accorded on December 16th of the current year to the Bishop Assessor of the supreme and sacred Congregation of the Holy Office, has deigned to grant the following:

For the future all the faithful already inscribed or who shall be inscribed in one or more of the real scapulars approved by the Holy See (excepting those which are proper to the Third Orders) by what is known as regular enrollment, may instead of these cloth scapulars, one or several, wear on their persons, either round the neck or otherwise, provided it be in a becoming manner, a single medal of metal, through which, by the observance of the laws laid down for each scapular, they shall be enabled to share in and gain all the spiritual favors (not excepting what is known as the Sabbatine privilege of Our Lady of Mount Carmel) and all the indulgences attached to each; the right side of this medal must contain the image of our Most Holy Redeemer Christ showing His Sacred Heart, and the obverse that of the Most Blessed Virgin Mary; it must be blessed with a separate blessing for each of the
scapulars in which the person has been regularly enrolled and for which the wearer wishes it to suffice; finally, these separate blessings may be given by a single sign of the cross either in the act of enrollment immediately after the scapular has been regularly imposed, or later at the convenience of those enrolled (whether the order of enrollments be observed or not and no matter how long after they have taken place) by any priest, even other than the one who made the enrollment, who possesses the faculty, ordinary or delegated, of blessing the different scapulars—the limits, clauses and conditions, however, of the original faculty still holding their force. All things to the contrary, even those calling for most special mention, notwithstanding.

Given at Rome at the seat of the Holy Office December 16, 1910.

Aloysius Giambene,
Substitute for Indulgences

Decretum.—Cum sacra, quae vocant, scapularia ad fidelium devotionem fovendam sanctiorisque vitae proposita in eis excitanda maxime conferre compertum sit, ut pius eis nomen dandi mos in dies magis invalescat, Ss. mus D. N. D. Pius divina providentia PP. X, etsi vehementer exoptet ut eadem, qui hucusque modo consueverunt, fideles deferre prosequantur, plurium tamen ad se delatis votis ex animo obsecundans, praehabito E. morum Patrum Cardinalium Inquisitorum Generalium suffragio, in Audiencia R. P. D. Adsessori hujus Supremæ Sacrae Congregationis Sancti Offici, die 16 decembris anni currentis, impertita, benigne decernere dignatus est:

Omnibus fidelibus, tam uni quam pluribus veri nominis atque a Sancta Sede probatis scapularibus ex panno, unicum numisma ex metallo seu ad collum seu aliter, decenter tamen super propriam personam, deferre, quo, servatis propriis cujusque eorum legibus, favores omnes spirituales (sabbatino, quod dicunt, scapularis B. M. V. de Monte Carmelo privilegio non excepto) omnesque indulgentias singulis adnexas participare ac lucrari possint ac valeant;

Hujus numismatis partem rectam, Ss. mi D. N. J. C. suum sacratissimum Cor ostendentis, aversam, Bmae Virginis Marie effigiem referre debere;
Idem benedictum esse oportere tot distinctis benedictionibus quot sunt scapularia regulariter imposita, quibus, pro lubitu petentium, suffici velit;

Singularas has, demum, benedictiones imperti posse unico crucis signo, vel in ipso adscriptionis actu, statim post absolutam regularem scapularis impositionem, vel etiam serius, pro potentium opportunitate, non interest an servato vel non diversarum adscriptionem ordine, nec quanto post temporis ab ipsis, a quovis Sacerdote, etiam ab adscribente distincto, qui respectiva scapularia benedicensi sive ordinaria sive delegata facultate polleat, firmis ceteroquin primiviae facultatis limitibus, clausulis et conditionibus.

Contrariis quibuscunque, etiam specialissima mentione dignis, non obstantibus.

Datum Rome, ex Edibus S. Officii, die 16 decembris 1910.

L. ± S.

Aloisius Giambene, 
Substitutus pro Indulgentiis.

92.—Decree relative to the members of religious communities constrained to military service. — S. C. Religious, January 1, 1911.

