Mademoiselle le Gras fondaress et première Supérieure de la Compagnie des filles de la charité, Servantes des pauvres malades très renommée pour ses rares Vertus spécialement pour son détachement du monde, et sa fervente dévotion, son admirable charité et sa profonde humilité. Vraye Merre des affligéz, animée d'un grand zèle pour le Soulagement spirituel et corporel de préhain, ayant été longtemps employée par Monseigneur Vincent de Paul à Etablir les Confraries de la charité et les Coles des petites filles, et diriger les Retraites spirituelles des Dames, est décédée à Paris le 15 Mars 1660, âgée de 68 ans.

LOUISE DE MARILLAC
DECREE

ON THE HEROIC VIRTUES OF THE

VENERABLE LOUISE DE MARILLAC

July 19, 1911

The Cause of Beatification of the Venerable Louise de Marillac, the co-laborer of Saint Vincent de Paul in the foundation of the Institute of the Daughters of Charity, has just reached a new stage; the heroic degree of her virtues was promulgated by the Sovereign Pontiff. It now remains to institute a process relative to the miracles to be followed by a decree similar to the one on the virtues. Then will that day dawn when the Venerable Servant of God may be placed by Holy Church among the Blessed.

Following is a translation of the decree promulgated at Rome on July 19, 1911:

CAUSE OF THE DIOCESE OF PARIS

IN VIEW OF THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD

LOUISE DE MARILLAC, WIDOW LE GRAS

Co-founder of the Daughters of Charity

We have found the valiant woman, the glory and the ornament of Catholic France, Louise de Marillac, born in Paris of a noble family in the year 1591. She carefully applied her mind to the studies of the fine arts and philos-
ophy, but much more carefully adorned her soul with Christian virtues; so that contemning nobility of birth and riches, she stands forth admirable, especially in the exercise of poverty, humility, and charity. After the death of her father, with the advice of her confessor whose every wish she always obeyed, she married a most excellent man, Antoine Le Gras, in the year 1613. One son blessed the union, Michel Antoine, whom she most carefully reared in Christian virtues. Two years after her husband's death, she cheerfully vowed widowhood, and although descended from noble ancestry, she devoted herself to relieving the misfortunes of the poor. For when she took Saint Vincent de Paul as the director of her life, in imitation of his virtues, particularly of his charity toward the poor, she was a great help to him and almost equalled him in labors. Therefore, showing the greatest kindness to all the miserable, when she assigned her possessions for the use of the poor, she persuaded several pious women to bind themselves by certain rules to serve the sick, the poor, and the abandoned infants, not so much by their resources as by their personal labors. Seeing that this enterprise did not respond as much as she had hoped to the end proposed, this zealous woman carrying out the plan of Saint Vincent de Paul, formed the Society of the Daughters of Charity in which she seemed to have wished to make experience of all that the grace of God could do. With regard to this Society of Daughters of Charity, who in these our times number 35,000, unmindful of sex and frailty, imbued with the spirit of their mother, they not only render assistance to infants and the young, educating them in schools and orphanages, but also serve the sick in hospitals and dress the most repugnant wounds; they prepare their meals with their own hands, make their beds, and what is more, they strengthen their souls by word and example, and this within the walls of prisons as well as on the battle-
fields. Venerable Louise, although always afflicted with ill health, was a model to the others in these undertakings. Finally, in the month of February 1660, being attacked with a grievous malady and fearing imminent death, she sent for Saint Vincent de Paul, who was called their beloved Father. But the venerable man, being weakened by old age and disease, unable to take even a step, sent the following message, which evidenced the singular virtue of both the master and the disciple: "Say to Louise," he said, 'As far as you are concerned, go now; I will soon follow you to Heaven.'" Therefore, the Servant of God, being deprived of all human consolation, died in the odor of sanctity, on the 15th of March, and she was borne to the grave by all her good companions accompanied by a very large concourse of people.

As the fame of her virtues increased from day to day, her Cause, which the misfortunes of the times had long delayed, was brought before the Sacred Congregation of Rites. The testimonies having been collected and the other formalities required by the law being complied with, there was instituted a threefold examination of the heroic virtues of the Venerable Servant of God, Louise de Marillac, Widow Le Gras. First, in the Ante-preparatory Assembly on the 5th of April, 1910, in the palace of His Eminence, Cardinal Dominic Ferrata, Relator of the Cause; then in the Preparatory Assembly convoked at the Vatican on the 7th of March in the same year; finally, in a General Assembly recently held on the 5th of July, in the presence of His Holiness, Our Lord, Pope Pius X, in which His Eminence, the same Cardinal Relator, proposed the following discussion: "If it be certain that the Venerable Servant of God, Louise de Marillac, Widow Le Gras, Co-foundress of the Daughters of Charity, practised in an heroic degree, and to the end in question, the theological virtues of Faith, Hope, and Charity in God and for the neighbor, as well as
the cardinal virtues of Prudence, Justice, Temperance, Fortitude, and their cognate virtues.” Their Eminences, the Cardinals and the Reverend Fathers Consultors, each cast his vote one by one. Our Lord, Pius X, thought best to delay, and His Holiness exhorted all present to commend the matter to God in prayer that celestial light might guide him to judge the Cause rightly.

On this day commemorating the birth of Saint Vincent de Paul to Eternal Life, which day is a feast observed by the Daughters of Charity, most willingly embracing the occasion, after offering the Holy Sacrifice and proceeding to the Vatican Palace, His Holiness sent for the Most Reverend Cardinals Sebastian Martinelli, Prefect of the Sacred Congregation of Rites, and Dominic Ferrata, the Relator of the Cause, also the Reverend Father Alexander Verde, the Promoter of the Holy Faith, and likewise me, the undersigned Secretary, to whom being present, His Holiness most solemnly declared: “It is certain that the Venerable Servant of God, Louise de Marillac, Widow Le Gras, Co-foundress of the Daughters of Charity, has practised in an heroic degree and to the end in question, the theological virtues of Faith, Hope, and Charity in God and for the neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, Fortitude, and their cognate virtues, and we may now proceed to the discussion of the four miracles.”

Which Decree is to be made public and referred to the action of the Sacred Congregation of Rites on the 14th of August 1911.

Fr. SEBASTIAN, Cardinal MARTINELLI,
Prefect of the Sacred Congregation of Rites.

✠ Peter LA FONTAINE,
Bishop of Cariato, Secretary.
On the same occasion another decree on the heroic virtues of the Venerable Marie de l'Incarnation was promulgated. We give an account of the imposing ceremony.

On Tuesday, July 19, in the consistorial hall of the Vatican Palace, in presence of His Holiness, Pius X, took place the reading and promulgation of the decrees relative to the heroic virtues of the Venerable Servant of God, Louise de Marillac, widow Le Gras, foundress of the Daughters of Charity, and of Marie de l'Incarnation, professed religious of the Ursuline Order. The Holy Father arrived at eleven-thirty. He was accompanied by Mgr. Bisleti, Mgr. Zampini, Mgr. Sanz di Samper and the Noble Guards. A smile of fatherly benevolence played about the lips of the Holy Father as his eyes rested on the group of white cornettes of the three hundred Daughters of Charity occupying the first half of the hall. At their head was to be seen the Superioress of their Community, while a row of chairs among them, was filled by Ursulines of the convents in Rome.

Around the pontifical throne the following prelates took their respective seats: Cardinals Vincent Vannutelli, Ferrata and Martinelli, Relators of the Causes; Mgr. Bruchesi, Archbishop of Montreal; Prelates and religious of Rome; the Rev. P. Meugniot, Assistant General of the Lazarists and Director of the Daughters of Charity, accompanied by the Rev. L. Misermont; the Italian Procurator, the Superior and Fathers of the Mission of Monte-Citorio; the Rev. J. B. Debruyne of the International House of Studies; and for the Cause of the Venerable Marie de l'Incarnation, besides Mgr. Bruchesi, the Rev.

On a signal from the Holy Father, Bishop La Fontaine, Secretary of the Congregation of Rites, advanced to the foot of the throne and, surrounded by the officers of the Congregation, read successively the decrees for the Venerable Louise de Marillac and for the Venerable Marie de l'Incarnation. When His Lordship came to the passage describing the death of Mlle. Le Gras, he was visibly affected. After the reading of the decrees, Archbishop Bruchesi, being requested by the postulators to express their thanks to the Holy Father for the promulgation of the same, voiced their sentiments in the following address:

Most Holy Father,

Would it be presumptuous to see a special dispensation of Divine Providence in the coincidence which today unites two illustrious Servants of God to receive the same honor from the visible Head of the Church—the Venerable Louise de Marillac-Le Gras, and the Venerable Marie de l'Incarnation?

They seem truly sisters by their birth, their admirable and fruitful career, by the works they founded, and the virtues they practised of which Your Holiness declares the heroism urbi et orbi. Both were daughters of France. They were born towards the close of the sixteenth century, at an interval of eight years, and they followed each other to the grave within a period of twelve years. Both equally remarkable in youth for their tender love of the poor, they felt attracted towards a religious life, yet married in compliance with the advice of their spiritual directors. As
wives and mothers, they are models, typifying the valiant woman of Holy Writ. Each had a son. That of Louise de Marillac became Counsellor of the king at the “Cour des Monnaies”; and that of Mme. Martin entered the Order of Saint Benedict. Having become widows, both consecrated themselves irrevocably to Christ, to live henceforward only in His service.

Louise de Marillac becomes associated to that apostle, that “giant” of charity, Saint Vincent de Paul, whose feast we celebrate today. She founds the Congregation of Daughters of Charity the same year that Marie de l’Incarnation enters the Ursuline Convent at Tours and makes her religious profession. She devotes herself to all works of mercy: care of the sick in their homes and in the hospitals, the aged in the asylums, abandoned children and wounded soldiers; visits prisoners in their cells; she is the compassionate mother of all the unfortunate. Her Institute developed as by a miracle, and today its members, scattered throughout the world, number 35000 with over 2660 houses. Free every year on the 25th of March from all religious vows, these 35000 women joyfully renew the sacred engagements that bind them to Jesus Christ and to the service of His suffering members.

As for Marie de l’Incarnation, she responds to the heavenly invitation that bade her leave her country and her son to cross the broad Atlantic and labor for the salvation of souls in that New France which was springing up on the banks of the Saint Lawrence. Nothing withheld her, nothing daunted her. Quebec received her with the chanting of the Te Deum, as the angel of her rising colony. Thanks to her zeal the Ursulines are established; little children are taught to know God, the sick receive maternal care, and the poor Indians’ minds are opened to the light of civilization and faith. At the same time, enlightened by a supernatural vision, she writes of the Holy
Trinity in a manner worthy of a theologian, and fifty years before the revelations of Paray-le-Monial, speaks of the Sacred Heart in almost the same language as the Blessed Margaret Mary.

Louise de Marillac died in Paris at the age of sixty-eight years, looked upon as a saint by Vincent de Paul himself, and leaving to all who knew her, the memory of her ingenious and heroic charity. Marie de l’Incarnation passed away in Quebec, aged seventy-three years, full of merits and regretted by all, having received from Bossuet the name of “Teresa of New France”. The Daughters of Charity, the Ursulines of Quebec and all the family of Saint Angela, in both hemispheres, at this moment share the same happiness and unite in the same hymn of thanksgiving. I consider it an inestimable privilege to be the interpreter of their sentiments of deep gratitude towards Your Holiness. France and Canada, the mother and the daughter, unite in the same transports of holy joy on beholding the glorification of two lives so pure, so unreservedly devoted to the lowly, the humble, the suffering of earth, and they ardently solicit the Lord that they be permitted to hear at an early date, your august voice proclaim “Blessed” Louise de Marillac-Le Gras and Marie de l’Incarnation.

And for the two great religious families so worthily represented today around your throne, for France, our old mother country, and Canada ever faithful to her Christian traditions and the language of her ancestors, I humbly beg, Most Holy Father, the apostolic blessing.

At the conclusion of Archbishop Bruchesi’s address, the Rev. P. Meugniot, in the name of the Daughters of Charity and Priests of the Mission, spoke as follows:
Most Holy Father,

On all occasions, Saint Vincent was happy to yield precedence to the bishops, and especially in the beautiful Tuesday Conferences at Saint Lazare's, did he listen to them with evident joy and often refused to speak after hearing them, despite the entreaties of the most eminent clergymen of Paris. From the height of heaven, he must have witnessed with gladness, circumstances giving to an illustrious Canadian prelate the honor of publishing the praises of her whom he himself led to the highest summit of holiness and to extol her in the befitting terms so aptly employed by the eloquent Archbishop of Montreal.

Permit me, Most Holy Father, to add a few words. It is indeed a most delicate kindness, prompted by your heart of father and pastor, that you should select the 19th of July, feast of Saint Vincent de Paul, for the promulgation of the heroic virtues of the daughter of predilection of that great Saint. No more beautiful day could have been chosen, either in regard to the occasion itself, or the filial piety of the Priests of the Mission and the Daughters of Charity. Louise de Marillac and Vincent de Paul, united on earth to labor, struggle and suffer, remain united in heaven to share the crown of justice promised to apostolic souls. Vincent de Paul, while directing here below the Venerable Louise, showed unbounded confidence in her deep wisdom, leaving her great latitude in her works and encouraging her to further them. Louise de Marillac on her side, undertook nothing without the advice and approval of Vincent de Paul; she it was who obliged the Saint, who still hesitated, to appoint for all time, as Superior of the Community of Daughters of Charity, the Superior of the Priests of the Mission. This day's solemnity recalls these sacred memories. Thanks, Most Holy Father,
in the name of the Superior General retained in Paris by his advanced age, thanks in the name of the 35,000 Daughters of Charity scattered throughout the world, thanks in the name of the Priests of the Mission who are greatly encouraged by your paternal blessing to carry on the works of Saint Vincent de Paul and the Venerable Louise de Marillac.

The Holy Father responded by a discourse of which we give the following translation:

It seems indeed, as Your Lordship has just observed, that Divine Providence has, without any reckoning on our part, made choice of the same day to glorify these two Servants of God. Although they belonged to two distinct religious families, their life, generosity, and the religious and charitable works to which they devoted themselves, render them like two palm trees producing the same fruit, two flowers which, on different branches, exhale about them the same sweet fragrance, two stars forming part of the same constellation and shedding the same light.

Both the one and the other claim the same native land—France. They are born about the same period: Louise de Marillac at Paris in 1591; Marie Guyard at Tours, in 1599. Both, prevented by grace, are called to virginity and both, through obedience to their relatives and docile submission to their spiritual directors, embrace the marriage state. Both having become widows, one after two years, the other three, of married life, consecrate themselves to the Lord by the vow of chastity and each, after providing for the Christian education of her only son, follows the voice which tells her: Unless you detach yourself from all things earthly, you are not worthy of Me.

Louise founds the Society of Daughters of Charity; Marie makes her religious profession in the monastery of the Ursulines and, shortly after, with the ardor of an apostle, abandons her native land to evangelize Canada.
With the dawn of Christianity we behold weak women, timid young girls forsaking the world to become the spouses of Jesus Christ, and devoting themselves exclusively to contemplation and prayer; this spectacle will endure as long as the Church. But, that feeble women, shrinking virgins, forsake the joys of family life to devote themselves to the education of the poor children of the common people, to the care of the sick, to all those works which the love of God might suggest for the relief of the material and moral indigence of their brethren, who leave their own home to go and exercise an apostolate in distant and inhospitable countries, with no other hope than to crown a life of sacrifice by a martyr's death,—these are miracles which have been operated in Canada by Marie de l'Incarnation with her Ursuline nuns and throughout the world by Louise de Marillac and her Daughters of Charity.

It is gratifying both to you and to me, my dear Daughters, that you have new protectresses in heaven who will obtain for you the graces and help needful to sustain you in your holy mission. And at the same time I feel assured that the prayers of the one and the other will procure, especially for Canada, concord of minds in order that, without pretensions or preferences, all may consider themselves children of the same Father, redeemed by the Blood of Jesus Christ and called to the same inheritance.

We are confident that the prayers and example of Louise de Marillac and Marie de l'Incarnation will convince the world that civilization is not advanced by laic schools, woman's rights, the claim of rights without duties, in overturning the divine work of creation, but by placing as the basis of all things, God and the doctrine taught us by our Lord Jesus Christ. We feel that the glorification of these two Servants of God will spread throughout the world the knowledge of the spirit which animated them; what should be esteemed is not only what they have accomplished for
material interests, but their example of a Christian and angelic life; they give assistance both to soul and body.

We hope that the prayers of these two heroines will obtain special graces for poor sick society and particularly for their native land, France; they will help us to heal the maladies of our souls and, after this life to enter heaven and praise the Lord eternally with them."

The Holy Father then gave the apostolic blessing, after which he greeted the Cardinals and permitted all present to kiss his ring. He then withdrew to his own apartments and the postulators distributed copies of the decrees. The assembly soon dispersed, each one carrying away the hope of witnessing in the near future the ceremony of Beatification of which the day's celebration is only a foretaste.

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The Superior General was represented by the Rev. P. Meugniot. The Most Honored Mother Mauche, Superioress of the Daughters of Charity, accompanied by several Sisters from Paris, assisted at the ceremony. The Holy Father in the private audience granted them, received with marked benevolence their expression of respect and devotion. All the Cardinals interested in the Cause of the Venerable Louise de Marillac declared their confidence in its happy termination. The prayers offered as well as the activity displayed in furthering it, give reason to believe that the glorious day is not far distant and that it will not be delayed until the completion of time required for the process of the miracles.
CONSECRATION OF THE

RIGHT REV. CHARLES LASNE, C. M.


The officiating prelate was the Right Rev. J. H. Montety, C. M., assisted by Bishop Leroy, Superior of the Congregation of the Holy Ghost, and Bishop Pineau of the Foreign Missions. Bishop Crouzet was able to be present at the largely attended and very imposing ceremony.

The religious festival was followed by a family reunion. Besides the five bishops who occupied the seats of honor at the Superior General’s table, there were the members of his Council and representatives of the various religious orders and works as well as friends of the new bishop, Mr. Guasco, Secretary of the Central Council of the Propagation of the Faith in Paris, and Doctor Alibert. Three toasts closed the Deo gratias of the dinner during which there was a happy interchange of the impressions produced by the occasion. The Superior General after rendering due honor to His Holiness, Pius X, addressed each
of the guests, paying a most complimentary tribute to the Congregation of the Holy Ghost and to the Foreign Missions. Bishop Leroy responded and in an impromptu address pointed out what link unites the Lazarists and the Fathers of the Holy Ghost, speaking in congratulatory terms of Bishop Crouzet. The latter in his turn praised the apostolic zeal of the Fathers who are laboring at the work of evangelization in North Madagascar. These words so replete with fraternal charity and apostolic zeal, were heartily applauded by all present.

THE BERCEAU OF SAINT VINCENT DE PAUL

We reproduce the biographical sketch sent us of the Rev. S. Serpette, Superior for many years of the house of the Mission at the Berceau. He died on July 7th of the current year.

THE REV. STEPHANE SERPETTE, C. M.

It was about midday when suddenly the tolling of our chapel bell announced the death of Father Serpette. The news spread with lightning speed through the establishment, teeming with life and activity, and in an instant, converted it into a house of mourning. Who indeed could have surmised such an occurrence? Father Serpette, it is true, was ailing for the last two weeks, but he was able to rise every morning, to visit the different classrooms, to receive callers and attend to the general direction of affairs. On the very morning of the fatal day, he conversed lengthily with his confrères and even called some of the boys to his room, thus showing himself to the last a kind and devoted Father.

The Rev. Stephane Serpette was born September 14, 1848, at Grivesnes, Picardy, of a family of farmers who possessed some title of nobility and enjoyed, with a goodly
portion of this world’s riches, the greater advantage of an unblemished reputation. Sent to the college of Montdidier, under the care of the Priests of the Mission, he was noted for his assiduity and piety. Father Louison, his former teacher, and his co-laborer at the Berceau, tells us that as a student, Father Serpette was considered one of the most promising among their pupils. We have before us a portrait of Father Serpette at the age of sixteen years. It represents a tall young man, with blond hair, fine features, a broad forehead, but of rather frail appearance. His health in fact continued delicate for many years; having entered the Congregation of the Mission in 1867, from the outset his weak constitution gave serious anxiety; during the war of 1870, when the students were transferred to the Berceau, he still showed no improvement. Hostilities having ceased, they returned to Paris and Father Lacour, the Superior of the establishment, who was planning the foundation of a preparatory seminary, which later on developed into an apostolic school, asked and obtained permission to keep Mr. Serpette with him. “Give him to me,” he said to the Superiors, “I will make a man of him.”

Father Lacour was not disappointed; the young man fully realized all his expectations and these two names, Lacour and Serpette, are so closely linked that they cannot be separated when recording the history of the Berceau. It would indeed be difficult to find two lives more united, yet two characters more diversely gifted. The one daring, imperious, independent and energetic in thought and deed; the other, timid, retiring, bending to men and circumstances. The former, of ready speech and great activity was carried far beyond those works which seemed to absorb his whole time; the latter, silent, reserved, following the slower but surer course, achieved much, while accomplish-
ing his purpose to its full extent... Father Lacour hailed from the South, Father Serpette from the North, but they were both Gascons, or nearly so. Amid difficulties, which it would be too long to narrate here, and until death separated them, these two confrères labored together so harmoniously that nothing impeded their course and their work ever preserved the stamp of the divine seal.

Attacked by an incurable malady, Father Lacour died in the vigor of manhood in 1883. Father Serpette, true to the lessons of his teacher, carefully treasured them and became a most helpful assistant to the three Superiors who successively occupied that post: Father Pémartin, of happy memory, Fathers Salvayre and Campan. Time passed and events followed one another, but Father Serpette remained ever the same. Modest and unassuming, he fulfilled every duty so well that it may be said of him: “He is wholly in omnibus et per omnia.” Far more than his activity, which was as widespread as it was ardent, is his unalterable serenity to be admired. Father Serpette had a keen sense of duty and he loved it for its own sake, giving himself unreservedly to its fulfilment with the eyes of his soul ever fixed on the great end—heaven. He spent himself with a candor, a piety, a disinterestedness that cannot be equalled. To the very last he preserved the lively enthusiasm of youth, both in the functions of his ministry and in his dealings with the pupils under his care. His piety had, however, a touch of originality: he loved the beautiful in all things: beautiful pictures, beautiful ceremonies. Nothing delighted him more than to hear the organ pealing forth its sonorous strains on those occasions when some festival of Holy Church called for special pomp and brilliant array. Strictly exact to the liturgical regulations, he never, on any plea, set aside the smallest ceremony.

Father Serpette had reached his forty-sixth year when in August 1894, he was appointed the Superior...Seventeen
years after, when death claimed him, a spontaneous tribute was paid to his memory, for despite the troubles of the times, the years of his term of office may well be called the golden years of the house of the Berceau. Following methods somewhat uncommon, the new Superior did much good and his work and example reflect honor on his Congregation. Possessing unbounded generosity, he was truly kind and this won for him all hearts, being doubtless the secret of that influence which he exercised over all with whom he came in contact. Many who at first entertained views entirely opposed to his, readily acquiesced in his opinion. He possessed the peculiar gift of making the sufferings of others his own, of reaching the heart without an effort, of preaching without uttering a word, and of pleasing without seeking popularity; to sum up, he gained most truly that empire promised to kindliness of heart and manner. On learning of the death of Father Serpette, a poor man, who was sobbing bitterly, said: “I shall never forget how he wept with me when my child died.”

At all hours his room was open to the poor and the distressed. Some came at stated times and their air of confidence when ascending the stairs, told of their assurance of soon finding relief. But if Father Serpette was kind to all, he was especially so to those who were nearer and dearer to him: his confrères, the Sisters, the pupils of the apostolic school. One day the boys congratulating him on his appointment as Visitor, he answered: “My dear children, it is an honor, but not a happiness for me. When I was made Superior, I felt obliged to devote myself to all, and therefore, less to you. This cost me very much. Now I must absent myself often, and it will be painful to do it. Those were good times when I left my room at four in the morning and returned only at nine in the evening. As long as I could, I followed that rule. Yes, they were happy days indeed.”
The years rolled on unperceived by the good Superior, but his strength began to fail and he was at last forced to admit that he was growing old. Even at sixty-three years of age, he continued with great energy to direct the house, to replace sick confrères at their duty. Overwork at times completely exhausted his strength, and he would then become so submissive to the divine will that it was most edifying to behold his entire resignation and abandonment, all the more admirable as his natural activity rendered this more trying. Death which had always appeared full of terror, came gently but suddenly. That very morning towards eight o’clock, he celebrated Holy Mass and afterwards withdrew to his room. As the close of the school term was at hand, he wished to make proper arrangement for the pupils’ vacations and busied himself about these items. His dear children! They were his last thought on earth and surely may now claim his first care in heaven.

On July 10th, a large cortège accompanied his remains to their last resting place, while on the veranda of the house the venerable Sister Clos, herself so near death, offered up her prayers for the repose of his soul. In fact, on the octave of the feast of Saint Vincent de Paul the vault in the chapel of the Berceau was again opened to receive her remains. Sister Gervansine Clos was a true type of a Daughter of Charity. For forty-five years she directed the house of the Sisters at the Berceau, sharing the work of Father Serpette with whom she labored devotedly. United in death as in life, they both claim the same tribute of gratitude on that spot where their works still continue, and where their memory will be ever held in benediction.
Among the number of good works undertaken by the Sisters at their house, rue de l'Abbaye, the Syndicates, as we have already mentioned in preceding issues of the Annals, occupy a prominent rank. Sister Milcent has forwarded us a most interesting report giving a general outline of the vitality of the work. This article appeared in the Libre Parole of July 20, 1911, a daily paper of Paris, contributed by a well-known member of the Municipal Council, Mr. L. Duval-Arnould.

THE WORLD OF WORK

La Ruche syndicale

Close by the ancient abbatial palace of Saint-Germain-des-Prés, in the rue de l'Abbaye, is an old house, very small, yet full of life—the activity of modern life. Here, is located the Ruche syndicale and at certain hours, may be heard a constant humming; never could the busy bees that come and go find room therein, should they happen to be gathered together at the same time. But a well-regulated schedule seems to triple the capacity of this hive where five federated Syndicates—the Lady Employees, Private Governesses, Dressmakers, Diplomated Nurses and the “Ménage” transact their business and hold meetings without interfering with one another.

Having lately been requested by the Syndicate of the Lady Employees to preside at one of their general meetings, I rather reluctantly accepted, feeling somewhat unwilling to sacrifice to what appeared an irksome duty, the
enjoyment of a bright Sunday afternoon. But for once I was amply rewarded here below. Time sped by very quickly indeed and most profitably, for I learned much. The Syndicate today counts one thousand eight hundred three members; they are all paying members. I am not ignorant that many a like institution, although more widely advertised and enjoying greater reputation, may not boast of the same record, nor achieve the same results, for the Syndicate embraces in its useful work a number of branches, such as the professional courses, some of which are attended by three hundred pupils; an intelligence office, where within the course of a year, 371 situations were procured, of which 148 were for beginners. These figures speak eloquently for themselves, especially to one who is aware of the opposition with which the syndical idea is met by women in general. But what particularly attracted my attention is the moral and intellectual vitality displayed by this group of workers; questions bearing on grave and momentous subjects were submitted: duration of work, the Sunday rest, vacations, salaries. The papers had been drawn up according to the questions sent to the box. These required not only steady and serious work, but also earnest thought and deep knowledge of social economy. This was likewise shown in the discussions that followed, reflecting much honor on Mr. O. Jean, the author of a tract of the Popular Action on Syndicalism, who last winter gave a well-attended series of lectures at the Central Office. Opinions necessarily differed, but that tendencies ran on the same lines, was evident. No one will be surprised to learn that the "Lady Employees" are anxious to adopt the English week; the day's work of nine hours at most, closing at 7 P.M.; a yearly leave of absence, permitting a rest at some country place; a monthly salary, corresponding to the needful expenses of daily life...But I will surprise more than one economist by further stating
that these ladies did not appeal for all these wise regulations to the legislation; they depend in some measure on Parliament and, more than all, on the spreading of these ideas, on morals, and especially on professional customs which they hope to ameliorate. The meeting several times called upon the syndical office to communicate with stated boards of employers for a final agreement.

It would be a mistake to suppose that this "good spirit" is, what I may term, a servile resignation. Far from it; the claims of the employees, were, in my opinion, firmly put forward, some rather boldly. What, however, will stem the current of excess, is the practical sense noticeable on the one hand, with that true sentiment of justice and of duty, on the other. The syndicate in question is a Catholic one, or at least one composed of Catholics. Following the syndicate of employees of the boulevard Poissonnières, the first members of which were former pupils of the Brothers of Saint John Baptist de la Salle, the Syndicate for Lady Employees claims for its cradle the house of the Sisters of Saint Vincent de Paul and, although now able to direct its own course, jealously preserves its Christian traditions. This statement will doubtless lead those to think, especially if they be socialists or conservatives, that the Lady Employees of the Syndicate, rue de l'Abbaye, are not earnest in their work, believing as they do that syndicalism is inseparable from social struggle and revolutionary agitation. In this they are assuredly mistaken, and for this reason, facts as the one just quoted above, should be underlined. It is too readily believed in France that what has been realized in Belgium and Germany is impracticable at home. Yet, without noise or bustle, our young Catholics, our students, our employers and employees, our working men and women are instructing themselves about social questions; they draw up plans and already they have succeeded in carrying these out in many parts. And
it will be the glory of our economic history that this silent, persevering and fruitful effort is being accomplished by our own countrymen.

L. Duval-Arnould,

A review, *La Ruche syndicale*, published by the works of the rue de l'Abbaye, is wisely edited. The syndicates for women are not slow to approve what is good from whatever quarter it may come, and through their organ, *La Ruche syndicale*, they have applauded the law, recently promulgated, which assures a pension to all workmen. We regret that we cannot add to the foregoing article a report of the Dressmakers' Syndicate with a mention of their just claims; but what has been said sufficiently portrays the general work of these organizations and the activity displayed.

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ENGLAND

GOLDEN JUBILEE OF THE HOUSE OF SAINT ELIZABETH,
BULLINGHAM
July 4, 1911

The village of Bullingham, in the domains of the Bodenham family, occupies a charming site on the banks of the river Wye, at a short distance from the ancient city of Hereford. It is one of the places in England which has best preserved the faith; nearly all the population is Catholic, thanks in great part to the piety of the lords of the manor, whose castle of Rotherwas has always been the refuge of priests and religious in times of persecution. To
this charitable family is also due the first foundation of the fine establishment of the Daughters of Charity at Bullingham. When installing four Sisters in a very small house, on April 20, 1861, Mr. Bodenham said to them: "I brought you here to teach Catholic children and to visit the poor and sick."

There are now fifteen Sisters who devote themselves chiefly to the education of youth; the boys and girls are loded in separate houses, while the extern classes, supported by the government, receive all the children of the neighborhood. The poor and sick, as well in the village as in the proximity of the establishment, are visited and given relief. The principal end of the boarding schools is to afford to reduced families a means of providing a proper education for their children, who are thus carefully trained and fitted to earn later on an honorable livelihood.

The celebration of its Golden Jubilee took place on the 4th of July; the Right Rev. J. C. Hedley, bishop of the diocese, headed the list of the guests who testified by their presence their lively interest in the general rejoicing. The Rev. W. Byrne, Director of the Sisters in England, Sister Burns, Assistant of the Province, and Sister Costello from London, were present; a number of former pupils also came, happy to find themselves once more in that blessed abode which had sheltered their childhood. The High Mass of thanksgiving was sung by the Benedictine Fathers of the neighboring monastery of Saint Michael. Bishop Hedley, a devoted friend of the establishment almost from its foundation, delivered an eloquent sermon, taking for his text these words of the Psalmist: "Turn again, O God of hosts; look down from heaven, and see, and visit this vineyard: And perfect the same which thy right hand hath planted."

In the afternoon all again assembled in the chapel where Father Byrne, after giving Benediction, recalled in a few
well-chosen words, the motives why we should be thankful to God for the good operated through His grace for half a century. He then thanked the friends and benefactors of the institution, some of whom had come from a great distance to take part in the celebration. The guests were then ushered into the hall where a musical entertainment was given by the children, each one acquitting himself most creditably of the part assigned him.

Over thirty of the boys educated at Bullingham, are now either priests or students preparing for the priesthood, while at least forty of the girls are members of religious communities, and seventy, teachers in private and parochial schools.

SISTER ARUNDELL

BELGIUM

In the first days of January 1907, the relics of Saint Vincent de Paul were transferred to Ans near Liege. The Superior of the house of the Mission there, communicates the following:

The octave of the feast of Saint Vincent has just come to a close and, despite the sadness of exile, the tomb of our Blessed Father is glorious and his relics are held in honor. On the 19th of July, the Right Rev. C. Lasne, Bishop of Olba, celebrated early Mass at the altar over which the sacred shrine is placed. Consecrated bishop only a week ago, the worthy coadjutor of Bishop Crouzet came to beg the blessing of our holy Founder on his new functions in the island of Madagascar which was, as we know, one of his favorite Missions. At half-past eight the parishioners of Marennes, sixty kilometers from Liege,
assisted at the solemn High Mass, during which the panegyric of Saint Vincent was preached.

During the octave, people from different parishes came to pay due reverence to the relics of the Saint, and among them we noted many workmen, and numerous members of the Associations of the Children of Mary and the Christian Mothers. The following Sunday, the Conferences of Saint Vincent de Paul of Liege were represented by one hundred twenty members who assisted at the 7:30 Mass. They came in a body and on their way to Ans, recited the Chaplet aloud. Bishop Rutten of Liege, celebrated the Mass and distributed Holy Communion to this fervent portion of his flock. On Tuesday a solemn Benediction was chanted by twenty-five priests who, at the request of the pastor of Ans, had come at this time of the year in order to make this pious pilgrimage. A hymn, set to music by one of their number for this occasion, was sung. The celebration was closed by the students of the ecclesiastical seminary who also visited the church and united in singing the hymns for the final Benediction. Besides this general tribute paid the relics of our Blessed Father, we may note particular cases not less edifying. Thus a member of the Saint Vincent Conference, residing 150 kilometers distant, came with his two sons to venerate them, asking for the cure of his wife. A priest, with pious devotion, after placing his breviary on the relics, spent an hour in prayer, recalling to us those zealous clergymen who went to Saint Lazare's to follow a retreat directed by "Mr. Vincent." Another priest being unable to attend on account of pressing duties, wrote to ask if he could not organize a pilgrimage for the month of October. One of the seminarians was so attracted to the spot that, on his departure, he asked permission to return during his vacations to pray before the shrine of Saint Vincent de Paul.
Letter from the Rev. J. Schreiber, C. M., to the Very Rev. A. Fiat, Superior General

The retreat of the Sisters has just closed and we are about to open another on February 7th for the Sister Servants. Foreseeing how busy I shall be at that time, I hasten to send you my annual report.

First of all, permit me to thank you in the name of the Province for completing our Council. The Central House having a hospital annex of two hundred patients, we were sadly in need of this assistance. Our "little" Province, for it is small in comparison with the other Communities around us in number and works, is taking a new development and in time will probably rival them. The religious persecution which raged from 1873 to 1890, deprived the Daughters of Charity, not only of all educational works, but also of the advice and help of their Director and confessors, thus greatly retarding the growth of their Province. These sad times have at last passed away and better days have succeeded them; we average an annual increase of thirty-five Sisters, and this year their number may be over forty. Unfortunately, it does not meet our needs. Sisters are wanted in the old as well as in the new establishments which we are compelled to accept. Thus, despite the urgency of the case, we have lately opened a house at Cologne, an important foundation. But before giving details of it, I had better tell you something of the three new houses, opened within the last year, and which I only named in my report; that is, those of Vingst, Merheim-Cologne, and Wassenberg.

Vingst, 1910 — The house of Vingst presents a particular interest, as it is under the civil authority of Cologne,
although at a walking distance of an hour and a half. The establishment is, properly speaking, a home for old people and children; it also contains a nursery, an industrial school and one of domestic economy. Visits to the poor and sick at their homes is one of its works.

Merheim-Cologne, 1910 — The house of Merheim is a rich foundation in the neighborhood of the Central House, being fully equipped with all modern improvements and answering all the exigencies of the times for the work of charity it shelters — a day nursery.