Inter reliquas difficultates, quibus premitur Ecclesia Christi nostris temporibus, ea quoque recensenda lex est, qua ad militiam adiguntur etiam juvenes, qui in religiosis Familiiis Deo famulantur. Nemo sane non videt, quantum detrimentum ex hac infausta lege provenire possit, quum juvenibus, tum ipsis Sodalitibus. Dum enim militiae vacant religiosi tyriones, facile vitii maculari possunt, quibus infecti, vel, neglectis, quee emiserant, votis, ad seccularia remigrabunt, vel quod longe pejus est, religiosam repetent domum, cum periculo alios contaminandi.

Ad haec igitur precavenda mala, Sacra Congregatio, Negotiis Religiosorum Sodalium praestita, in Plenario coetu Emorum Patrum cardinalium, die 26 mensis Augusti 1910 ad Vaticanum coadunato, sequentia decrevit:

I.—In Ordinibus Regularibus, in quibus vota solemnia emittuntur, juvenes, quos exemptos esse certo non constet a servitio militari activo, scilicet ab eo servitio, quod ipsi primitus ad militiam vocati ad unum vel plures annos præstare debent, admitti nequeunt ad Sacros Ordines vel ad solemnem professionem, quousque non pergerint servitium militare et, hoc expleto, saltem per annum, juxta infra dicenda, in votis simplicibus permanserint, servato quoad Laicos decreto Sacrosancto Dei Ecclesiae, hac eadem die edito.

II.—In Institutis votorum simplicium juvenes, de quibus in articulo precedentem, ad vota dumtaxat temporaria admitti poterunt

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usque ad tempus militaris servitii: nec illis, dum militiae operam dant, professionem renovare liceat.—A militari servitio dimissi cum fuerint, professionem iterum, saltem ad annum, emittent, antequam professionis perpetuae vinculo se obstringant.

III.—Caveant autem juvenes militiae servientes, ne sanctae vocationis donum amittant ac ea semper modestia et cautela conversentur, que decet Religiosos viros. Quamobrem a locis et conventiculis suspectis abhorreant, a theatris, choreis aliisque spectaculis publicis abstineant: malorum commercium, lubricas conversationes, res a religione absonas, viros doctrinas suspectas profidentes, lectiones moribus aut fidei a S. Sedis dictatis contrarias ceteraque peccandi pericula evitent; ecclesias, sacramenta, quantum eis liceat, frequenter non omissant; circulos seu eetus catholicos ad animi recreatorem et instructionem adeant.

IV.—Ubicumque eorum statio ponatur, si ibi domus suae Religionis aut Instituti habeatur, eam frequentent et sub Superioris immediata vigilantia sint.—Si vero domus predicta non adsit, vel eam commode frequentare nequeant, sacerdotem ab Episcopo designatum adeant, ejus consilii et consuetudine utantur, ut quando eandem stationem deserere oporteat, testimonium in scriptis de observantia eorum omnium, quae in articulo praecedenti prescripta sunt, ab eodem accipere valeant.—Quodsi sacerdos ab Episcopo designatus non habeatur, ipsi sibi eligant prudentem sacerdotem, statim indicandum Superioribus suis, qui ab Ordinario de moribus, doctrica et prudentia ejusdem sibi notitis comparabunt. Praeterea, epistolarum commercium instituant ac, quantum fieri potest, sedulo persecurantur cum suo respectivo Superiori aliquo religioso seu sodali sui Instituti ad id designato, quem certorem faciant de sua vitae ratione et conditione, de singulis mutationibus suae stationis et presertim illi notificent nomen et domicilium illius sacerdotis, ejus consuetudine et directione utuntur, ut supra prescriptum est.

V.—Superiores Generales aut Provinciales etiam locales, juxta uniuscujusque Instituti morem, per se vel delegatum sodalem (qui sacerdotali ordine sit insignitus in clericalibus Institutis) de vita, moribus et conversatione alumnorum, perdurante militari servitio, inquirere omnino teneantur, opera præcipue sacerdotis vel sacerdotum, de quibus supra, per secretas epistolam, si opus sit, ut certiores fiat, an ii rectam fidei et morum viam servaverint, cautelas supra prescriptas observaverint et divinae vocationsse fideles praebuerint, graviter onerata eorum conscientia.

VI.—Cum a militari servitio activo definitive dimissi fuerint, recto tramite ad suas quisque religiosas domus remeare teneatur, ibique, si certo constet de eorum bona conversatione, ut in articulo praecedenti dictum est, præmissis aliquot diebus sanctæ recollectione.
nis, qui Institutis votorum simplicium addicti sunt, ad renovandam professionem temporariam admittantur; in Ordinibus vero Regularibus, inter juniores clericos seu professos, aut saltem in domo, ubi perfecta vigeat regularis observantia, sub speciali vigilantia et directione religiosi, pietate et prudentia commendabilis, qui in Institutis clericalibus sacerdos esse debet, collocentur. In eo statu integrum tempus (quod minus anno esse non poterit juxta dicta in articulis I et II) ad tramitem Apostolicarum Praescriptionum et propriae Religiosae Familiae Constitutionum premissendum votis solemnibus vel perpetuis, compiere debent, ita tamen, ut computetur quidem tempus in votis simplicibus vel temporaneis transactum a prima votorum emissione usque ad discessum a domo religiosa, servitii militaris causa; non vero quod militiae datum fuit.

VII—Eo tempore, studiis et regulari observantiae dent operam; Superiores autem immediati ac sodales juniorum directioni prepositi eos diligentissime considerent, eorum mores, vitae fervorem, placita, doctrinas, perseverandi studium perscrutentur, ut de eis ante ultimam professionem majoribus Superioribus Superioribus rationem sub fide juramenti reddere valeant.

VIII—Si qui, perdurante militari servitio vel eo finito, antequam ad professionem solemnem aut perpetuam admittantur, dubia perseverantiae signa dederint, vel prescriptis cautelis militiae tempore non obtemperaverint, aut a morum vel fidei puritate deflexerint, a Superiore Generali de consensu suorum consiliariorum seu Definitorum dimittantur, eorumque vota ipso dimissionis actu soluta habeantur.—Quodsi ipsi juvenes a votorum vinculo se relaxerint aut sponte petant, facultas fit superioribus praedictis, tanquam Apostolice Sedis delegatis, vota solvendi, si agatur de Institutis clericalibus; si vero res sit de Institutis laicorum, vota soluta censeantur per litteras Superiorum, quibus licentia eis fit ad seculum redeundi.

IX—Hisce praescriptis teneantur etiam ecclesiasticae Societates, quae, licet non utantur votis, neque solemnibus neque simplicibus, habent tamen simplices promissiones, quibus earum alumni ipsis Societatibus adstringuntur.

X—Si quid novi in hoc Decreto non praevision, vel si quid dubii in ipsius intelligentia occurrerit, ad hanc S. Congregationem in singularis casibus recurratur.

Quae omnia Sanctissimus Dominus Noster Pius Papa X, referente Subsecretario, rata habere et confirmare dignatus est, die 27

Datum Romæ, ex Secretaria Sacrae Congregationis de Religiosis, die 1 Januarii 1911.

Fr. J. C. Card Vives, Prefectus.
† Donatus Archiep. Ephesinus, Secretarius.

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OUR DEAR DEPARTED

OUR MISSIONARIES


Rev. Ernest Ardemani, December 4, 1910, Ferrare, Italy; 47 years of age, 24 of vocation.

Right Rev. James Thomas, December 14, 1910, Dax, France; 77 years of age, 52 of vocation.

Rev. Paul Louis Ouang, December 1910, China; 46 years of age, 22 of vocation.

Rev. Augustus Joseph Birot, 1910, Guatemala; 81 years of age, 51 of vocation.

Rev. John Jaume, January 8, 1911, Barcelona, Spain; 62 years of age, 46 of vocation.

Rev. Philip Moralès, January 2, 1911, Puebla, Mexico; 30 years of age, 9 of vocation.

Rev. Paul Joseph Médus, January 22, 1911, Paris, France; 68 years of age, 46 of vocation.

Brother Toussaint Souyris, January 24, 1911, Dax, France; 62 years of age, 37 of vocation.

Brother John Louis Abel, January 26, 1911, Dax, France; 79 years of age, 55 of vocation.
Brother Bartholomew Serra, January 24, 1911, Casale, Italy; 41 years of age, 18 of vocation.
Rev. Francis Weissenbacher, January 29, 1911, Salzburg, Austria; 72 years of age, 32 of vocation.
Rev. Thomas Lawless, 1911, Ashfield, Australia; 47 years of age, 23 of vocation.
Brother Francis Xavier Vernev, February 8, 1911 Smyrna, Turkey in Asia; 70 years of age, 44 of vocation.
Brother Gabriel Prattner, February 18, 1911.
Brother Faustino Fuentes, February 16, 1911, Badajoz, Spain; 58 years of age, 28 of vocation.