Wassenberg, 1910 — The house for inebriate women and girls at Wassenberg, belongs to the Community of Daughters of Charity. The land was given by a lady of Aix-la-Chapelle, and is part of a magnificent public park. The government, wishing to favor charitable works of general utility, advanced the capital for the buildings, but the chapel was erected by the private donor, being included in her gift to the Community. Although in the vicinity of the parish church, the establishment has its own chaplain. Contributions collected in the Rhenish provinces, will now enable us to add the necessary rooms for the chaplain and the Sisters. Conditions are most promising and we may hope for its further betterment. As for results already obtained, it must be admitted that, in a work of this kind, cures are rather rare, yet in several cases the Sisters’ efforts were rewarded and they have had the consolation of receiving letters from grateful husbands and children, made happy by the return home of a wife or a mother. The Sisters here also, visit the poor and sick of the neighborhood, while they teach young girls of a factory close by, sewing and other useful handiwork.

Ehrenfeld, 1910 — An important establishment was entrusted by the government to the Daughters of Charity in the course of 1910. This is a home for imbecile girls who now number one hundred thirty. Some are so deprived
of reason, that it requires indeed a special grace to care for them; to spend one's self in their midst is surely no easy or pleasant task, still this is what our Sisters do with admirable devotedness. This house owes its foundation to the following circumstances. For many years the government placed about forty of these poor girls at the hospital of Zülpich in charge of the Sisters of Charity. This plan did not suit and besides, their number continued to increase and finally became such that it was decided to provide a special house. At first, a large estate at Mechernich, near our house of Commer, having spacious grounds, was thought suitable, but its purchase was secured by another district, and this plan had to be abandoned. Several others were put forward without result until finally a wealthy resident of Ehrenfeld, a suburb of Cologne, offered a fine property, either for sale or rent. We decided to rent, and so advantageous are the arrangements made by the government that this establishment, from a financial viewpoint, is one of the best of the Community. When all the preparations were completed a solemn opening took place in the month of January. The clergy, civil officers, and members of the medical corps were invited to attend and they responded in large numbers. The Children of Mary of one of our houses in Cologne, conducted the musical program and verses composed by a pious lady were read by a young girl. The physician, owner of the house, and the chief magistrate of the province, made addresses; the latter stated, among other things, that the government is obliged to provide for fifteen thousand idiots without mentioning those left to the care of their relatives. After a few of the children, chosen from the most sensible, had performed some musical selections and recited appropriate poetical pieces, your humble servant rose to thank the audience for their gracious attention. The crowds then dispersed through the grounds all expressing their admira-
tion for the work and the spirit of sacrifice which inspires its undertaking. Nothing has retarded its steady growth, which increases from day to day.

J. SCHREIBER

SPAIN

MADRID

In the preceding Number of the Annals, we mentioned the Hospederia del Patrocinio de Maria directed by the Daughters of Charity. As the work continued to develop, a larger house became a necessity and the following letter shows how this desire has been realized.

Letter from Sister Ravaud to the Most Honored Mother Marie Mauche.

Madrid, calle Mendizabal, 68
February 24, 1911

When writing to you lately to inform you about our Hospederia, I stated as our greatest difficulty the inconvenience of constant moving resulting from not having a house of our own, and consequently, the progress of the work was hindered not a little. The hour marked out by Divine Providence has at last come, and that difficulty happily bridged over. Thanks to the devotedness and generosity of our worthy President, the Marchioness de la Mina, and to the Vice-president and Treasurer, the Misses Maria-Luisa and Maria-Rosa del Arco, the soul of the work, the ground was purchased, and on Saturday, February 11, feast of the Apparition of Our Lady of Lourdes, the blessing and laying of the corner stone took place.
Spain is a land of faith and these ceremonies are usually attended with great solemnity. The Bishop of Madrid himself presided in presence of Queen Marie Christine and Queen Victoria with the Infantas Isabel and Maria Teresa, the aunt and sister of the king, besides ladies of the court and of the highest society of Madrid.

The grounds had been beautifully decorated for the occasion; plants, flowers, flags and rugs abounded; an altar surmounted by a statue of the Blessed Virgin, and a platform for our royal guests had been erected,—nothing was wanting, except some bright rays of sunshine. The skies of Madrid, usually so clear, were clouded that morning and before long an unwelcome shower greeted us. This, however, did not prevent a large attendance at the ceremony. After the blessing, the different papers were signed, then deposited in a metal box with medals of the Blessed Virgin and some current coins, after which the box was placed in the corner stone and sealed. I was present with Sister Treasurer and two of my companions; we had taken our places at some distance, but the Marchioness insisted on presenting us to their Royal Highnesses, who saluted us most graciously and extended their hands which we respectfully kissed. The young Queen asking me how long it was since I had come to Spain, I answered that it was seven years to this very day, at which she said: "Why, this is indeed a most happy coincidence." Then she added: "How beautiful a work is yours; it is called to do incalculable good and I am very much interested in it." I thanked her, and after answering a few more questions we withdrew, appreciating the kind words of eulogy addressed more to our dear Community than to us personally. When the crowd dispersed, our royal guests, seeing the group of cornettes, said: "Here are our good Sisters!" and extending their hands once more, expressed their cordial interest.
During the ceremony my fervent prayer was: "May the house which will be erected here, become the ark of salvation for all who will find shelter beneath its roof; and may we ourselves give a ready assistance to the young girls, both in their spiritual and corporal needs."

SISTER RAVAUD

HISTORICAL NOTES

THE CONGREGATION OF THE MISSION IN SPAIN

In his Circular of January 1, 1740, Father Couty announced the foundation of the House of Guisona, the third Mission of the Congregation in Spain. It was opened under the generalship of Father Debras in 1751.

III—GUISONA, LERIDA, 1751
(Spanish Edition, 1909; translation.)

Guisona, a city in Lerida, of the diocese of Urgel, lies at the foot of the Pyrenees. The climate is delightful and salubrious. Population 2,200. The suburbs are fertile and grain is the staple product. It is believed that Guisona is no other than the ancient Kinnia, built by Ptolemy, and in the Middle Ages it assumed its present name. Destroyed by the Saracens, it was rebuilt by Borrell, Count of Barcelona.

Origin of the House of the Mission at Guisona.—This house owes its foundation to the Rev. Anthony Granyo, Canon of the collegiate church of Saint Mary. He bequeathed the greater part of his estate "in order that"—we quote his own words—"in this city of Guisona a seminary be founded under the direction of the Priests of the Mis-

---Continued.--- Eng. ed. Vol. xvm, p. 112

Published by Via Sapientiae, 1911
sion, similar to the one in Barcelona. I hope they will accept this foundation which is to be placed under the protection of the Assumption and Coronation of the Blessed Virgin, and of the glorious Archangel, Saint Michael, my special protector.” The conditions stipulated in the will are: “It is my desire, as soon as the seminary is opened, that a Mass be celebrated daily for the repose of my soul and the souls of my relatives and those for whom I am under an obligation to pray. Also that every year a mission be given by the said Fathers during Advent, as this appears to me a most appropriate time.” A few pious recommendations follow.

The Rev. A. Granyo died September 6, 1731, and on October 21, 1737, all matters concerning the foundation were settled with his nephew and the Priests of the Mission set about procuring the necessary permissions. In October 1738, the approbation of the civil authorities of Guisona, as well as that of the Chapter and Canons of the Cathedral, and finally of the Archbishop of Urgel, the Most Rev. George Curado y Terreblanca, was secured, all parties expressing their satisfaction for the new work.

Inauguration of the House and Church of Guisona.—The laying of the corner stone took place on March 25, 1741, and this establishment, opened in 1751, is mentioned in the Circular of Father Debras, January 1, 1752: “The new house of Guisona in Spain, has been opened, and it continues to improve by the reputation it is acquiring through the works of our Institute. The Archbishop of Barcelona, who honors us with his protection, asked that a retreat be given in his episcopal city, and he himself preached during the exercises in which more than three hundred priests participated.” The description of the inauguration of the house of Guisona is to be found in a work of the Rev. Barraquer y Roviralta, published in 1906.

Works of the House of Guisona.—The Lazarists here
gave many missions in the diocese of Urgel as well as in the neighboring dioceses of Lerida, Solsona, Vich, and Barcelona. Retreats in their own house were organized and they were largely attended; the Missionaries also conducted spiritual exercises for the ordinands.

Suppression of the House of Guisona.—For eighty-five years the Missionaries continued to labor with fruit at the works of their Institute. The political disturbances of 1834 and 1835, put an end to their zealous efforts. Like the houses of Palma and Barcelona, that of Guisona was closed towards the end of 1835, or the beginning of 1836. It was the last to fall under the law of expulsion and several confrères of other houses, already suppressed, had taken refuge there. The Missionaries dispersed, some going to France and others to different countries. The buildings of this establishment were never completed and in 1835, only the front, facing west, and the wing to the south side, had been erected. The State sold both the property and land. During the siege of the city in the Seven Years' War, a general of the Liberal party made use of whatever he could lay hands on, to supply fuel for his army and thus the roofs were entirely destroyed. Time completed the work of destruction and towards the close of the nineteenth century the cornice, being condemned, was pulled down; thus it is that while to all appearances, the house seems of one story only, in reality, it was a two-story structure.

When the Congregation was reestablished in Spain, 1852, some hopes were entertained of reopening the house of Guisona. As yet this has not been possible, but with time and an increase of Missionaries, this project may be carried out and the work of our noble predecessors resumed.

Superiors of the House of Guisona.—The following list is the best at hand. We cannot vouch, however, for its perfect accuracy.
### SUPERIORS OF THE HOUSE OF GUISONA

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
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<tbody>
<tr>
<td>Rev. Jose Tort</td>
<td>1751</td>
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<tr>
<td>Fernando Nualard</td>
<td>1760</td>
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<tr>
<td>Vicente Ferrer</td>
<td>1765</td>
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<tr>
<td>Jose Costa</td>
<td>1770</td>
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<td>Pedro Vallhonesta</td>
<td>1775</td>
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<td>Felipe Sobies</td>
<td>1785</td>
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<td>Francisco Campodon</td>
<td>1796</td>
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<td>Antonio Segura</td>
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<td>Jose Morera</td>
<td>1815</td>
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<td>Alejo Daviu</td>
<td>1820</td>
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<tr>
<td>Antonio Jose Borja</td>
<td>1829</td>
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<tr>
<td>Carlos Roca</td>
<td>1830-36</td>
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</tbody>
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1—The Rev. Jose Tort was born in 1687, at San Quintin de Mediona, diocese of Barcelona. His parents were Joseph Tort and Marie Mestre. He entered the Congregation in 1709, and was one of the first Missionaries of the Spanish Province. Father Tort was a worthy and learned member of his Community. The bishop of Urgel held him in high esteem and many distinguished persons sought his direction, so great was his reputation for piety, prudence and wisdom, not less than for his meekness and humility. He died, December 22, 1759. His obsequies, conducted in the Church of the Mission, were attended by a large concourse of people.

2—The Rev. Pedro Vallhonesta, a native of Horta, in the diocese of Barcelona, was born, June 22, 1738. At the age of twenty-one, April 16, 1759, he entered the Congregation. On March 18, 1763, he came to Barbastro, remaining there until March 27, 1775, when he was appointed Superior of the house of Guisona. In 1785, the direction of the missions of Barcelona was entrusted to him and he fulfilled this duty with marked success for nearly fifteen years, being sent in 1799, to the house of Reus as Superior. By order of the Visitor, Father Sobies, he was transferred to Badajoz to direct the new house there. Father Vallhonesta was noted for his love of prayer and solitude, and especially for his ready obedience to the slightest wish of his Superiors. After a virtuous and meritorious life he died, aged seventy-two years, of a painful malady during which he showed himself admirable by his patience.
and Christian resignation. His remains were interred in the Chapel of the Seven Dolors of the cathedral of Badajoz.

3—The Rev. Antonio Segura, born September 28, 1739, at Agramunt, Lerida, diocese of Urgel, entered the Congregation on June 19, 1765, and made his Vows at Barcelona June 20, 1767. After laboring with fruit in the different works of his Community in Barcelona, Barbastro, Guisona, and other places, in 1815, he was named Vicar General of the Congregation of the Mission in Spain, which office he filled until about 1819. Father Segura died at Guisona, January 16, 1830.

4—The Rev. Antonio Joseph Borja of Borgia was born at Falset in Tarragona, February 3, 1790. He entered the Congregation, September 1, 1817. Two years later, March 28, 1819, he received Holy Orders. Towards the close of 1824, he was sent to Guisona and employed in the work of the missions four years. He left Guisona on August 9, 1828, for Madrid where he became Director of the internal seminary, but soon after he was appointed Superior, first at Guisona, then at Reus, whence he returned to Madrid as Director of the seminary until 1836, when that house, sharing the fate of the other establishments in Spain, was closed. Father Borja did not leave the city; he continued to exercise his ministry and to direct the Daughters of Charity. On the reestablishment of the Congregation in 1851, he resumed the direction of the seminary. Having become blind he bore up against this trial with great patience continuing to do much good. His death occurred on the 8th of December 1874. Some of those who were acquainted with him are still living (1909) and they speak of him with great veneration, testifying that he was a true Missionary filled with the spirit of his state. The biography of Father Borja was written by Father Maller.
Le Temps of September 4, 1911, publishes the following:

At the request of the authorities of Constantinople, the Superioress of the Daughters of Charity sent some of her Sisters to Hasskeuî in the very heart of the cholera-stricken district. The admirable devotedness of the French Sisters to their patients, and their beautiful spirit of self-sacrifice have elicited the praises of the entire country.
In the *Bulletin des écoles d'Orient*, of July 1911, we read this statement: "Lebanon is now passing through a terrible crisis which the school system alone can avert. We call the attention of our readers to the following letter of the worthy Visitor of the Lazarists."


Beyrout, June 4, 1911

Permit me to recommend to your charitable interest our school work in Lebanon. You are fully aware of its paramount importance. Organized doubtless for the purpose of educating the children of this mountainous region, which no one except our competitors had thought of, it also, and above all, seeks to impart that religious instruction which they cannot acquire elsewhere. Under the benevolent protection of the bishops, the work has taken an unlooked-for extension, and this year we register 144 schools, 204 teachers and 6,543 pupils. These figures are most consoling, and we should be thankful for the good realized. Religious instruction is given and thus these children are shielded from the influence of the Protestants here and prepared to meet those dangers which many must surely encounter in America.

But, alas! just at the time when it seems to have reached a certain prosperity, we are forced to ask ourselves how
long will this continue. For many years the teachers’ salaries gave us no anxiety, as the greater number were either pastors of the different villages or monks from the neighboring monasteries, and they for the most part were content to accept stipends for Masses in remuneration for their services. Besides, the schools, then few in number and unpretentious in their work, did not require many professors. But today things are quite altered. Owing to the ever-increasing Protestant competition, we have been obliged to grade some of our schools, placing them on the same level as those of our neighbor; this has meant the employment of lay professors with a proportionate surplus of expenditure; moreover, the priests and monks, because of the cost of living, which increases from day to day, ask for higher salaries. Hence, the existing difficulty of meeting expenses which weigh heavily on our small income.

Shall we then be forced to relinquish a work of such momentous interest for the future welfare of our dear children? We would regret this all the more as never has this work seemed of greater necessity than at the present period. It was for a long time believed that Lebanon, intrenched behind its lofty mountains, was inaccessible to anything like impiety, but just now the spirit of the times is making terrible inroads into its impregnable passes. The Maronites who went to America to solicit contributions, have returned; they make a proud display of these resources, affecting, at the same time, airs of independence and religious indifference which are very dangerous. Amid such difficulties a religion of habit and simple routine is insufficient; only solid instruction can counteract these baneful influences, and this is to be obtained by the school work alone. We, therefore, hope that our appeal to your charity will find a ready response. Your liberality in behalf of our works in Syria makes us confident of your interest in
the schools of Lebanon and that you will help us to fight these two great enemies of our holy faith—Protestantism and freemasonry.

E. ROMON,
Lazarist Visitor.

TRIPOLI


Tripoli, Syria, May 12, 1911

I hasten to send you some news of our mission work in the course of the year.

Towards the close of the summer of 1910, we gave three missions in the country about the cedars of Lebanon and in the valley of the Saints, thus called even in our own times, as it was formerly inhabited by hundreds of ascetics whose hermitages are still to be seen scattered among the craggy heights, and today occasionally one meets with some solitary in these parts. We gave four retreats for priests in October, with an attendance of over two hundred of the Maronite clergy. On the 28th of November, having closed our annual retreat, Father Arnault and your humble servant, started for Akkar, distant eleven hours from Tripoli. We were met midway by a terrific wind and rain storm that carried off our umbrellas and so blinded us that we were obliged to depend upon the guidance of our horses; fortunately, they were very familiar with the roads and brought us safely to the village of Andeked, our first station. No mission had been given here for thirty-five years. Including the surrounding villages the population is no less than 15,000, all Maronites scattered among 25,000 schismatics, Ansars, a Mussulman tribe, Turks, Metoualis,
and Bedouins. This is why the Maronites are often at the mercy of their neighbors, who are mostly thieves and murderers. This very winter a poor monk was attacked during the night by a band of Metoualis who, after killing him, pillaged the monastery.

The Catholics gladly welcomed us in their midst and from five o'clock in the morning to nine at night the church was crowded. Our catechetical instructions were attended not only by children, but also by grown persons; there were over 1000 general confessions in the course of the mission. On January 13th, a period of rain and snow set in, lasting forty days; the snow was from fifty centimeters to four meters deep; the like was never seen here within the memory of man. Several persons were frozen to death on the roads, while others died in their homes from hunger and cold; half the cattle, especially the sheep, perished during this severe spell. The houses became uninhabitable on account of their ill-constructed terraces and the churches offered no better shelter. For twenty days we conducted the exercises of the mission in our residence. Our last mission, held during Lent, was at Sghorta where we heard more than 4000 general confessions, thus reaching a total of 12000. These are usually heard for three successive days, in a kind of retreat during the mission, devoting the rest of the time to instructing better these good souls. There were many reconciliations, restitutions, and conversions, but especially many ill-made confessions were repaired.

We suffered much from the intense cold and other inconveniences, yet at heart we rejoiced greatly, beholding the good done these souls so dear to the Divine Master.

At Tripoli everything goes on well.

JEREMIAS AOUN
DAMASCUS

Letter from Sister Hardy to the Rev. A. Milon, Secretary General.