OUR SISTERS

Sr. Claudine Bazin, Dijon; 77 years of age, 53 of vocation.
" Clarisse Grondona, Placentia, Italy; 29, 7.
" Marie Périer, Paris; 68, 51.
" Maria Cañovas, Burgos, Spain; 24, 2.
" Alexandrine Stecka, Warsaw; 33, 7.
" Elisa Bouchet, Grand’Combe, France; 70, 52.
" Claudine Guimoyat, Nivelles, Belgium; 62, 37.
" Sophie Szikova, Budapest; 40, 14.
" Elisa Trocaz, Ferney, France; 74, 56.
" Marie Renevier, Avallon, France; 69, 47.
" Mathilde Janeczko, Cracow; 57, 36.
" Marguerite Baroni, Turin; 28, 5.
" Elizabeth Le Baudour, Nardo, Italy; 76, 53.
" Maria Busecallà, Madrid; 57, 36.
" Sabine de Lizarralde, Bergara, Spain; 26, 6.
" Jacoba Carrillo, Madrid; 48, 29.
" Laurence Puech, Montolieu; 38, 17.
" Rose Clouët, Cahors, France; 65, 43.
" Carolina Ruiloba, Quito; 64, 35.
" Marie Gruber, Schwarzach, Austria; 38, 19.
Sr. Rose Mérillon, Tarbes, France; 48, 19.
“Maria Buonfiglio, Naples; 36, 9.
“Joséphine Ferro, Turin; 75, 51.
“Marie Amignes, Arcueil, France; 81, 60.
“Léocadie Munizaga, San Fernando, Chili; 57, 23.
“Eugénie Migairon, Saint-Pol-en-Artois, France; 69, 42.
“Marie Hirtz, Belletanche, Lorraine; 33, 5.
“Sabine Cloppet, Clichy, France; 73, 49.
“Françoise Videmsek, Graz; 29, 5 mos.
“Marie Avizon, Turin; 31, 11.
“Clémence Boucherie, Crécy-en-Ponthieu, France; 86, 59.
“Maria Jäger, Metz; 51, 29.
“Cécile Roumégas, Chalon-sur-Saône; 65, 44.
“Marie Roche, Clichy; 78, 54.
“Clémence Martin, Paris; 70, 44.
“Marie Baissade, Clichy; 90, 70.
“Constance Bretaudeau, Cajamarca, Peru; 48, 25.
“Jeanne Plestenjak, Graz; 29, 7 mos.
“Mathilde Gasc, Montolieu; 23, 5.
“Thérèse Somnard, Paris; 91, 71.
“Victoire Tribout, Draney, France; 58, 35.
“Marie Bonnecaze, Siena; 81, 54.
“Marie Fusers, Turin; 77, 55.
“Annunziata Carlucci, Turin; 61, 40.
“Catherine Berton, Turin; 52, 30.
“Marie Bonnabaud, Brienne, France; 69, 48.
“Elisa Crozet, Bahia; 70, 38.
“Marie Chauvet, Lima, Peru; 73, 49.
“Elvira Celada, Seville, Spain; 25, 4.
“Maria Moreno, Burgos, Spain; 37, 14.
“Ciriaca Lerga, Burgos, Spain; 48, 24.
“Magdalena Sinolas, Barcelona, Spain; 38, 16.
Sr. Antonia Sanchez, Salamanca, Spain; 43, 16.
subscribe Jeanne Pomé, Montolieu, France; 70, 42.
subscribe Timotea Sandoval, Gualeguaychu, Argentina; 67, 41.
subscribe Félicité Barroche, Saint-Macaire, France; 84, 62.
subscribe Anne Ribière, Montpellier, France; 78, 56.
subscribe Stéphanie Lewandowska, Cracow; 29, 9.
subscribe Agathe Gilberton, Marmande, France; 71, 52.
subscribe Jeanne Viti, Naples; 71, 40.
subscribe Justine Riban, Clichy, France; 67, 45.
subscribe Marie Janon, Château-l’Évêque, France; 58, 35.
subscribe Virginie Bonino, Turin; 73, 53.
subscribe Thérèse Mascher, Salzburg; 30, 9.
subscribe Marie Fanfani, Siena; 51, 19.
subscribe Thérèse Janezko, Cracow; 66, 46.
subscribe Catherine Harbora, Florence; 77, 60.
subscribe Petra Basterrechea, Pamplona, Spain; 62, 33.
subscribe Concepcion Baren, Madrid; 77, 60.
subscribe Nicanora Garcia, Cordova, Spain; 53, 28.
subscribe Micaela Arguinare, Valdemono, Spain; 57, 39.
subscribe Françoise Lalanne, Agde, France; 78, 52.
subscribe Reine Leblanc, La Téppe, France; 76, 54.
subscribe Marianna Donor, Dublin; 55, 31.
subscribe Eugénie Kulikowska, Warsaw; 20, 1.
subscribe Valérie Guski, Berlin; 24, 2.
subscribe Mariana Garcia, Cali, Colombia; 45, 18.
subscribe Amélie Gerlich, Vienna, Austria; 22, 2.
subscribe Mathilde Fontaine, Clichy; 71, 47.
subscribe Marie Curto, Turin; 71, 52.
subscribe Rose Pantassi, Corlorno, Italy; 39, 13.
subscribe Marthe Malacrida, Vias, France; 55, 32.
subscribe Clara Miran, Kéthely, Hungary; 63, 44.
subscribe Marthe Ravera, Foligno, Italy; 87, 68.
subscribe Rosa Beilis, Turin; 35, 11.
subscribe Marie Dumas, Marseilles; 84, 66.
subscribe Marie Cabaniols, Tarbes, France; 63, 32.
Sr. Anne Baudy, Château-l’Evêque; 83, 49.
“ Marie Gardette, Paris; 31, 7.
“ Suzanne Moulaart, Bayonne, France; 49, 13.
“ Maris Ducos, Nimes, France; 82, 58.
“ Joséphine Cruywels, Mont St. Jean, Belgium; 36, 14.
“ Marie Sahuguède, Rio, Brazil; 47, 20.
“ Autinette Burgholzer, Graz; 24, 6.
“ Elisabeth Mouraire, Arras, France; 76, 48.
“ Marie Faisandier, Montpellier, France; 77, 57.
“ Julie Przybyszewska, Culm; 60, 37.
“ Valentine Ortega, Carrion, Spain; 69, 45.
“ Isabel Gelouch, Orihuela, Spain; 73, 32.
“ Catalina Huici, Santiago de Galicia; 49, 23.
“ Maria Arreche, Madrid; 66, 46.
“ Saturnina Lavayen, Villaneva; 76, 51.
“ Ramona Unzu, Valdemoro; 75, 52.
“ Marie Salzani, Montpellier, France; 77, 59.
“ Julie Bille, Blaye, France; 70, 48.
“ Marie Roure, Lyons; 69, 49.
“ Marie Charles, Gonesse, France; 82, 61.
“ Marie Gibelin, Saint Martin de Ré, France; 42, 20.
“ Angèle Kropinska, Warsaw; 69, 49.
“ Théœle Wezyh, Tenezynck, Poland; 81, 58.
“ Louise Belli, Turin; 67, 45.
“ Madeleine Borello, Porto-Maurizio, Italy; 45, 15.
“ Thérèse Turello, Bosisio, Italy; 69, 48.
“ Emma Gourmand, Turin; 48, 24.
“ Thérèse Grill, Graz; 53, 23.
“ Léontine Tourneux, Paris; 74, 53.
“ Cécile Bayard, Douai, France; 76, 54.
“ Marie Biennier, Saint-Michel, France; 71, 46.
“ Louise Debaecker, Paris; 88, 63.
Sr. Anna Herr, Rio-de-Janeiro; 77, 55.