Damascus, July 5, 1911

It is to impart consoling news that I write you today. Since our arrival here, my ardent desire was to organize a procession on the feast of Corpus Christi. Year after year, I kept silent, fearing to be lacking in prudence, for we are surrounded by Turks, Druses and Greek schismatics. Yet knowing how much our own Catholics wished to solemnize this beautiful day, I at last spoke of our plan to Archbishop Cadi, of Hauran, who resides in this part of the country. Not only did he approve, but he also gave us the greatest encouragement, promising his support and assuming all responsibility. Nothing remained but to set to work and our preparations were made in three days. The little girls of the school, delighted at the approaching festival, helped to manufacture flowers, garlands and emblems, while they spread the news at home, creating not a little excitement, as nothing of the kind had ever been seen in Bab-El-Msalla.

According to our agreement with the Archbishop and Father Joseph Aoun, the Director of the boys' school, three repositories were erected; one on a public square which is partly surrounded by the Druses' residences; another in the courtyard of the boys' school; and the third, in the garden of the parish church. From early dawn, June 18th, the whole population was on foot; rich and poor, Christian and Mussulman, seemed to take part in the general festivity. The Christians decorated their houses to the best of their ability, with gaudy Turkish rugs, flowers and holy pictures, placing before them many small repositories on which incense and perfumes burned. The Turks
did the same and their dwellings could not be distinguished from those of their pious neighbors. Despite our efforts to keep things quiet, long before the hour appointed for the procession, the streets were swarming with people from the different quarters eager to witness this unusual occurrence.

The Archbishop having secured the assistance of the police, silence and order were admirably maintained. At five o’clock P. M. the procession filed out of the church. The military and a body of kavasses walked at the head, followed by our little girls dressed in white, with wreaths of roses on their heads and carrying flowers; the Children of Mary wearing long white veils, with banners and emblems; and the boys of Saint George’s School, in full uniform. Then came the band of the French college of Damascus, sent by Father Albisson, the Superior; the Franciscan, Jesuit and Greek Fathers with the Chaplains of the parish, immediately preceded Archbishop Cadi who carried the Blessed Sacrament. Our brave Christians closed the procession happy to have the honor of escorting our Lord. When it arrived at the square the band played brilliantly, after which the Archbishop addressed the crowd, recalling in a few words the origin of such a ceremony and the blessings which it bestows on faithful souls. All knelt reverently, listening with attention to the sermon. It was a strange sight—this medley of Christians, Turks, Druses and schismatics. The Druses burned perfumes before the Blessed Sacrament, declaring they had never seen anything so beautiful. A Turkish merchant stopped one of our Sisters to tell her that now he could die, for he had often begged Allah to behold a fine spectacle—and there it was before his eyes! If I wrote all the like instances, I would never come to an end. It was half-past six when the procession returned to the church, where prayers were said and Solemn Benediction given. At this touching moment the thought of our dear native land
was most vivid and we ardently begged our Lord to bless it.

The unrivalled festivity is a living memory; the people continue to talk about it and all the notables of the place made it a point to call and express their satisfaction. It is therefore decided that henceforward there will be a procession every year on the Sunday within the Octave of Corpus Christi. I have waited a long time to send this description, which simply states facts; but a public Catholic demonstration in the center of one of the most popular Turkish cities, after Mecca, appeared to me noteworthy.

Permit me now to add a few items about our small Mission. The outset was hard, I was about to say painful, but this might sound ungrateful towards Divine Providence and our Blessed Mother who have so manifestly facilitated our task. We have already, in concert with the good pastor, established the devotions of the month of Mary and of the holy Rosary, and our band of first communicants numbered eighty little girls. The Association of Children of Mary is flourishing and its members are very fervent; unfortunately, they are married at sixteen or seventeen years, and therefore cannot continue to be active members as before.

A few months ago a report of our work was published in the Annals, in which we mentioned our desire of securing a certain amount for the purchase of an adjacent lot, affording space for a playground and a patronage for Sundays and festivals. We have since received contributions from some charitable persons who did not give their names. Let them be assured, however, that we are very grateful and that our most fervent prayers, with those of our poor, are daily offered up for their intention. Our needs, I must confess, are still great, and each day I implore the help of our heavenly protectors, depending upon you to solicit that of our earthly ones. If God wishes that this work con-
tinue, He will surely remove all the obstacles which im­pede its progress. It is in this confidence that we labor, hope, and wait.

SISTER HARDY.

JERUSALEM

We are happy to reproduce details of the two celebrations held at the Saint Vincent de Paul Asylum in Jerusalem; the first for the blessing of the new chapel, the second commemorating the twenty-fifth anniversary of the arrival of the Sisters in the city.

On November 13, 1910, the blessing of the new chapel of the Saint Vincent de Paul Asylum took place. From early dawn the whole household was astir, and all assisted at the half-past four o'clock Mass, the last to be said in the old chapel where we had spent many happy hours. The final preparations for the coming ceremony were then made and at eight o'clock, our inmates were assembled in the wide corridor, awaited the arrival of His Eminence, the Most Rev. Philip Camassei, Latin Patriarch of Jerusalem, who wished to bless the new chapel himself. Our guests gradually arrived; there were members of all the religious communities in the city, associates of the Œuvre des Jeunes Économies, benefactors, friends, etc. The Consul-General, who had promised to attend, came with his officers and family. A few moments after, the Patriarch was announced, who, having saluted all most graciously, withdrew to vest for the ceremony. In the meantime, the cortege began to file through the tastefully decorated corridors, headed by four kavasses or guards. The Patriarch, with his Canons, priests and the Lazarist Missionaries, was followed by the Consul-General and the guests. At the completion of the blessing, the altar, until then entirely bare, was prepared for the celebration of Holy Mass which was sung by Father Bourzeix, the Superior of the Laza-
rists. The Patriarch, in full pontifical robes, took his seat on the throne. The music, under the direction of the pupils of the apostolic school, reminded us of the beautiful chanting at Saint Lazare's.

In the evening another most touching, though less imposing ceremony assembled once more the members of the two families of Saint Vincent de Paul. Among our guests were the Consul and Mrs. Gueyrand. After the Solemn Vespers, Father Bourzeix, whose heart overflowed with joy on this memorable occasion, spoke to the children, reminding them of the great duty of gratitude towards God, the Author of all good; Mary, the Queen of this glorious day; the beloved foundress of the works here, whose name is in all hearts and on all lips; and finally, those who, directly or indirectly, have contributed towards the erection of this sanctuary. He could not help mentioning France, that country of generous souls, to which we are in a manner indebted for our new chapel.

** * *

A few months later, another festival, commemorating the arrival of the Daughters of Charity in Jerusalem on May 3, 1886, came to gladden all hearts at the Saint Vincent de Paul Asylum. On this occasion no invitations had been issued, the day being one of family reunion of the Sisters of this Mission with those of Bethlehem.

Our chaplain said the early Mass at half-past five o'clock during which our blind inmates executed among other pieces, a cantata to our Immaculate Mother, a hymn to the Blessed Sacrament and a *Quid retribuam*, most appropriate and expressive of the general sentiments. A Solemn High Mass was chanted by Father Bourzeix at eight o'clock, and after the Gospel, the celebrant delivered a discourse befitting the occasion. He touched upon the arrival of Sister Sion and her companions in Jerusalem;
their difficulties at the outset; the marvelous development of the works which was visibly manifested in the recent inauguration of the new chapel. He then spoke of the other foundations attached to the Mission of Jerusalem: Bethlehem, Nazareth, Caïffa; and also that of the priests of the Mission which for the last seven years has charge of the chaplaincy of the asylum; lately it has added a most flourishing work to its other functions—the apostolic school in which laborers for the future evangelization of Palestine are trained.

The evening was devoted to an entertainment given by our children, the whole household participating. A most fitting crowning to our festivities was the visit of our kind Patriarch who came next morning to say early Mass, after which, in his usual benevolent and paternal manner, he expressed his interest in both the Sisters and their works.

PERSIA

DJOULFA–ISPAHAN

Letter of Sister Gauchet, Daughter of Charity.

Ispahan, Djoulfa, April 16, 1911

...This severe winter, I hope, has not proved too trying for you. I say severe because here, the like was never before experienced, the thermometer falling twenty-six degrees below zero indoors; fortunately, we were somewhat sheltered. Everything is frozen, and it is feared the vineyards are destroyed, for as yet they show no sign of life, while all the trees around are sprouting; spring begins one month earlier in Persia than in France.

Our school is crowded and we continue to admit new
pupils, despite the efforts of our schismatic neighbors, who offer many inducements to the children; parents, however, are realizing the necessity of a thorough education and religious training for them. The Lazarist Fathers are busy indeed, having to direct an Armenian school and a Persian college; this task is almost above their strength, and they are worn out. But the future of the Mission is thereby secured; once the favor of the Persians is obtained, the Missionaries as well as ourselves, will be able to penetrate into the villages. With new works there will be new needs and resources must be found; Providence is never wanting and God will provide, we feel assured. Pray, therefore, for this intention I beg of you.

Sister Vincent Galichet

CHINA

POSTAL AND TELEGRAPHIC SYSTEMS

We borrow the following information from the work of Mr. L. Richard, *Géographie de l'empire de Chine*, published at the Catholic Mission Printery, Shanghai, 1905.

Until a few years ago there was, properly speaking, no postal service in China. The government employed couriers who conveyed the imperial mail in a special case. A small yellow flag attached to the collar could be seen from a great distance. There were relays at every fifty kilometers, and the couriers transferred the cases from one to another without dismounting. Long boats took the place of horses on the canals. The public mail was carried by private individuals, who undertook to forward it to its destination.
In 1874, Sir Robert Hart established a more rapid system. Organized by custom-house employees, it still exists today. It has its own offices and stamps, and shows an annual increase. In January 1904, there were 919 stations, of which 38 were central offices, 292 branch offices, and 589 agencies. There are also other post-offices belonging to foreign governments, and the mail is distributed by carriers. An office of this kind is established in Shanghai. A French postal service carries the mail weekly to Chungking.

Up to 1885, there was no regular telegraphic system in the empire. Signals were given by means of aerial towers on the tops of which fires announced important news and issued orders miles away. But there were few of these towers and the signal combination was very difficult. In 1884, the first telegraphic line between Pekin and Shanghai was constructed by The Great Northern Telegraph Company, a Danish association. It was completed on August 22, 1884. In the beginning many difficulties had to be overcome. The people carried off the poles for fuel and cut the wires to make nails. At last, an official poster nailed to each pole threatening any interference with death, put an end to this annoyance. New lines were soon constructed, running from Tonkin to Shanghai, and from Shanghai to Hankau, etc...

As early as 1887, China asked to connect her system with that of Siberia, but negotiations were happily ended only in 1892. Today (1905) an important system covers the whole Celestial Empire. It is 53,000 kilometers in length and connects the principal cities. The Imperial Telegraph Company, almost entirely Chinese, has 313 stations with about 1,200 employees, besides eight European managers. In order to remove the difficulty resulting from the similarity of sounds in the Chinese language,
8000 of the most commonly used characters were selected and to each is attached a corresponding number.

The cable was laid, in 1871, by the Eastern Extension Telegraph Company of England connecting with the Eastern Telegraph Company at Madras. Communication was thereby opened between European ports and Shanghai. From that time other cables were laid by the French, Russian and German governments, and lastly by a Danish company.

THE CHRISTIAN SETTLEMENTS

In order to secure the future for the rising Christian settlements in distant countries, there is a necessity for providing both laborers and resources. Priests and catechists must be prepared, and this is the work of native seminaries. We quote some extracts from well-known periodicals, bearing upon the subject, with a few reflections that have occurred to us.

It would indeed be a great deficiency in a child’s education to neglect to make him self-reliant, giving him the necessaries of life for a few years only and then launching him out on the broad sea of the world without assistance. What is true in the case of a child, may be applied to missionary work. The missionary starts for a foreign land, founds a settlement, organizes the works, engages help and begins to train his catechists. All this demands a certain outlay which his private income, or charitable contributions cover. But the day will come at last, when, as in a family, the grown sons must provide for themselves, allowing the father’s earnings to be expended on the younger children. Thus in missionary countries, it is natural and even the duty of a wise administration, that organizers of settlements aim at rendering the older mis-
sions independent, in order that contributions may be devoted to the new ones.

We are happy to state that such is indeed the case. A wise prevision has accompanied each step of the missionary work, and divers means have been employed to secure this end. That these means have not all been successful is no reason for giving way to discouragement, for in this, as in all things, there must be failures, but there must also be happy results. Our Catholic papers publish many narrations, telling the attempts made by our Missionaries in distant fields; their efforts to realize permanent good, and the means they devise to bring this about. We give a few extracts well worth our readers’ perusal.

In its criticism of a publication entitled, China, Ceylon, Madagascar, La Croix of May 3, 1910, quoted one of its articles — l’Aumone sur gages (Alms on Wages) by the Rev. E. Hopsomer, S. J., a Missionary of Pecheli, China. The following is an extract:

In the district confided to me in Southeast Pecheli, I have just inaugurated a mode of evangelization which may appear new and even objectionable to certain critics, but which gives none the less very consoling results. Permit me to explain it to you. It is necessary to state that this year, like last year, no rain having fallen, famine began to spread throughout the country. Numberless wretches came to beg alms and the money, ordinarily set aside for the relief of the poor, proving insufficient, our vicar apostolic decided to devote thereto sums which otherwise would have been expended in building. But alms-giving is not all. As much as possible this should be done in such a way that souls as well as bodies may be benefitted. Last year, as the famine had already come, I promised a "ligature" (about twenty-three cents) per month, to every pagan Chinese who attended catechetical instruction. A number among them, attracted by the hope of this gain, became instructed in the faith, accepted its truths and asked for Baptism. Money thus expended, once given brought no interest. A charitable work, doubtless, but not a social one. My Christians pointed this out to me. They would have wished for a combination, giving a security for the future of a Christian settlement thus
founded. They submitted their thoughts; we discussed; I begged the Holy Spirit to enlighten me; and this is what was finally resolved.

First of all, I was to accept as catechumens, only groups of at least ten families, in all forty persons. I would provide them with a man catechist and a woman catechist. Then I would promise five ligatures per head, payable in several installments; the first after a month's trial (enabling me thus to rid myself of dishonest clients), and the last on the day of Baptism. This is all very good; but once the money is handed over, how shall we prevent these from turning their backs on both catechists and religion? In other words, how could a guarantee of perseverance be obtained?

The Missionary had indeed devised a plan suitable to place and conditions; it now remained to secure catechists and means. The first was not so difficult; he found workers, but as for the amount needed, he continues:

As for the money, I was obliged to address myself to my Superior. Father C... (the minister of the section, as we call him) is a man of great foresight. There was question of large sums and superiors, by right of office, are moderators of a zeal that might overstep its bounds. It was therefore natural that he should make objections.

"Five ligatures per head, for thousands of persons," he cried out, "why that is a large figure!" — "True," I replied, "but it is a smaller one than last year's when every convert received six ligatures without any interest. This year, I ask only five, of which three-fifths will return to the settlement. The difference is notable...! I might propose that we await results to approve or condemn. But is this really an innovation? Last year we gave alms for the same purpose. The principle therefore is admitted. We shall give them in another way, to produce more with less expense. This is the innovation. Our neighbors, the Lazarists Fathers, gave the example. They also promise five ligatures to whomever studies the catechism, in one year's time; while our vicariates counted three thousand baptisms of adults, a very honorable figure, theirs registered thirty thousand..."

All this reasoning convinced the Superior who, it must be admitted, had no greater wish than to be persuaded, and he liberally granted the necessary credit.
Another example, which is probably only a trial, was published in the *Univers* of November 28, 1910. It was taken from the *Missions catholiques* of November 19, 1910, and entitled: **FONDATIONS D’ŒUVRES SOCIALES EN MANCHOURIE**. The article was introduced by the following observations: The Gospel compares a scribe instructed in the kingdom of heaven to a master of a house, who bringeth forth out of his treasure new things and old. The following letter sent by Father Lacquois to the *Missions catholiques* shows the realization of these divine words. While holy Church and her missionaries are, as a matter of fact, defending the foundations of the edifice at the price of their blood, they go forward to create, encourage, and promote all works which have as their end, not only the sanctification of souls, but also the welfare of that human existence with which God has gifted us.—The following is the letter of Father Lacquois, a Missionary in Mongolia:

In the vast province of Ghirin, east of Songhari, are rich and extensive plains. About twelve years ago, a worthy Chinese priest, the Rev. Father Pierre, was the first to preach the Gospel there. In 1900, he was arrested, summoned to apostatize by the mandarin and, on his refusal, beheaded. This region counts today thirteen oratories with about 2000 Christians.

Two thousand Christians in a population of 1 400 000 to 1 500 000 pagans, is a small number indeed! But what means could be used to bring to God these people for whom the never-ending enjoyment of a good meal constitutes the bliss of heaven? Should the Missionary stand in the public squares and speak to them of their Heavenly Father and of Jesus Crucified? Alas! experience has proved that they would listen to us devoutly, and, after minutely examining our looks and clothes, return to their business. They are ultra-materialists. How many times in my interminable travels, have I tried to solve this problem.

Ten years ago, when I was only a young curate on the beautiful coast of Normandy, I occasionally heard discussions on social works; but I took no interest in them. Naturally timid, I dared not venture upon the subject and even, I must admit, considered
mutual associations something outside of my ministry, solely devoted to the salvation of souls. Since that time my ideas have changed very much. I have followed with eagerness all that reviews and newspapers publish on the question of the Catholic social movement, and I am thoroughly convinced that social works must be for me a most powerful means of apostolate. One day, I began to lay the foundation of a Catholic beneficial society having for its end: 1. To insure the crops and houses of my farmers against hail and fire and their cattle against epidemics; 2. To assist accident cases and widows with children. I begged the help of the Sacred Heart, Saint Joseph and Sister Teresa of the Infant Jesus to take under their protection this small association.

At first, mistrustful of its purpose (the step was so new), my Christians gave in their names slowly. The first general meeting was held six months later. For three hours the statutes were discussed article by article; the amount of the fee of membership was voted, each one contributing in pro rata of his stock; then subsidies were distributed to those entitled, to the sum of over five hundred francs. Our meeting was noised abroad. It was talked of a long time. New members applied and some pagans declared themselves Christians in order to enjoy the privilege of membership. Today we count 415 families.