"Rose Debaecker, Villeneuve-Saint-Georges, France; 58, 36.
"Marie Roesberg, Rio-de-Janeiro; 86, 60.
"Adèle Ceresa, Turin; 25, 1.
"Georgine Bonchez, Ghent, Belgium; 32, 11.
"Ursule Bradac, Graz; 21, 2.
"Catherine Viallatte, Clichy, France; 76, 52.
"Adèle Faure, Tsou-fu-pan, China; 76, 51.
"Maria Grau, Madrid; 48, 25.
"Cirila Anza, Madrid; 52, 29.
"Teresa Conde, Majorca, Balearic Islands; 44, 21.
"Gervasia Chavarri, Carabanchel, Spain; 45, 25.
"Marie Desvignes, Clichy, France; 79, 57.
"Jeanne Berle, Roubaix, France; 62, 37.
"Leodie Malard, Marseilles; 77, 57.
"Marie Kryworukow, Warsaw; 71, 38.
"Marie Gillet, Clichy; 76, 53.
"Sophie Margerit, Cahors, France; 36, 14.
"Marie Fournier, Beyrout; 36, 17.
"Joséphine Kozarzewksa, Warsaw; 69, 39.
"Lucie Martin, Vizille, France; 46, 23.
"Jeanne Larrieu, Paris; 78, 55.
"Madeleine Fourès, Cusset, France; 74, 47.
"Marie Noyrit, Troyes, France; 90, 66.
"Pauline Meda, Grugliasco, Italy; 75, 56.
"Marie Farina, Grugliasco, Italy; 68, 36.
"Maria Darric, La Capelle-Marival, France; 48, 20.
"Elina Ridel, Roubaix, France; 66, 47.
"Jeanne Rath, Hengsberg, Austria; 60, 21.
"Madeleine Martz, Clichy; 77, 54.
"Estefania Aguirre, Valmaseda, Spain; 33, 5.
"Concepcion Cams, Lérida, Spain; 77, 57.
"Julia Jaime, Madrid; 20, 9 mois.
"Zoila Ferriol, Mayaguez, Porto-Rico; 30, 13.
"Gabriela Lac, Yecla, Spain; 45, 26.
"Eulalie Mousseron, Clichy; 85, 66.
"Marie L'Hotelier, Clichy; 77, 56.
"Bernardine Marucco, Turin; 45, 24.
"Vincent Compieta, Grugliasco, Italy; 70, 52.
"Eglantine Carrière, Château-l'Evêque, France; 72, 54.
"Creszentina Pichler, Schwarzhach, Austria; 74, 49.
"Emilia Macias, Malaga, Spain; 25, 3.
"Octavie Meesmacker, Douai, France; 79, 53.
"Ignez Rocha, Victoria, Brazil; 37, 12.
"Irène Beltramo, Grugliasco, Italy; 69, 50.
"Françoise Desbons, Montolieu; 69, 53.
"Marie Monternot, Montolieu; 55, 28.
"Marie Delmas, Montolieu; 71, 52.
"Agathe Fideli, Rome; 33, 12.
"Aimée Ruellan, Clichy; 75, 53.
"Maria Massuchetti, Clichy; 61, 37.
"Marie Code, Sheffield, England; 46, 23.
"Anne Villotte, Corbeil, France; 85, 61.
"Cécile Pauli, Laibach; 54, 36.
"Anna Gandolfi, Turin; 32, 11.
"Pauline Chevalier, Rennes, France; 39, 15.
"Catherine Salvy, El Biar, Algeria; 50, 31.
"Catherine Gallesio, Colorno, Italy; 68, 51.
"Rose Sohm, Avallon, France; 83, 58.
"Eliodora Rey, Valladolid, Spain; 28, 3.
"Narcisa Muntada, Gerona, Spain; 83, 59.
"Felipa de Gracia, Valdemoro, Spain; 74, 38.
"Mary Leo, Philadelphia, Pa; 41, 9.
"Marie Le Sassier, Baltimore, Md.; 65, 32.
"Teresa O'Brien, Norfolk, Va.; 36, 15.

R.I.P.
THE CONGREGATION OF THE MISSION
UNDER THE VICARS GENERAL, 1800-1827

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

1—VERY REVEREND FRANCIS BRUNET
Vicar General, 1800-1806

§ 3 Remarks on the Decree of 7 Prairial, Year XII (May 27, 1804) Reëstablishing the Congregation of the Mission in France. 2

Through a note written by Father Viguier, C. M.—then in Paris, formerly Prefect Apostolic in Constantinople—we are informed of the purpose which urged the signing of the decree of 7 Prairial, Year XII, which eventually brought about the reëstablishment of the Congregation of the Mission.

Mr. Pein, head clerk of the office of Public Worship, was charged by the emperor with the drawing up of a plan stating the most suitable means to be adopted for the substitution of the different religious Communities and Congregations employed in the service of the colonies by one special Order. The decree of 7 Prairial was the outcome of this plan.

Father Brunet, when in Rome, had foreseen that should the French government decide to permit the reëstablishment of those Communities which had formerly held a legal existence, it was most likely to restrict itself to one only. He had, consequently, when passing through Naples on his way to Paris, written to Father Viguier, to accept all foreign Missions offered the Congregation, while

1 Continued Eng. ed. Vol. XVIII, p. 85
2 The text of the Decree is to be found page 75, in Actes du gouvernement français concernant la Congregation de la Mission, published in 1902.
trying, in the meantime, to induce the government to re­
store the secular congregations.

When the decree was made public, Mr. Pein tried to
induce Father Bilhere, Superior of the former Seminary
for Foreign Missions, rue du Bac, to take advantage of the
concession, but the latter refused to accept all the Missions
as he was not able to furnish a sufficient number of labor­
ers. This surplus was then offered to Father Viguier, who
accepted the Missions, in the name of the Superior Gen­
eral, only because he had not been restricted, as had been
his desire, to those Missions served by the Lazarists before
the Revolution. He did so reluctantly, however, as he
clearly foresaw the difficulties that must ensue— which
difficulties he had made known to the proper authority.

Taking advantage of every opportunity that presented
itself, Father Viguier did all in his power to convince Mr.
Portalis and Mr. Pein that the Congregation of the Mission
greatly desired the reinstatement of Father Bilhere in his
former office. On his side Father Bilhere placed at the
disposal of the government—should it decide to reopen his
Seminary—his church and property which had been pur­
chased by a friend with the intention of selling them to the
Congregation of the Foreign Missions, whenever circum­
cstances permitted. The Court of Rome, the diocesan coun­
cil, the Sulpitians, and the Abbé d’Astros, nephew of Mr.
Portalis, Minister of Public Worship, so strongly supported
this proposal that the government was on the point of ac­
cepting it, provided however, that the Pope consent to
place the Missions under the immediate supervision of the
Archbishop of Paris. This the Holy Father refused to do
and the question remained pending from August 1804 until
March 1805. (The clause included not only the Foreign
Missions, but also the Lazarist Fathers and those of the
Seminary of the Holy Ghost). Negotiations were about to
be broken off when the Pope relented and proposed as a
compromise, to permit that the Missionaries in the diocese of Paris, be under the spiritual direction of its Archbishop on the condition that the government reëstablish the Seminary for Foreign Missions, rue du Bac, that of the Holy Ghost, and moreover reinstate the Priests of the Mission in their former functions in the French seminaries and in the country missions. The emperor assented to these proposals, claiming as his condition, that the general direction of foreign Missions be, in France, under the control of his Grand Almoner. On 7 Germinal, Year XIII (March 28, 1805), the decree was published and it declared:

"ARTICLE FIRST—The institutions devoted to the Missions, to whatever Congregation they belong, are under the Grand Almoner of the emperor, without prejudice to the rights of the bishops in whatever concerns the order and discipline of their dioceses with regard to these same institutions."

In the meantime, agreeably to all concerned, it was well understood that the restoration of our Congregation to its former functions should be effected only in its proper time and place. When Father Viguier accepted the decree of 7 Prairial, Year XII, as we read in a letter written by him for Father Brunet to the Abbé Jauffret, it was agreed with Mr. Pein that the Missionaries would resume the name of "Priests of the Mission," as the appointment of our Director by the emperor must be taken in that sense; moreover, His Majesty was to appoint a Director elected by the Missionaries, and this Director would be empowered to name an acting pastor from among them—which nomination he could revoke at pleasure;—the house and seminary should be in Paris, the Saint-Louis building, rue Saint Antoine, as had been stated in a report presented to the emperor August 1804.

The Charlemagne Lyceum, then occupying the Saint Louis building, Mr. Fourcroy, Director of Public Instruction, the Prefect of the Department de la Seine, who wished
to give Saint Denis to the Congregation, and the Archbishop of Paris, violently opposed this last clause and the project of the Lazarists directing a parish, was finally abandoned.