Many perhaps will smile and say on reading this: "Social Works in China! A dreamer's scheme. These people are not ripe for these novelties."—My answer to their objections is: Railways are intersecting one another in all directions through Manchuria, manufactories with all modern machinery, are being established, rich mines are about to be explored and in the near future each hamlet will have its school, each village its daily paper. A new era is dawning. The day of useless lamentations over the difficulties of the apostolate is passed, that of vigorous action has come. Let us shake off the old routine, let us create flourishing social works. The Chinese seeing that we truly love them will flock to us and we will lead them to God. We are really the first to enter this new field and some day our enemies will not be able to reproach us with tardiness when the welfare of the people is in question.

It is now two years since I inaugurated this new system of apostleship, and already I realize the necessity of adding to my mutual insurance company an agricultural loan fund. It is also urgent that we secure a printing press, as pagan literature is spread broadcast over our villages and hamlets, seizing every occasion to attack us.

Published by Via Sapientiae, 1911
The new attempt, described above, is practicable in those provinces of China where manufactories have been successfully established. But in the districts of Pecheli, Kiangsi and Chekiang, which our Missionaries are called upon to evangelize, agricultural pursuits are the most common and the people, in general, poor. Another newspaper, *le Temps*, reproduced a few months ago, the account of a traveler in China, who gives his impressions of the Catholic Missions there. He mentions the organization of some of the Lazarist Missions. This article is not at hand but one of the Fathers named, has related the trials— which proved successful — made in view of this organization in order to bring about the independence of the Christian settlements. He said: "Each chapel has a fund, supplied by free offering of the Christians for the needs of the religious service. A register of names and donations is kept and the collections are placed in the safe-keeping of some of the elderly or more distinguished members of the settlement. When in the course of the year, the Missionary visits the place, the cash at hand is counted up in his presence, and should there be no pressing need, it is placed at interest. Occasionally the purchase of some article for the chapel is made, or urgent repairs decided upon. Thus these contributions, however small, give material help to the work, while they awake the interest of the people who are happy to give their mite towards its development. They feel that it is truly their own, and, in proportion as they further it by their personal means, their zeal increases. A bond is thereby established among them, both spiritual and material, which goes to benefit the Mission itself." Many of the churches in foreign countries are thus erected, and, let us
hope, that the work will continue to prosper and these edifices, like our old cathedrals in Europe, boast one day of centuries of existence.

A. M.

WEST CHEKIANG


The district of Chucho in West Chekiang, comprises two prefectures: Chucho and King-Oua. The Christian population is 8,400, of whom 3,000 are in Chucho. There are two distinct groups among our Christians: one, composed of the descendants of emigrants from Kiang-Si, who came here two hundred years ago, the other, of the new Christians. A marked difference exists between them. The former are better instructed and firmer in the faith handed down by fervent ancestors; whereas the latter, less enlightened and still under the influence of their pagan education, must be trained little by little,—a work most difficult for the first generation. These neophytes require more care and greater vigilance. To this duty add that of laboring for the conversion of the pagans and of preparing catechumens for Baptism and you will readily understand that our task is a rather complex one.

Thanks to the many blessings which God has showered upon our work, we may now mention its results which, if not marvelous, are at least gratifying. Our annual report registers 180 baptisms of adults, 1,800 yearly confessions and 6,000 of devotion, 1,400 yearly Communions and almost 9,000 of devotion.

You will doubtless be surprised to learn that this large Mission has no church. In this city of forty thousand inhabitants, the Christians assemble in a small oratory in the
first story of a building planned for a schoolhouse. The upper story contains the Missionaries' rooms. It is, therefore, impossible to reserve the Blessed Sacrament and to carry out the solemn ceremonies of the liturgy. When services are held, men, women and children crowd in pell-mell, which is very contrary to Chinese customs. We own a unique site in Chekiang very suitable for a chapel. Near Chuchow there is a hill called by the natives, "The Mount of Happiness"; on the slope of this hill lies the property of the Mission extending from summit to base. Picture to yourself on the Mount of Happiness a small Montmartre, towering above the pagan temples of the city and by its lofty Cross, proclaiming the true faith, thus calling down numberless blessings. Permit me to recommend this plan to the Work of Blessed Perboyre. It seems to me that from his heavenly throne our Martyr encourages my request, and besides I have near him a powerful advocate, Father Peng, one of my predecessors in the care of this Mission. Father Peng died here nearly twenty years ago. He used to accompany Blessed Perboyre in his journeys as altar boy. May he intercede for me and obtain my ardent desire. In the meantime, it is with the greatest confidence in the ready cooperation of the members of the Work that I may make known my need to you, looking forward to the gladsome day when a church dedicated to the Sacred Heart shall stand on the summit of the Mount of Happiness.

J. B. Tisserand
AT CHU-I-CHIANG, for the Consecration of Mgr Fatiguet (1911).

M. Guilloux; Mgr Vic; Mgr Gennaro; Mgr Fatiguet; Mgr Jarlin;
Mgr Ciceri; Mgr Faveau; M. Desrumeaux.
NORTH KIANGSI

CONSECRATION OF THE RIGHT REV. L. FATIGUET

Kiukiang, June 13, 1911

The consecration of the Right Rev. Louis Fatiguet, C. M., took place on Trinity Sunday, June 11, 1911. Before giving details of this memorable occasion, we will retrace the circumstances that have led to its happy realization.

When the Right Rev. A. Favier returned to China in 1886, he brought with him Father S. Jarlin; and in 1900, by a providential dispensation, they both occupied the See of Pekin. On the 15th of August of that same year, 1886, nine Missionaries and ten Sisters of Charity were sent to the Chinese Missions. Among the former there was only one priest, the Rev. Louis Fatiguet, who had entered the family of Saint Vincent after exercising the sacred ministry four years at Bordeaux. On the way the band of Missionaries was lessened by the death of Brother Sirvain who died at Aden. The remaining eight reached Shanghai, September 25, 1886. Of these, three have gone to their reward: Father Courtès in 1888; Brother Coudart and Father Bresson in 1895; and two are on active duty, Father Bantegnie at the Petang and Father Schottey in the seminary of Kantehen, East Kiangsi. Three were raised to the episcopacy: Bishop Geurts, consecrated in 1900, for Yongpingfu; Bishop Faveau, consecrated, October 2, 1910, at Ningpo, for Hangelau; and finally, Bishop Fatiguet.

North Kiangsi, where Father Fatiguet was first sent, proved for him the Promised Land. Whilst becoming familiar with the language and customs, he superintended the schoolwork and discharged his duty of director with happy results. In 1891, Bishop Bray made him Procura-
tor at Kiukiang. Material cares, however, did not diminish his zeal for spiritual interests; his time was equally devoted to both. Not only did he carry on the works commenced, but he also launched into greater undertakings. The Missionaries’ headquarters, an old house built for European merchants, was falling into ruin, the roof being eaten away by white ants. Father Fatiguet replaced it by a new building more worthy of a bishop’s residence and better adapted to the increasing needs of the Mission. Encouraged by this first success, Bishop Bray resolved to finish the construction of a cathedral at Cheugtingfu, begun by Bishop Anouilh, his predecessor. Father Fatiguet, amid many difficulties completed this edifice. It is Gothic in style, so forcibly reminding one of European churches that during the ceremonies of consecration one might have believed himself in a French basilica.

As already stated Father Fatiguet was entirely not absorbed by material interests. The settlements, north of the great river, containing from four to five thousand Christians, are his work. While directing the construction of the cathedral, he zealously labored at the conversion of the pagan Chinese — prepared fifteen years previous by the foundation of a hospital and dispensary by the Daughters of Charity at Kiukiang. He had the consolation of gaining many souls to the faith. But trials soon followed. Betrayed in a neighboring district he was struck down, bound with chains, and his very life threatened. This time of suffering was visibly blessed and his kindness to the people, often reduced to misery by inundations, won all hearts. On learning that Father Fatiguet was about to be made bishop, they exclaimed: “We cannot part from our father,” and they did all in their power to prevent his departure. When towards the close of May, he returned to Kiukiang, crowds escorted him across the river and even entered the city, forming a wonderful procession with flow-
AT CHUI-CHIANG. — The Catholic Mission and the Custom-house on the banks of the Yang-tse-Chiang.
ing bannerets and emblems and shooting fire-crackers to the amazement of the pagans who said: "He must be a grand personage indeed and a great benefactor of the people!" All this noise was not altogether in harmony with the tastes of the bishop-elect, who, recalling the consecration of the late Bishop Ferrant, would have desired the same quiet preparations. In those days a bishop was content to be sheltered beneath a thatched roof, to have a mitre of gilt paper and a wooden crosier. Such were the ornaments used by Bishop Delaplace. But this happened sixty years ago and things have considerably changed since those primitive times. Today, both the clergy and people united in carrying out all ceremonies with becoming splendor and decorum. Many beautiful gifts were presented by the Christians, each district sending its special offering. The church and residence of the Missionaries were decorated under the direction of the Sisters of Charity, and thanks to the zealous Procurator, Father Verrière, everything was ready in due time.

On Friday the train from Pekin brought Bishop Jarlin who was to officiate at the consecration. Among the invited guests were Bishops Geurts and Faveau who had come to China with the bishop-elect in 1886, but the former was unable to respond. Bishops Coqset and Reynaud were also absent. Bishop Gennaro, Franciscan, Vicar Apostolic of Hankau, graciously accepted, and came with his Procurator; Bishops Vic and Ciceri of Kiangsi, and the Visitors of the two Lazarist Provinces, besides many Missionaries of the vicariate were present, numbering thirty-six confrères.

From an early hour the cathedral was crowded, many Christians having come from the district beyond the great river to honor him to whom after God they owed their baptism and their faith. There were also several mandarins, testifying by their presence the friendly relations en-
terned by Father Fatiguet with the local authorities. When the solemn rites were over and the new bishop passed down the aisle bestowing his blessing, all were deeply moved.

The labors of Bishop Fatiguet and his confrères have been this year rewarded by an abundant harvest of four thousand baptisms.

F. Dauverchain

EAST KIANGSI


Kien-tchang, May 18, 1911

The episcopal jubilee of Bishop Vic on May 14th, has just afforded us a series of festivities.

During the last council in Hankau, our Vicars Apostolic, Bishop Ciceri, and Bishop Ferrant of holy memory, talked about this coming celebration with Bishop Vic, and decided to assemble in our vicariate to commemorate the twenty-fifth anniversary of his consecration and the silver wedding of the vicariate. Bishop Vic was consecrated, January 24, 1886, by Bishop Bray, and on January 24, 1911, the Rev. C. Fontaine obtained from the Holy Father a special blessing for our beloved Vicar Apostolic. Moreover, the Sovereign Pontiff, a short time after, sent Bishop Vic an autograph congratulatory letter.

On account of the consecration of Bishop Fatiguet, Bishop Ciceri was unable to attend our celebration. He sent, however, as his representative our veteran confrère, Father Festa. We are still three of the first Missionaries at the side of Bishop Vic: Fathers Tame, Chasles and your humble servant.
The old episcopal residence at Fuchow being too small to accommodate all the guests, Bishop Vic selected Kientchang for our family reunion; the new church there was also an attraction. On the ruins made by the troubles of 1900, there was built, about three years ago, a most beautiful church, the finest of the whole vicariate. It was finished just in time, and Father Tamet had the inexpressible joy of asking Bishop Vic to bless it on this occasion. It stands as a monument of thanksgiving and a pledge of hope, for it is dedicated to Our Lady of the Rosary, who, we feel assured, will extend over us her powerful protection.

Twenty-two Missionaries, of whom four are natives, gathered around the Vicar Apostolic. The seminarians left their mountain heights, three leagues distant, and took up their quarters in the city. This arrangement facilitated the musical program as well as the ceremonies. On Sunday, May 14th, the solemn blessing of the church took place, followed by Pontifical Mass. How admirable was this for us so often deprived of these consolations, and how still more admirable for the pagans who attended in crowds and whose recollection was almost as deep and reverential as that of the faithful. This spectacle contrasted indeed most strikingly with their own scanty and clamorous worship.

The church itself presented a beautiful appearance, recalling to our minds these words of the Apocalypse: Para
tum sicut sponsam ornatum viro suo (Prepared as a bride adorned for her husband). The residence too, thanks to the zeal of the seminarians, had been decorated with garlands, displaying a marvelous scene to the eyes of the astonished natives. What attracted us above all else, was the letter of the Holy Father which occupied the place of honor. Christian delegates from Lopinn made a six days' journey to greet His Lordship on his festal day. They
presented him a “Pien”—a famous Chinese inscription of four characters, the bestowal of which is considered one of the highest honors in the Celestial Empire. Many gifts, especially of chinaware, were made.

On Monday a Solemn Mass of thanksgiving was chanted by Father Chasle, who came to China nearly thirty years ago. Bishop Vic was present. On Tuesday a Requiem Mass was offered for Bishops Ronger and Bray, Fathers Anot, Gattringer, Rochet, Bresson and six native confrères, and also for our deceased Christians. During the last sixteen years, there has been no death among the European Missionaries of the vicariate.

These three days of solemn service did not close our series of festivities. The city establishment is of very recent date, as everything was rebuilt after the Boxer uprising. Up to that time, for nearly two centuries, the Christians assembled in the mountain passes of Kiutu, three leagues from the city. Here Bishop Danicourt was taken, robbed and threatened with death. The village has since given us five or six priests. At the request of the Christians, Bishop Vic officiated pontifically in their small but attractive church, built by a brother of Father Joseph Yeou, and repaired by Father Dellieux after the uprising. Our good Bishop spent Wednesday at this place. He was accompanied by several Missionaries and seminarians with their Directors. Nothing was wanting; besides the well-rendered church hymns, there was the usual display of the “pao-tchu,” or fire-crackers, a never failing feature of Chinese holiday-making. Thursday was devoted by Bishop Vic to the seminarians, a well-deserved reward for their generosity in preparing for the celebration. All attended the High Mass, and in the evening, Solemn Benediction of the Most Holy Sacrament was followed by an address to the Vicar Apostolic.

A twofold sentiment of gratitude fills my heart at this
moment: thanksgiving to God for these religious festivals, the like of which was never seen in our Mission, and thanksgiving for the progress made within these last few years, despite the destruction caused by the uprising of 1900. The work of renovation is as surprising as unexpected. This is shown in the following comparative record of these twenty-five years. In 1886, there were only three European Missionaries with Bishop Vic. We are now twenty-three. The native priests were then ten; their number is the same, ordinations have only filled the vacancies made by death; the seminary presents a most encouraging outlook, for it was never as prosperous as it is today. In 1886, there were only four settlements; there are, besides those without a director, twenty-three in full activity. The system adopted in the management of these settlements, gives us the greatest hopes for the increase and formation of Christians. The experience of years past proves this. In 1886, there were scarcely 10000 Christians; there are now 21000; an annual increase of about 400 on the total average. Thanks to our present organization, we have reached the thousands in our baptisms of adults, registering last year 1234, and this year we feel confident of numbering almost 1500.

Assistance has also come. The Daughters of Charity who arrived in Jaochow in 1875, were burned out in 1900, but they returned on March 25, 1902. There is also a native Community of Virgins of Saint Joseph, or Josephines, who teach young girls and women, preparing for Baptism. This work is most promising. They have five establishments with five hundred pupils. God will certainly draw His glory therefrom.

F. Dauverchain
PROVINCE OF THE DAUGHTERS OF CHARITY
IN CHINA

These notes were written by Sister Calcagni and sent by her to the Most Honored Mother Marie Kieffer. They record many important facts and we are glad to insert a few pages.

CHAPTER FIRST

Departure from Paris.—Stay at Marseilles.—The Voyage. Arrival and Sojourn in Macao.

In one of his conferences to the first Daughters of Charity, Saint Vincent de Paul spoke to them of those vast fields which Divine Providence would one day open to their zeal. He expressed the hope, when that time came, there would be in the Community souls generous enough to go beyond the seas and devote themselves to the salvation of poor infidels. After a lapse of two centuries, the prediction of their holy Founder was about to be realized. In 1847, the news of a project to send Sisters to China began to circulate. The Priests of the Mission were already there and generous souls, as Saint Vincent had foreseen, offered themselves in such overwhelming numbers that Father Etienne, then the Superior General, could say with laudable pride: “It is by hundreds that requests are made to join the expedition.”

Only twelve Sisters were sent at first, and Father Etienne did not hesitate to add: “If China tries us as much as Madagascar did Saint Vincent, like him we have found courageous workers capable of meeting all obstacles and of overcoming them.” The first overture made Father Etienne was that of the Bishop of Macao, October 28, 1845. He again repeated his entreaties the following year, and commissioned Father Guillet, Superior of the Lazarists in Macao, who was about to sail for France, to treat of
the subject with the Superior General. As Father Etienne had long desired to see the Sisters of Charity laboring with the Missionaries in China, an agreement was soon made for he believed that they would be most helpful in contributing to the conversion of the infidels, as their ministry of charity seemed to him a most powerful lever to raise the materialistic minds of the people to the sublime truths of faith.

When Father Guillet arrived in Paris, the Council, persuaded that the glory of such an undertaking must redound to God, did not hesitate to second the designs of Providence. Mother Mazin, then at the head of the Community of Daughters of Charity, decided to appoint her Assistant, Sister Durand, at that time sixty-two years old, to take charge of the band of Sisters. Besides Sister Durand, there were: Sister Louy, who in her humility had not dared ask for so exceptional a favor, but who left with great courage; Sister Desroys, recalled from Turkey, her first foreign mission; Sisters Ville, Augé, Lapierre, Cellard, Hocquart, Martinière, Labat, Gélis and Perboyre. The last named was a sister of Father Louis Perboyre, who died on his way to China, and of Blessed John Gabriel Perboyre, martyr’d there on September 11, 1840. One thing only cast a shadow over their departure and this was the publicity attending it. It was indeed a novelty to behold frail women embarking for those distant lands where missionaries, following in the footsteps of Saint Francis Xavier, had perished of want and misery, or after enduring the tortures of a long martyrdom.

Accompanied by Father Guillet and three other Lazarists, Fathers Anouilh, Aymeri and Allara, the Sisters left Paris for Lyons where they embarked on the Papin for Marseilles. They reached this port on September 30, 1847, and went to the house of the Grande Misericorde. Father Etienne and Mother Mazin, wishing to be present
at their departure, also came. The Superior General in a special conference gave the Sisters his last instructions. The Bishop of Marseilles met them at Notre Dame de la Garde, where he said Mass and spoke words of congratulation and encouragement to the chosen band. But most touching was the celebration of the Holy Sacrifice by Mgr. Douarre, Bishop of Amatha, on board the Stella Maris. How solemn was that moment when the Sisters advanced to receive Holy Communion! After Mass the Bishop addressed the audience and concluded by asking the blessing of the Bishop of Marseilles who was present. For a few moments both prelates hesitated as to who should have this honor. At last, the Bishop of Marseilles, acceding to the request of Bishop Douarre, blessed the kneeling assembly.