The Priests of the Mission were thus left without a home, their former house of Saint Lazare having been, in 1793, converted into a prison, and neither could they receive those Missionaries who were anxious to return to the Community, nor admit applicants so necessary for the extension of their works. The difficulties plainly foreseen by Father Viguier by the omission of the name Congregation of the Mission called of Saint Lazare, in the decree of 7 Prairial, Year XII, soon presented themselves. Not only did this serve as a pretext to certain Missionaries to continue to act independently of the authority of their Superior, but it also became a powerful weapon in the hands of Father Sicardi in upholding his views about the Vicariate of the Company, although he did not dream that through this very same decree, several houses in Italy and even that of Monte Citorio in Rome, would be secured to the Congregation.

On several occasions both Father Brunet and Father Viguier asked for a special decree in favor of the Congregation, like those granted the Foreign Missions and the Congregation of the Holy Ghost, but it was always answered them that the Congregation of the Mission was included in the decree of 7 Prairial, Year XII, and consequently no special one was necessary. An explanation with Mr. Pein being thus brought about, the decree of 8 Vendémiaire, Year XIV (September 30, 1805), signed by the emperor and legally establishing Father Brunet as Superior of the Congregation of the Mission, reads as follows:

"ARTICLE FIRST—Rev. F. Brunet, is confirmed as Superior of the Mission known under the name of Saint Lazare."

This same formula was later on adopted by Fathers Placiard, Hanon, etc. (To be continued.)
BOOK REVIEWS


The short preface of this work is in elegant Latin, and it gives the following interesting information:

The books of the New Testament, the Gospel of Saint Matthew excepted, were originally written in the Greek language. The original manuscripts are not extant. Only copies or translations remain to us, therefore, the commentator is under the irksome task of discovering which of these copies or translations are the most exact and reliable. Wishing to compile a New Testament in Latin and Greek, the author was obliged to make a choice and for the Latin version he could not but follow the Vulgate declared authentic by the Council of Trent. (Catholic theologians explain the meaning of the word "authentic" when used in this sense.) For the Greek version, he has followed the text of the Vatican manuscript, Codex Vaticanus, dating from the 4th century and considered of higher authority than the Sinaiticus, the Alexandrinus and others as ancient. The Vatican manuscript is closely followed by the author, except when it clashes with the Latin Vulgate.

The Revue Biblique, No. 1, 1911, makes the following criticism:

"A Priest of the Mission [Rev. Eugene Bodin] has had the happy thought of furnishing students with a Greek-Latin text-book of the New Testament. The Gospels and Acts of the Apostles have already appeared. The Latin text could be no other than that of the Clementine Vulgate. The author quotes, in notes, a few passages, perpauca, as not having been written by Saint Jerome. The Codex Vaticanus was the one followed for the Greek version, omitting what is evidently erroneous. It is indeed helpful to know just as it is, the text of so priceless a Codex, but it seldom happens that an author has the perseverance to keep to the same manuscript. Since it is taken from an eclectic view-point, the Codex Vaticanus ought to be preferred to others most probably inferior. The author has simply cut the knot and, having a very high opinion of the Vulgate, he has preferred it to his favorite Codex.

The work has been carefully revised. We have nothing in the market among our Catholic standard works, of so high a value at so cheap a price. It must certainly have been at a cost to themselves that the author and editor have thus benefitted our seminarians. We can hope for the speedy publication of the work."

https://via.library.depaul.edu/annals_en/vol18/iss2/1
LYONS. — THE HOUSE OF THE VINCENTIANS
On the Heights of St.-Bartholomew; XVIII Century.
We are happy to learn that even the Far East joins in praising Blessed Joan of Arc—a model of Christian virtues and of military heroism.

The theme of this discourse is "Le Génie de Saint Vincent." Having for his text Prima autem horum est caritas, the orator has developed it by describing Saint Vincent first, as the pupil and second as the instrument of Divine Providence.

Both establishments were situated on the upland of Fourvières.

It is not only in China that this work may prove most useful both to the learned and the uneducated. All its readers will certainly appreciate the neatness of the print—pulchritudinem apicum as Saint Augustin would put it. The portrait of Fénélon so well known for his beautiful Traité de l'Existence de Dieu, as a frontispiece, is a very tasteful selection and we congratulate Father Planchet on his contribution to the literary world by the publication of this work.
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