The following morning, October 24, 1847, the Stella Maris lifted anchor and set sail. The sea, at first heavy, soon became calm and the skies serene; in less than an hour the ship rounded Notre Dame de la Garde and hymns greeted our Lady begging her protection. The voyage lasted eight long months. During that space of time, the Sisters were as faithful to the observance of their Rules as circumstances permitted. When the sea was sufficiently calm, Father Guillet gave them lessons in Chinese, while Father Aymeri taught them English and Portuguese. On December 9th, the port of Madeira was sighted. Seeing the steeple of a church, the travelers landed and had the happiness of hearing Mass and receiving Holy Communion.

After passing through the Strait of Magellan, the ship put into port at Valparaiso for ten days. During the voyage the Sisters experienced a deep sorrow in the death of Sister Ville. As they were then nearing Samoa, her remains were buried in the cemetery of the Marist Fathers in Apia. The following inscription was placed on the tomb: “Here reposes Sister Anne Ville, Daughter of Charity of Saint Vincent de Paul, born at Chalon-sur-
Sadne, February, 1815. She entered the Community in 1835, and died on board the Stella Maris on her way to China, in the port of Apia, April 30, 1848."

The Sisters returned to the ship heartbroken. Continuing the long and wearisome voyage, they sailed through the Strait of Formosa, June 16th, and five days later, entered the port of Macao. Father Guillet immediately went on shore to inform Bishop Matta of the arrival of the Sisters. This prelate, knowing that the whole city was aware of their coming, saw no objection about their landing publicly. Father Guillet then called on the French Consul, the governor of Macao, and the pastor; feeling assured of their friendly dispositions, he returned to the Stella Maris. The tide being very low, only a small skiff could be used, and several Sisters waited until the next day to disembark. Sisters Durand, Augé, and Lapierre, escorted by the commodore, the Duke d’Escars, repaired to the house previously rented for the Sisters. Very small and inconvenient, it was meant only as a temporary residence, while the convent of Saint Augustine, their future dwelling, was undergoing repairs. The Bishop greeted the Sisters most cordially, giving Father Guillet full latitude in the exercise of his ministry.

A year after, Bishop Matta asked for some Sisters to take charge of a school; it was immediately opened, including free and pay classes. The Sisters soon won the good will of the people and they were enabled to receive abandoned children, thus inaugurating in China the Work of the Holy Childhood.

At this period, Portugal began to claim the monopoly of the Missions in China. It seems as though a great part should have remained to France, as the majority of the laborers was furnished by her and she had just given to the Church the two great Works of the Holy Childhood and the Propagation of the Faith. This dispute was for
the Lazarists and Sisters of Charity a cause of endless difficulties which almost paralyzed their works. At last, all were forced to leave Macao and the Sisters followed the Lazarists to Chekiang. These latter, in May 1852, transferred their general office to Ningpo.

*(To be continued.)*
AFRICA

ACROSS SOUTHERN MADAGASCAR

FATHER BERTRAND, C.M.

(Extract from the Annals of the Congregation of the Faith, January 1911)

Fort Dauphin, May 8, 1910

In the month of December, I left my dear mission station at Vohipeno, in the north, to visit Betroka, a settlement of Catholic Betsileos, who for more than ten years have been asking for a resident missionary.

This native colony is situated on the outskirts of our vicariate, and borders on the country of the Baras, the fiercest and most savage tribe of southern Madagascar. It is at an equal distance from the eastern and western coasts of the island. Fianarantsoa is the nearest city toward the north, an eight days' journey distant, and Fort Dauphin is as far toward the south. To reach the latter post, one must travel through a mountainous and thickly wooded wilderness.

It was not merely a nomadic restlessness that impelled the Hovas and the Betsileos to penetrate still farther into the interior of Madagascar, rather than emigrate to the coasts. The latter regions are, indeed, comparatively sparsely settled, while the interior is more densely populated, and the resources of the country are not sufficient to support the natives. Many of the inhabitants, therefore, migrate to the coast settlements in order to earn money for the support of their families, and to pay the tax imposed by the government.
Unfortunately, a sojourn upon the eastern coast, in particular, is unhealthful for them. Accustomed to the bracing atmosphere of their mountains, they find themselves in the malarial districts of the marshes and frequently succumb to illness.

How often I have discovered several of these poor emigrants, tossing upon miserable pallets and burning with fever! When a little care and frequent doses of quinine have set them upon their feet again, the hapless strangers often make an attempt to cultivate the ground, as they have been accustomed to do among their hills. But the great heat of this district soon vanquishes their energy. They remain in their huts during the greater part of the day, but in the early morning and at night do a little trading in cotton cloth, salt, or some of the products of the soil.

Perhaps it was a fear of the fever that induced the Betsileos of Fianarantsoa to avoid the coasts and seek in the heart of the interior a healthful and pleasant dwelling place. They had long heard of the Baras' country, but the reports they received of the war-like nature of this tribe had caused them to hesitate to invade the territory of these belligerent warriors.

After the occupation of Madagascar by the French, however, this part of the island became habitable for both Europeans and natives of other tribes besides the Baras, who, nevertheless, still regarded the Hovas with contempt and gave them the name of Amboalambos (hogs).

The Betsileos, on their part, established themselves at Betroka, in the very heart of the Baras territory. The migration was favored by the government, for it was hoped that the colonists, an intelligent, industrious people who were on terms of amity with the white men, would be of
great assistance to the authorities in the civilization of the more savage tribe.

Thus Betroka became a town of seven or eight hundred inhabitants. Fully one-half of these new settlers had come from Fianarantsoa, Ambalavao and Ambositra, and were already Catholics.

In 1899 the neophytes applied to our vicar apostolic, Bishop Crouzet, for a resident missionary. But our numbers were too few to permit of the establishment of a mission station at so isolated a settlement, and in a country so slightly known. Every year since then their demand has been more urgent:

"Alas, we are a flock without a shepherd," they lament, "is it strange if we sometimes stray from the right path, when we have no leader to point out to us the way to Heaven?"

It was necessary that the appeal of these well-disposed people should receive attention. Accordingly, I was sent to visit them.

I left Vohipeno on December 9th, the hottest season of the year in Madagascar. In a filanjane, the ordinary conveyance of this country, and under a sun of fire, I crossed the mountains, the route leading by way of Vondrozo, Ifandana, Soakilana and Iakora.

The feet of the filanjane porters were burned by the intense heat and we had to make frequent halts. A description of the details of the trip would not be of interest, but this I will say, the filanjane is by no means an ideal conveyance, and the traveling was rough and wearisome.

There are no inns amid the wilderness; the stranger obtains the shelter of a roof only when the owner of some straw-thatched hut gives it up for the night, in consideration of the payment of a stipulated sum of money, and camps on the ground with his family. The missionary then shares the wretched lodging with the chickens and
finds it well to avoid reposing on the uncleanly sleeping mats.

But what matters all this? If the missionary were surrounded by all the comforts of civilization, surely his merit before God would be less. Traveling thus for a week, I at last reached Betroka. This settlement is situated in a deep valley between two ranges of mountains, one on the east, the other on the west. It is an oasis in an otherwise almost treeless desert.

For the first time since my arrival in Madagascar, I now looked upon native structures built of bricks and sun-dried earth. The Madagascans usually build their cabins of reeds and straw. The streets of Betroka are wide and laid out according to a definite plan. They are lined with eucalyptus and lilac trees, which furnish a pleasant shade. On each side of the way, also, flows a little stream which irrigates the gardens in front of the houses.

Here, as in the majority of villages at home and abroad, there were a few men idling about, taking note of whatever might occur. The sudden appearance of a white man’s filanjane naturally became quickly known, therefore, and caused a sensation throughout the community. The children paddling in the brook, at once fled to their mothers; the people rushed out of their cabins and, from every quarter, I heard the cry:

"Vazaha! Iza izy?" (A white man! Who is he?)

Then, one among the inhabitants more intelligent or better informed than the rest, shouted, as he saw my white cassock,

"It is a missionary priest."

The words passed from one to another of the villagers, and the Catholics gathered around me with exclamations of joyous greeting. A spacious cabin was quickly made ready for me.
"We have long wished to have a missionary," they said, "Father, stay with us, and we will obey your teaching."

Their good will and hospitality touched my heart. I assured them, that I was really happy to be among them; that I would stay with them at least for a while, and I hoped they would profit by my visit, by availing themselves of the opportunity of approaching the sacraments of Penance and the Holy Eucharist.

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It was the eighteenth of December and I promised to remain until after Christmas with the good Betsileos, who had preserved their Catholic faith, although surrounded by the paganism of the Baras and tempted to apostasy by the allurements of the Protestant missionaries, who had penetrated into the district.

I began to look forward to a most edifying religious celebration of the feast of the Nativity, when, alas, my plans suffered a rude check. In Betroka, as in all the chief settlements of the province, there resides an official of the French government, who receives his authority directly from the governor-general of Madagascar, which belongs to France.

The government officials had never interfered with the ministrations of the missionaries in our vicariate. When I presented myself before the chief functionary at Betroka, therefore, it was simply to pay him a visit of courtesy.

He received me with much formal politeness, but presently blandly demanded why I had come into this isolated region.

"To visit the Catholics of this neighborhood," I replied with entire candor. "I propose to assemble them for religious services and instruction in a large house that has been placed at my disposal. I assure your Excellency,
however, that the gathering will not be in any degree like a political reunion. I shall not stir up any trouble for you among the native population, on the contrary, you know we missionaries always counsel respect for the existing authority.”

At my answer, nevertheless, his agreeable manner changed to an attitude of frigidity.

“I am sorry,” he said. “But I cannot permit you to assemble the Catholics, either in a house or in the open air; I cannot allow you to hold public worship for the Catholics. A formal command from the governor-general forbids such gatherings and services. I am forced by my position to carry out the orders received from France.”

I was already informed of the action of the French government with regard to teaching religion in the colonies, an action which gives us cause to envy the freedom of our colleagues in China, where the pagan mandarins are more liberal than the officials of a civilized country are in Madagascar. But such rules and regulations, as those with which I was now confronted, had never before been applied in our mission territory.

“What! Do you forbid me to celebrate Mass for my people even on Christmas Day?” I cried in indignant astonishment.

“I cannot do otherwise,” was the suave rejoinder. “If you desire a special permission you must apply directly to the governor-general.”

Argument was useless, and I presently took my leave. I decided to think the matter over, and to say nothing to the people with regard to my interview with the official martinet.

The master of the house wherein I had been installed entertained me most generously, and I dined sumptuously upon boiled beef, rice white as snow, and a few grapes for dessert. Before retiring, I invited my host and his family
to assist at the Holy Sacrifice of the Mass which I intended to celebrate in my room the next morning.

"Shall we sing our hymns during the Mass?" he asked.

"Not tomorrow," I replied, "perhaps it will be as well to rehearse the hymns first."

I cannot say that I rested well that night. In fact I remained long awake, seeking a way out of my difficulties. At a very early hour of the morning I began the celebration of the Mass in the largest room of the house. About a score of Catholics, who had been apprised of my intention, knelt around me and recited the prayers aloud.

A boy, twelve years old, who had recently arrived from Fianarantsoa, served the Mass and, for the first time in Betroka, our Lord descended sacramentally upon the humble altar. I feel sure that He bestowed many blessings upon the little band of Catholics gathered to adore Him.

I resolved to make an application to the governor-general for permission to celebrate Mass publicly on Christmas Day in the settlement. The answer to my telegram to this effect reached me two days later. It accorded me the desired permission as an exceptional favor and for Christmas Day only, adding the caution that the privilege must not be regarded as creating a precedent. Moreover, the religious service must be held in a building especially rented for the occasion.

In the meantime, I had begun a house to house visitation of the Catholics, informing myself with regard to the spiritual and temporal needs of each family, distributing medals, rosaries and good advice, and making friends with the children through the medium of the bits of sugar which I carried in my pockets for them.

Every morning, when I said Mass without any public announcement, a few of the Catholics presented themselves for confession and communion, with every appearance of devotion.
Do I mean to assert that all the Catholics of Betroka are exemplary? Alas, of what community can this be said? The Betsileos of this region have preserved their faith and a few pious practices, but they are traders, and among the Madagascans trading is usually accompanied by fraud and usury.

It is difficult to impress upon the native merchants that they must be strictly honest in their dealings, that they must do unto others as they wish others to do unto them. Unfortunately, also, the temptations to dishonesty are great. The Baras are a simple people and can easily be deceived by false weights and measures.

They possess only their cattle and are sometimes induced to dispose of their property for a ridiculously small return. A Betsileo is prone to establish with a Bara the "alliance of blood," and then he craftily cheats his unsophisticated "adopted brother" out of all that the latter possesses.

If the Catholic Betsileos sometimes fail, like their neighbors, in this respect, they at least acknowledge their fault with shame and sorrow and promise to be more scrupulous in their dealings in the future. In many cases repentance is, I believe, sincere, and, by degrees, these people can, I am confident, be trained to the principles of Christian integrity.

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On the morning of the day before Christmas, I baptized thirty-two children of Catholic parents. The afternoon I spent in hearing confessions. The people, delighted at the opportunity to celebrate Christmas in the proper manner, had rented a large storehouse, which the women and young girls set about adorning with palm branches and flowers. Christmas morning more than three hundred native Catholics assembled for the Mass. The storehouse chapel
was not large enough to accommodate the congregation, and many of the people had to remain outside and follow the services by looking through the doors and windows.

I took advantage of this happy occasion to thank the Christian Betsileos for their good attendance, and impress upon them their chief duties. I also assured them that, as soon as possible, they should have a resident missionary. According to the custom, I closed my short sermon by wishing them a happy Christmas and the joys of eternal life.

When I ceased to speak, a young man among the congregation rose to his feet and began a little address in his turn. In the name of all present, he expressed the gratitude of the Catholics of Betroka to me for having traveled so far to visit them, and assured me that they would always strive to remain faithful to our holy religion and to remember the instructions I had given them.

As the Mass proceeded, the people joyously sang the hymns of the Nativity. Their voices were a trifle unmusical, perhaps, but everyone sang as well as he could. There were many communicants, and I felt that He, who was once the Infant Jesus, brought strength and courage to the hearts of these well-disposed people.

A few Baras, whose acquaintance I had made, were among the throng present. Clad in curious garments of coarse cotton stuff, they stood near the edge of the crowd, leaning upon their lances. They had no comprehension of what was taking place, save that their neighbors were assembled to worship Zanahary (God), but they were very quiet and attentive.

After the services, I drew near them and asked them if they too would like to learn to pray to the Supreme Being.

"Come among us," answered their leader, "and we will let you teach our children to sing and to pray, but we are
now too old to learn new ways, and we are attached to our own customs."

The evangelization of the poor Baras will, in fact, be a difficult undertaking. They are scattered through the mountain regions and their time is taken up in caring for their flocks and herds. Their largest villages are merely a few cabins grouped together; and they frequently change their residence in order to follow their animals, which forage in the wilderness. The government has vainly attempted to gather these people into larger settlements. The two schools it has established for their children are, however, poorly attended, and the pupils present themselves very irregularly.

The day after Christmas, I set out for Fort Dauphin, to report to Bishop Crouzet the result of my excursion to Betroka. In the filanjane I traveled over the mountains and through the forests of Tsiombivositra, passing through the important settlements of Tamotamo, Tsivory and Behara. Just before I arrived at the last-named post, while I was journeying through Tsimalaha wood, a violent thunderstorm arose.

The rain fell in torrents, the lightning was intensely bright but, save at the moment when there came a terrific flash, the darkness was so great that my porters lost the path. At ten o'clock at night, we found ourselves in the heart of the forest, and heard the tumultuous current of a river rushing over the rocks almost at our feet. It was impossible for us to proceed before morning. We camped, therefore, built a fire and dried our clothes.

The date was the thirty-first of December, New Year’s Eve, a time when in the United States, Europe, and all places of western civilization, the human heart is moved by the tenderest emotions, when the mind is filled with loving memories, and turns with affection to thoughts of friends and relatives.
During the lonely vigils of that night in the Madagascan wilderness I, in spirit, sent my greetings to my dear parents far away in my own country, and wished them "A Happy New Year." Alas, a few days after my arrival at Fort Dauphin, I received a telegram from home announcing the death of my beloved mother. The year had begun happily for her, but her loss was to me a great sorrow.

At Fort Dauphin I was cordially welcomed by Bishop Crouzet and all my colleagues. After the varied experiences through which I had passed during my three weeks' expedition, I was well content to be there at the mission headquarters, the nucleus of the Lazarist apostolate in Madagascar.

A few weeks later, I was offered an opportunity to make a new journey, namely a trip into Ambolo valley to visit the sites of the once flourishing mission stations of Ranomafana and Ampasimena, which were destroyed by the native insurrection against the white people in 1904.

I willingly accepted, for Father Coindard, whose assistant I had been for two years at Vohipeno, had often spoken to me of the Catholics of Ambolo, among whom he had labored. He always hoped to return to the station which he had founded at the cost of much toil and sacrifice and, in fact, had just received permission to go back and begin over again, when his work was brought to a close by his sudden death.

Various circumstances delayed my departure but, at last, on Monday, March 14th, I set out, again traveling by filam-jave. Two days later I reached Ranomafana. Of the old mission house, which had been built of sun-dried bricks, not a vestige remained. All had been destroyed and burned.

I will not enter into the history of this revolt against the Europeans which caused the natives of the south to attack the missions. Bishop Crouzet is about to publish an
account of the early days of our missions here, and the trials they have undergone. It relates how the lives of the two missionaries of Ranomafana and Ampasimena were preserved in an almost miraculous manner at the time of the massacre of many white men.

In the last six years, Ranomafana district has greatly changed. Many of the villages are now deserted and few Christians remain in the vicinity. Those that are left, however, have not forgotten the missionary who was kind and generous to them. They still recall that it was he who taught them the use of the plane, the saw and the adze. Now they are good workmen and easily earn their livelihood.

"And what about religion?" I asked several of them.

"Oh, of course we are Catholics," was the reply.—"We have not entirely forgotten our prayers; but how can we practise our religion when we have no one to teach it to us?"

I spent a day in visiting among these people and exploring the vicinity of the old mission house, once the scene of arduous apostolic effort. May the sacrifices of the former missionary here obtain from God that the work of evangelization may soon be resumed among the natives of this locality.

From Ranomafana, I went on to Ampasimena, stopping on my way at Andasibe, where there was, also, once a Catholic settlement. I found the missionary’s cabin still standing. The door was ajar, a pathetic invitation to me to enter.

Hardly had I stepped into the interior of the hut, when a young man knocked at the open door. He was married, he said, and the father of a son. He had come to ask me to baptize the child. This young man was named Michael; he had been the teacher of the mission school, and his wedding had taken place some time before the revolt. Since that time he had endeavored to lead a Christian life.
with his wife, Mary Rose, who, before her marriage, had spent several years at the school of the Missionary Sisters at Fort Dauphin.

This first visit I received at Andasibe, encouraged me to hope that I might find other Catholics here. I therefore went from house to house, making friends with the children, and thus winning the confidence of the grown people. Everywhere I heard the same plaint:

“Ah, if we only had a missionary here again to teach us to pray!”

The next morning Michael and Mary Rose came to the old mission station, of which I had taken possession, to make their Easter duty. I heard their confessions, gave them Holy Communion at the Mass, and afterwards baptized their little boy. May their example of piety serve to keep alive the light of faith in the hearts of other Christians of Andasibe.

A few hours later, I was at Ampasimena, the most populous settlement of the valley, but also the most savage. My porters set me down at the door of a cabin set apart for travelers. In this place it was useless to seek traces of the former mission station. Its buildings had all been destroyed.

The Romelokos, as the inhabitants are called, came to welcome me. Their fierce air was rather repellant but, following the advice of Saint Vincent to his disciples, under similar circumstances, I “looked at the other side of the medal” and began to try to do something for their neglected souls, by establishing friendly relations with them. They had, they said, been forced to revolt by their neighbors of the North, with whom they had formed an alliance.

“And that accounts for this desolation,” declared one of the chiefs, pointing with a sweep of the arm toward the site of the ruined mission.
"Well, my friends," I replied, "I have not come here to reproach you. Let us forget these wrongs of the past. But, tell me, do you really wish to have a missionary again among you?"

"Tianay! Certainly we wish it, with all our hearts," cried all in chorus.

"If this is truly the case, and if you continue reasonable, we will try to come to live among you once more," I promised. "And I hope our relations with you will be as peaceful as before the revolt. In the meantime, I will stay in your village for a few days, and make the acquaintance of the people who formerly came to the mission station for instruction and to perform their religious duties."

Notwithstanding my conciliatory words, it was with a sad heart that, soon afterwards, I directed my steps toward the site of the mission founded in 1897 by Father Danjou, C. M. Here he labored for the evangelization of the poor Romeklos. Here he died and was buried beside the church.

The cross above his grave was borne down by the flames in the general conflagration, but a little rosebush still marked the last resting place of the devoted Lazarist, and the spot was proudly pointed out by the children who accompanied me on my tour of inspection.

"There rests our first missionary," they told me.

I paused a moment, to breathe a prayer, and then surveyed the scene. A growth of weeds and brambles hid the ruins of the mission, making a wilderness where six years ago there had been a flourishing station and more than three hundred baptized native Catholics. Those who remain, however, eagerly desire to again gather around a missionary and rebuild their church. They promise that they will strive to be faithful to our holy religion if a priest is sent to them, to conduct them along the way that leads to eternal life.
The next day, I visited the people in their cabins. Everywhere I was well received, and everyone desired to have a missionary at Ampasimena once more. With the aid of a carpenter I made a cross and erected it above Father Danjou's grave, which I surrounded with stones and a fence of boughs from the neighboring trees.

The following day being Palm Sunday, I prepared a little altar in front of the cross for the celebration of the Holy Sacrifice in the open air. The villagers responded in large numbers to my invitation to be present at the Mass. In profound silence, men, women and children ranged themselves before the improvised altar to assist at the ceremonies.

Many of these people had been baptized and had received the sacraments of Penance and the Holy Eucharist. What were their thoughts during the succeeding half hour? Did they recall their baptismal promises and the blessed joy of their First Communion? Did the ruins of the mission, by which they were surrounded, the last resting place of their missionary, the prayers of the Mass awaken in their souls sentiments of regret for their defection and a desire to return to the practices of religion?

Like the prophet transported by God before a scene of desolation and ruin, I asked myself if there was hope for the rehabilitation of this mission of the Romelokos, formerly so full of promise? May He, who alone can read the human heart, have pity upon these people! May He raise up for them new apostles as devoted and zealous as good Father Danjou who died on the field of honor, a field that only his love for God and desire for the salvation of souls led him to choose, and where he combated valiantly against error and for the extension of the truth.

The impression made upon me by my visit to Ampasimena was, certainly, that the Romelokos at present enjoy peace among themselves and with the neighboring tribes,
and that they would be happy to have a missionary again installed among them, and a school for their children.

This school would be the chief means of evangelizing the inhabitants of the many populous villages in the Manampanihihy valley. Can we find the means of arranging with the local administration of the colonial government, which demands of us schoolmasters' diplomas, before it will permit us to teach the French language to the savages? Can we find the missionaries and resources necessary to resume our work in this territory?

God will provide the missionaries, we feel sure; we hope to come to a satisfactory understanding with the civil authorities; and we are confident that the Associates of the Society for the Propagation of the Faith, and other benefactors of the missions, will aid us with their generous alms.

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The *Annals of the Propagation of the Faith* add the following general items:

About fifteen years ago, all the southern part of Madagascar was formed into a vicariate apostolic and confided to the care of the Lazarists. The mission territory numbers eight hundred thousand inhabitants, of whom only five thousand are Catholics. Bishop Crouzet, the vicar apostolic, resides at Fort Dauphin. He is assisted by twenty Lazarist missionaries who have charge of as many districts. Twelve of the principal mission stations are already provided with churches.
We extract the following from the general report of 1910.

In virtue of a double contract passed between the Bishop of Garzon and the Archbishop of Popayan, to the House of Nataga are attached: the diocesan missions of Garzon, the parish and pilgrimage of Nataga, the mission work in Tierradentro.

*Diocesan Missions.*—Within six years, that is, from its foundation, the House of Nataga has given fifty-two missions, covering a total duration of one hundred fifty-three weeks. Of these, twenty were directed by four Missionaries, twenty-five by three, and seven by two. There were over 100,000 confessions and 200,000 Communions.

*Parish and Pilgrimage.*—Three-fourths of the parishioners, about 1,300 in number, are Indians or Metis. Since the Lazarists are in charge, they have registered 387 baptisms and 67 marriages. The schools, for boys and girls, are under the care of the Sisters of Charity. They are in a flourishing condition with a roll of 200. The Superior of the House of Nataga is the official inspector. On Sundays and festivals, besides the usual sermon, catechism classes are held in the church. Every evening at six o’clock, the Chaplet is said and nearly all the villagers attend. There are many daily communicants and the shrine is visited annually by about five thousand pilgrims who confess and communicate.
The Mission Work of Tierradentro.—The territory known under this name, divided into villages about twenty-five in number, is inhabited by 25,000 Indians. They are all Catholics, each village having its church or chapel. The Missionaries make three rounds annually, stopping long enough at each church to enable the people to fulfill their religious duties. They have registered 5,232 baptisms and 652 marriages. The central residence of the Missionaries in Tierradentro is at Inza. Their most interesting work is that of the schools directed by teachers selected by them. There are sixteen at present with 815 pupils. The Minister of Public Instruction highly praised the report sent him by the Director of this Mission. Thanks to the active cooperation of each member, the House is independent, contributing, like the other houses of the Province, its own share towards the support of our students.

The House of Nataga has seven Missionaries and one Brother—a small number for the works above enumerated.

TUNJA

Letter from the Rev. E. Larquere, C. M., to the Very Rev. A. Fiat, Superior General

Tunja, April 19, 1911.

Before resuming our country missions, I will send you a few details of the work we have accomplished since last November. We began the spiritual exercises in the parish of Nuevo Colon on the 4th of that month and the peo-
pie, truly Christian, from the very first day responded to our efforts. There were 4900 Communions. On the 25th, we came to a hacienda containing 3000 farmers; in eight days we heard 1300 confessions. Among those who approached the sacred Tribunal, there were many, fifty and sixty years of age, who had not made their First Communion. Our task was very hard as we had no church, but the good will of the people made us forget all fatigue. We gave a mission from the 6th to the 28th of January in the parish of Umbita, and from February 5th to the 25th, another in that of Padua. During the former there were 4700 Communions, and during the latter 4000. On March 1st, we reached Sogamoso, the second city of the State, and that same day opened the mission, which lasted until the 25th, the Feast of the Annunciation. Not without reason did we enter this new field with apprehension; the people are considered the most difficult to handle and the most exacting. Ten years ago, it would have been imprudent to organize a procession, as this would probably excite not only criticism, but also insult. We were, therefore, agreeably surprised to find the church crowded on the opening day and our audience very respectful and attentive. The pastor had announced that the mission was to last at least twenty-five days, with three meetings daily; this was something new indeed. The ladies afterwards told us that at first they were frightened, as they believed a mission must last nine days only. But, thank God, prejudices died away and these very ladies came to ask us to stay all Lent. We could not acquiesce, having promised the Bishop to return to Tunja where we were to give two retreats. Confessions numbered over 7000 and Communions 10000. We left with regret, for many were not able to confess although several priests of the neighborhood came to help us.
The Bishop told us last week that the mission work excites great enthusiasm in the diocese; but as there are over a hundred parishes, it will require some time to respond to all demands.

**Emile Larquere**

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**Peru**

*Letter from the Rev. Emile Neveu, C.M., to the Rev. A. Milon, Secretary General.*

Lima, January 16, 1911

For several days I have been in Lima with our confrères who are happy to have some help as they are very few for the work. It is not, however, for that purpose I am here, but to solicit assistance for our seminary at Arequipa. An excellent lady, learning that we were obliged to refuse students on account of our poverty, is anxious to give us two scholarships. Thus it is that Providence is coming to our rescue and our trying position is gradually ameliorating, thanks to the zeal of our good confrères who devote themselves unspARINGLY to their work in the seminary.

During our vacation we employ our leisure profitably by studying English. The knowledge of this language is necessary in a cosmopolitan State like Peru. Although the native tongue is Spanish, foreigners, especially those from North America, abound and one must be conversant with their language. On railways and in certain quarters of Lima, English only is spoken. Many of our young men, to appear learned, use no other, and our colleges are ranked
according to their teaching of foreign languages. The Brothers of Mary at Callao acquired a widespread reputation, having called their establishment an *English Commercial School*. Even the Daughters of Charity have realized the necessity of learning English on account of many of their patients and they devote some time every Sunday to its study. All railways now belong to English Companies and the largest mines and other commercial enterprises are also controlled by English firms; although employing Spanish clerks, the managers are generally English. On the steamers one meets with the same difficulty as on the railways, and it is indeed a great advantage, especially for clergymen, to know a little of the popular language. It is to be regretted that North America is so distant, as a few months spent there in the study of English would be a great benefit.

Our new Apostolic Delegate, Bishop Scapardini, is deeply interested, I think, in the work of the seminaries. A project for consolidating the ecclesiastical seminaries, as it was planned in southern Italy, is discussed. As all the dioceses of Peru are not able to meet the requirements of both a preparatory and an ecclesiastical seminary, the bishops are proposing the erection of three ecclesiastical seminaries to be respectively in Lima, Arequipa and Trujillo. Just at present, there is question of one, or at most of two, in Lima and Arequipa. There will, no doubt, be many difficulties to be overcome to realize this project and many reasons for and against may be brought forward. The Delegate expects to hold a meeting towards the close of February to consult with the Peruvian bishops on the advisability of these measures.

If only the preparatory seminary remains to us in Arequipa, our work there will undergo a considerable change. First of all, we shall be obliged to meet the traveling and other expenses of our seminarians in Lima, and our
limited resources will be thereby considerably diminished. If we have only a seminary in the strict sense of the term, that is, only for students aspiring to the priesthood, I do not know how we will manage to have a sufficient number and provide for their support. On the other hand, should our seminary become a college, this would be prejudicial to those called to the ecclesiastical state, and there are already seven colleges in Arequipa, whereas the population is only thirty or thirty-five thousand. We shall perhaps secure pupils, but at most only a small number, about thirty or forty. Our seminarians are not much help to us, yet they contribute to the general order of the house by their piety and good spirit. We will see them leave with deep regret, for their absence will only increase our task. I am entirely ignorant of what will become of us; a diocesan seminary, a new work in these parts, will mean only about thirty students. Trusting in the enlightened guidance of our Superiors, we are ready to go wherever obedience may call us.

We have suffered very much in Arequipa, but our confrères have worked here very successfully. The priests trained under their care are worthy of their high calling. As I wrote you lately, the seminary is quite different from what it was at our arrival. Should we be obliged to leave it, the consolation of having employed our time here profitably for the good of the Church and the honor of the Congregation will remain to us. Our Bishop will do all in his power to keep us as he appreciates our efforts.

Emile Neveu
ARGENTINA – CHILI

TRANSANDINE RAILWAY

Material progress and facility of communication interest not only business men, but the preachers of the Gospel as well. The following article appeared in the *Cosmos* of June 4, 1910, announcing the inauguration by the Argentine government of the first transcontinental railway in South America.

The project dates back to 1873. The line crosses the Andes at the Cumbre Pass, at an altitude of 3,844 meters. Its length from Buenos Ayres to Valparaiso is 1,430 kilometers. It traverses immense cereal fields in the pampas of Argentina, vineyards and orchards in the western part of the same State, and after crossing the Andes, passes through the fertile valleys of Chili. The railway is now completed. From the first days of May 1910, trains have been running on schedule time between Buenos Ayres and Valparaiso. Thus the Argentine coast on the Atlantic is connected without a break to the Chilian coast on the Pacific, and these two oceans have in South America, as in North America, a connecting link. For merchants this means the end of those dangerous trips through the Strait of Magellan, and for travelers, the doing away with the irksome ascent of the Cordilleras on backs of mules amid inhospitable surroundings. A net profit of time and expense, as instead of seven days as formerly, the journey now requires only thirty-six hours.

Most important for the South Americans, the advantages resulting from the new railway are very much appreciated by foreigners whose personal interests, or religious functions oblige them to undertake this transcontinental journey.
THE CONGREGATION OF THE MISSION

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

II—THE VERY REV. CLAUDE JOSEPH PLACIARD
VICAR GENERAL 1806-1807

§ 1—Measures Taken by Father Sicardi on Learning the Appointment of Father Placiard

Immediately after the death of Father Brunet, at 5:30 p.m., September 15, 1806, Father Claude assembled all the Missionaries in and near Paris to open the note containing the name of the Vicar General’s successor conformably to the Brief of May 13, 1806. The seal was broken with the usual formalities in the presence of the assembly and a process verbal was drawn up and signed by all the witnesses. The name given in the note was that of Father Placiard and from that moment he was recognized Vicar General by all the confrères in Paris. Having sent a copy of the process verbal to the Minister of Public Worship, he received, September 23, 1806, a decree signed by the Emperor Napoleon, the first article of which stated: “Mr. Placiard is confirmed Superior of the Mission known under the name of Saint Lazare.”

A copy of the process verbal was also forwarded [by Father Claude] to all the Visitors, Father Sicardi, and to the Sacred Congregation of Bishops and Regulars, asking the Prefect to solicit its confirmation. Father Sicardi by a letter under date of October 7, 1806, congratulated Father Placiard on his appointment, giving him a few advices which he thought might be useful. Among other things

1—Continued, Eng. ed. Vol. xviii, p. 277
VERY REV. CLAUDE-JOSEPH PLACIARD, C. M.
VICAR GENERAL (1806-1807)
he told him in case of need to write directly to the Holy Father, and counselled him not to depend upon those who did not belong to the Congregation, as his predecessor had done, etc.

Father Sicardi was not in Rome when the news of the appointment of Father Placiard reached him. He returned in order to influence the wording of the Brief which he knew must be issued to confirm Father Placiard in his new charge. Besides the visits he paid for this purpose, on November 15th, he wrote to the Cardinal Secretary of State; on the 17th he addressed a petition to the Sovereign Pontiff, and two days after sent a note to Bishop Berni, Substitute of the Cardinal Secretary of Briefs, about the wording of the Brief which was to confirm Father Placiard in his vicarship. He suggested the drawing up of the Brief in such terms as to declare positively his own claims and to state clearly the restriction placed over the exercise of the powers of the Vicar General, Father Placiard, as the restrictive interpretation of the Brief sent to Father Brunet was based on an equivocal text. In a visit to Bishop Berni, he made the same recommendations and in his note insisted on the same measures. The note began thus: "Mr. Sicardi, of the Mission, fears that he has not sufficiently explained his meaning this morning to Bishop Berni about the vicariate and pro-vicariate of the Congregation of the Mission. Therefore, to prevent any misconstruction which might result through his fault, he begs to communicate the following, etc." The note ended with these words: "Be so kind as not to grant in the Brief to Father Placiard, the faculty of naming his successor after he has been six months in office, in case of death."—It is easy to see by the foregoing, what was the nature of the interest Father Sicardi felt in the French Vicar General. But this time his manœuvres were to prove unsuccessful.
In a letter of November 2, 1806, to Father Hanon, Superior of the ecclesiastical seminary of Amiens, Father Placiard states that having written only to the Missionaries in Poland and Spain, as they had always remained united to their head in Paris, he had received from them letters in which they assured him of their perfect submission, placing themselves entirely at his disposal.

§ 2 — New Petition of Father Placiard to the Court of Rome to Obtain the Confirmation of his Powers—
Condition of the Congregation of the Mission

On December 1, 1806, the Vicar General had not as yet received the confirmation of his appointment from the Holy See. On the 5th, he decided to repeat his request through the Secretary of State, and he gave him an account of the condition of the Congregation in order that he might examine and judge whether or not he should be continued in office after the expiration of the six months named in the Brief of May 13th. We give it here as it portrays the true state of the Congregation at that time.

"The undersigned, appointed Vicar General of the Congregation of the Mission, by the late Rev. Francis Florentine Brunet, in virtue of a Brief of His Holiness, Pope Pius VII, of May 13, 1806, has the honor to represent to Your Eminence that Father Brunet having died September 15, 1806, the term of his appointment does not extend beyond March 15, 1807; he also begs to place before Your Eminence some of the motives which are best calculated to induce the Holy Father to continue the same favor to the undersigned.

The Emperor has designated to His Eminence, Cardinal Fesch, a suitable church, not parochial, which he destines for the Priests of the Mission. But the opening of the war has retarded the execution of this project. Through
His Eminence a six months' payment of the yearly allowance given them by the imperial decree, has been made. His Eminence promises, moreover, to provide for the support of those students preparing to enter the Congregation and who will be trained in different seminaries, awaiting the time when they can be received at the mother house. He also offers them a house in Lyons where those Missionaries, who are destined for the country missions, can meet. If it were not for existing hostilities, the undersigned would send help to the islands of France and Reunion as well as to Algiers. He is waiting until the persecution in China has abated, to transfer to Pekin the two Missionaries who were about to enter Pechili when they were forced to return to Canton and Macao, and also to send other Missionaries to Pekin and the interior Chinese provinces. In France, the Priests of the Mission direct the seminaries of Amiens, Vannes, Carcassonne, Poitiers, Sarlat, Albi, and they are about to take charge of that at Tours. They are authorized by the undersigned to admit temporarily into the internal seminary of the Congregation all worthy applicants. Three Missionaries have returned to their former house at Valfleury, near Lyons. Several ecclesiastics are preparing to reenter the Congregation. The undersigned with two other priests has been employed this year by the government in giving missions in the diocese of Poitiers. By an imperial decree, the Priests of the Mission in Genoa are kept there, dependent upon the House of Saint Lazare, even for foreign missions; nevertheless, these Missionaries will continue to direct spiritual retreats in the city and to work in the villages.

The undersigned has neglected nothing to preserve to the Congregation the establishments at Sarsana and Savona, which it is feared with reason, will be converted into second grade schools and placed at the disposal of the
French Government. A decree of the Emperor gives a legal existence to the ecclesiastical college of Saint Lazare at Placentia, directed by the Missionaries. Two other imperial decrees retain the Missionaries in Cremona and Udine, Italy, where they fulfill their ordinary functions. The four houses of the Mission in Naples under the government of the Emperor's brother, continue to carry on their works. Nothing leads us to suspect that His Imperial Majesty has any desire to disturb the Priests of the Mission in Poland which he is about to invade. He protects everywhere in a special manner the Daughters of Charity. From the time of Saint Vincent the mother house of the Sisters has never ceased sending French Sisters to Poland in order to preserve the primitive spirit, and at present three are there for this purpose. Should the Polish Sisters be deprived of a direct intercourse with their mother house, their establishments would undergo a marked change, and this intercourse will be broken off as soon as the Polish Missionaries have no relations with Superiors in France. Supposing that the term of office of the undersigned is not extended, these Sisters will be without a head, and a Community so widely spread, so glorious to religion, so useful to the poor and so dear to Saint Vincent de Paul, will be threatened with impending ruin by the innovations which would infallibly be introduced. Only the Missionaries of Etruria may be inconvenienced (for their correspondence with Paris), but it will suffice that they depend upon their Visitor until the will of Divine Providence is made more explicit. The new Visitor of Portugal finds no difficulty in corresponding with Paris. The undersigned has received many letters from that country. The Holy Father's attention was called to a decree by which the king of Spain prohibits all regulars to hold communication with a foreign Superior. Father Sobies, the Visitor of the Spanish Province, answered
Father Brunet that this decree did not concern him. The state of uncertainty into which the Brief of May 13, 1806, throws the undersigned prevents him from doing anything regarding the change of Superiors proposed by the government, either in Spain or Portugal without the authorization of the Holy Father...

The incumbent being a Frenchman the disadvantages resulting from the extension of his term of office will be less than those to be anticipated if a new order of things were established. The undersigned declares that he has nothing whatever to do with it; but he cannot forbear stating that on account of the condition in which ecclesiastical affairs are at the present time, the Emperor of France and King of Italy would not consent that the Missionaries in his dominions be under a non-resident Vicar or Provicar. As soon as this would come to his knowledge, at whatever time this happens, the establishments retained would be in great danger of being closed. The undersigned fears the same misfortune for the four houses in the Kingdom of Naples. If Poland passes under another government, should not a similar trial be expected? A change might cause great evils, and on the other hand, only a very small good would result therefrom."

Under the same date (December 5, 1806), Father Placiard informed Father Sicardi that putting into practice the advices received from him, he was communicating directly with the Holy Father. He added: "Your dislike for all division convinces me completely there will be no break in the authority, and that not the name only, but the whole power shall be given to the Vicar General." — The letter of Father Placiard to the Cardinal Secretary of State, December 5, 1806, was communicated to Father Sicardi, who, January 5, 1807, transmitted, in the name of his Assistants, a Memoir to the Sovereign Pontiff to justify the Briefs issued up to that time and to answer in advance.
the claims made by Father Placiard. The motives brought forward are the same as aforementioned.

§ 3 — The Brief of December 9, 1806, Proves Unsatisfactory to Father Placiard

On December 9, 1806, the Secretary of State sent to the Vicar General the Brief asked for by Father Claude. Drawn up according to Father Sicardi’s plans, it could not satisfy Father Placiard. All doubt was removed; he was given the title, but Father Sicardi was invested with the whole authority. On January 5, 1806, a petition was sent to the Holy Father by Father Placiard in which, after thanking him for confirming his appointment, he wrote: “The interpretation given by Father Sicardi to his faculties as Pro-vicar when Father Brunet resumed the general vicarship of the Congregation, occasioned many disturbances among the Missionaries. The interpretation he will now give to the like powers with which he is invested in the Brief confirming my appointment as Vicar General, will bring about unhappy results unless I appeal to your supreme authority. This is what I do today by a Memoir addressed to the Sacred Congregation of Bishops and Regulars, and by the subjoined note that Your Holiness, after hearing, may remove all doubt.”

The Memoir which served to reestablish Father Placiard in the full jurisdiction attached to his office, is not in our possession. His petition was accompanied by the following notes enabling the Holy Father to understand the motives brought forward in his Memoir:

1. His Holiness confirms me by his Brief of December 9, 1806, Vicar General of the Congregation of the Mission. By this same Brief, he appoints Father Charles Dominic Sicardi, Pro-vicar general as was declared by the Brief which reestablished Father Brunet in his vicarship, May 13, 1806.— 2. On occasion of the Brief relative
to Father Brunet, Father Sicardi, in a declaration dated August 15, 1806, signed by him, Bishop Fenaja, two Assistants, appointed by himself, and sent to all the houses of the Congregation, pretended that to him alone belongs the exercise of the authority and that Vicar General is only a title without effective functions. Consequently, Father Sicardi exacts from the members of the Congregation obedience in everything and everywhere. He even annuls all acts of the Vicar General against this protestation.” After a few more observations, Father Placiard concluded thus:

“As I accepted the general vicarship only at the request of my confrères and because my refusal would destroy all hope of resuming our former functions in the French empire, I will tender my resignation when I shall find myself useless, and this will be undeniable if my authority is annulled by Father Sicardi. The French government will inquire the reason of my resignation and Father Sicardi alone will have to reproach himself for the results of the ill-will caused by his pretensions. From these natural observations, I must conclude that in the present condition of religion in France, it is necessary to deal mildly with a government which is beginning to favor religion. It seems to me that those who induced the Holy Father to insert in the Brief the appointment of a Pro-vicar with the attributions given to Father Sicardi, would not have done so had they been better acquainted with the state of affairs in France. As for me, it has always been my glory to be submissive to the Holy See and the orders of the Sovereign Pontiff will always be my rule of conduct. If His Holiness judges fit not to give any explanation to the Brief, I will respect his decision as that of the common Father of the faithful. But the trouble occasioned in our houses by the appointment of a Pro-vicar, under my predecessor, by the uncertainty in which our confrères were placed, not
knowing whom to obey, prove clearly to me that I could not do any good in my position, and I will withdraw to my retreat from which I was removed against my will.

Our confrères in Rome may feel assured that if all hope is lost, I shall be the first to ask them to save the remnants of the Congregation; but we should not, through a misunderstanding, begin by tearing it to pieces."

Paris, January 5, 1807.

PLACIARD,
Vicar General of the Congregation of the Mission.

Father Placiard when sending his Memoir on the Brief of December 9, 1806, to the Sacred Congregation of Bishops and Regulars, notified it that should the Brief be maintained, he was determined to resign. This decision caused great surprise and produced a certain emotion; it was soon decided to adopt new measures.

§ 4 — Brief of June 19, 1807

On June 24, 1807, Cardinal Caraffa, Prefect of the Sacred Congregation of Bishops and Regulars, sent to Father Placiard the new Brief of June 19, 1807, which annulled all preceding Briefs with regard to the vicarship of the Congregation of the Mission, and in a letter wrote:

"Quod autem spectat Vicarii generalis officium, ac facultates quas in litteris tuis postulasti, Summus Pontifex, rem mature perpensa, allatisque pro te rationibus innixus, ultro libenterque votis tuis annuere dignatus est, quemadmodum fusius intelliges ex litteris Apostolicis in forma Brevis per hodiernum tabellarium ad te perferendis."

On July 19th, Father Placiard wrote to Father Sicardi the following letter:
"You advised me to address myself directly to the Holy Father should any difficulty occur in the exercise of my authority, and I thought it best to follow your counsels. The Brief issued in the month of December contained a clause which appeared to me prejudicial to the unity of our Congregation. I submitted to His Holiness the reasons which I judged most proper to obtain the revocation of the Brief. After mature examination, the Pope acceded to my humble petition. I have just received another Brief, dated June 19th, a copy of which I send you. You will see that all preceding Briefs are annulled, and that I am confirmed as Vicar General of the whole Congregation with those prerogatives attached to this office by our Constitutions; moreover, the Holy Father grants me all the powers which can be exercised by the Superior General only, with one exception, noted in the Brief, that you will continue to exercise the functions of First Assistant General, but on account of your advanced age, he dispenses you from residing near me, as our Statutes declare."

Father Placiard added a list of the Missionaries composing his Council.—Assistants: Fathers Sicardi and Claude; Substitute-Assistants: Fathers Braux and Lemaire; Secretary General, Father Vignier; Monitor, Father Philippe.

§ 5—Discussion Occasioned by the Brief of June 19, 1807

It would be supposed that the Brief of June 19, 1807, must put an end to all opposition. But such was not the case. Father Sicardi answered Father Placiard's letter, making new objections, and on August 15th, he wrote to the Visitors sending them a printed copy of the Brief of June 6, 1807. Father Placiard could not refrain from acknowledging his First Assistant's letter, and he did so by a Circular, September 9th, which concluded thus: "The intention of the Sovereign Pontiff that things be
restored to the same state in which they were before the Revolution is so positive that His Eminence, Cardinal Caraffa di Trajetto, Prefect of the Sacred Congregation of Bishops and Regulars, tells me this plainly in a letter accompanying the Brief. I hope that after these explanations, there will be no difficulty for the Missionaries to know whom to recognize as their head, and that we will all endeavor to join unity of sentiment and action for the greater glory of God and the salvation of souls.

That same day, Father Placiard wrote to Father Sicardi to communicate the Circular to all the houses in Naples, adding: “In order that the spirit of discord and misunderstanding may not trouble the peace which the Sovereign Pontiff has reestablished among us, restoring unity of administration by his Brief of June 19, 1807.” On September 12th, Father Placiard wrote again to Father Sicardi. He stated: “Order is now completely restored; your position is that of First Assistant, mine, of Vicar General with the whole government of the Congregation. This is what I asked His Holiness and what he has granted me. You may hereafter be tranquil about the affairs of the Congregation. I shall be careful to consult you when your advice is necessary to us.”

Father Sobies, Visitor of the Spanish Province, September 30, 1807, in the following terms, sent his appreciation of the news communicated to him: “After reading attentively the Brief of June 19th, the explanation given by you and the letter of Cardinal Caraffa, as well as those of Father Sicardi, I am convinced that the latter’s claims are groundless and yours perfectly valid. Besides the reasons you bring forward, there are others which occurred to me. I believe it my duty to make these known to you, leaving you free to make use of them as you judge proper.” There followed several statements, explaining why the Spanish
Visitor adhered to the authority of Father Placiard, the Vicar General.

§ 6—Death of Father Placiard. His Biography.

Should the letters of the Vicar General and those of the Spanish Visitor put an end to the discussions relating to the vicarship, begun three years previous?

A few days after forwarding his Circular, Father Placiard was suddenly carried away by apoplexy, September 16, 1807, in his forty-eighth year. Cardinal Fesch who appreciated the eminent qualities and active zeal of the Vicar General, on learning of his death, remarked that not only did the Priests of the Mission and Daughters of Charity mourn his loss, but also all the people of France.

During his short term, Father Placiard had many consolations: The decree in favor of the Missionaries of Genoa was published, October 23, 1806; three months later, the assurance was given him that the House of Sarıana was preserved to the Congregation; the decree of March 20, 1807, secured the House of Savona to the Lazarists; and the hope was held out to him of taking possession, at an early date, of the house rue du Vieux Colombier then occupied by the Daughters of Charity.

The Reverend Claude Joseph Placiard was born at Lure, diocese of Besançon, June 6, 1756. He was admitted into the internal seminary, Paris, July 28, 1775, and made his Vows, July 29, 1777. At first, professor of philosophy, then of theology, he was at his own request, afterwards employed in the mission work. Did he remain in France during the Revolution, or go into exile? We are unable to tell. All we know is that on the news of the reëstablishment of the Daughters of Charity, he joined Father Philippe, one of their confessors, and shared his labors, residing with him at the house du Vieux Colombier, Paris. Father Placiard was gifted with rare talents which
he put to profit without injury to his piety. In the Cire­
cular written after the demise of Father Verbert, 1819, 
Father Claude speaks of him as follows:

"This modest savant absolutely refused the vicarship of 
the Congregation which he so well deserved to fill. To 
our great consternation, he went away in order to avoid 
farther insistence. The assembly agreed that his refusal 
should be concealed from the Sisters. The next day, how­
ever, I thought it my duty to tell them. It was well I 
did, as they could not understand the cause of our silence; 
he was their father as well as ours. Our entreaties, with 
those of the Sisters, and the opinion of the Bishop of Metz 
at last induced him to accept. I will not mention all his 
virtues, but only his zeal for the missions. He gave up 
teaching theology to engage in this work which he regarded 
as the principal function of the Congregation. Had he 
lived longer he would, doubtless, have favored it above 
all others. In the missions given in Vendée by order of 
Napoleon, Father Placiard was the most zealous laborer 
and did much to pacify the people in their relations with 
the Emperor's officers who failed to understand that these 
good Catholics had no other motive than to maintain the 
free exercise of their religion. Such was the Superior we 
have lost. Thinking of the causes which brought about 
his death, I believe it may be attributed to the fatigue atten­
dant upon the missions in Vendée. We need not look 
for proofs of this, but it is evident to me that he died a 
martyr to his duty, and we can in private invoke him as 
one."

On September 19, 1807, Father Claude apprised Father 
Sicardi of the Vicar General's death. "It is my sad duty," 
he wrote, "to inform you of the loss our Congregation and 
that of the Daughters of Charity have sustained by the 
death of the Very Rev. Claude Joseph Placiard, our Most 
Honored Father. An attack of apoplexy, joined to a ma-
Lignant fever proved fatal, and he died at 8 p. m. the 16th of this month. During his last illness, he edified us as usual, by his confidence in the mercy of our Lord, his meekness and strength of soul. The funeral on Friday last, was attended by the former Bishop of Quimper, the Rev. Father Jalabert, Vicar General of Paris, the pastors of the different parishes, members of the Congregations re-established, and many clergymen, Missionaries and Daughters of Charity. His death is a cause of general mourning. The remembrance of the striking conversions operated by him, the frequent instructions given his beloved Daughters in Jesus Christ, the activity of his correspondence, all he has undertaken and executed to promote the work of our re-establishment, especially with regard to the Houses of Savona and Sarsana, his extensive knowledge of theology and other branches, his modesty and moderation united to great firmness, render his memory dear to all who had the happiness of knowing him."

The exalted opinion entertained by Fathers Brunet and Hanon for Father Placiard which we find in the Circulars written by them to the Daughters of Charity, shows how great was his loss to the Congregation of the Mission. When announcing his appointment of Father Placiard to assist Father Philippe, their Director, Father Brunet, in his Circular of November 1, 1801, wrote: "Father Placiard is a man of God, a virtuous priest of the Congregation of the Mission, a worthy son of Saint Vincent de Paul, who after giving proofs of his regularity, virtue and merit at Saint Lazare's for over twenty years as professor, showed his zeal during the troublesome times which have just elapsed, by his attachment to the faith, his love of Holy Church and the services he has rendered and continues to render the rising Community. He is deserving of your esteem and confidence."—Father Hanon, a schoolmate and friend of Father Placiard and who was to succeed
him as Vicar General, in his Circular of January 10, 1808, expresses the sorrow he experienced at his death: "On receiving my first letter, my dear Sisters, you will no doubt understand what are my sentiments in addressing you. My hand trembles and my heart is again filled with sorrow; for what entitles me to write you if not the irreparable loss which you and I have sustained in the person of our beloved Father? He had just returned from a visit to the seminary of Amiens and the houses in the vicinity. We were congratulating him on his safe arrival in your midst, when suddenly, we heard the news of his illness and of his death. You yourselves, my dear Sisters, could better tell what shock this was to all your houses, in which the grief felt at his loss is all the deeper because of his virtues, talents, paternal care and love for you. Benefactors and friends, clergymen and laymen, mourn him as deeply as do his children. Those who scarcely knew him, as well as those well-acquainted with him, share our sorrow; all are surprised and affected. It was sufficient to hear him to appreciate him; to see him to esteem him. What he was as the head of the Congregation, so he had been at all times. At the seminary of Saint Lazare, he was noted for his fidelity to duty, his uniform piety, his openness of manner, and a cordiality that won all hearts. He studied philosophy and theology with marked success. To the study of Holy Scriptures, Canon Law, Church History and the sciences, he devoted all the time he could spare from his duties. He read with fruit, taking notes, and thus acquired that deep and extensive knowledge which made his conversation charming whenever his great reserve did not check its flow. He also preached with facility. His soul, nourished from his earliest years on the wholesome truths of the Gospel and the maxims of solid piety, overflowed with a richness and unction that penetrated his audience. He strove to instil the true spirit
of religion that God might be honored by a worship acceptable to Him—a worship, in spirit and in truth, confidence, and love. In you, my dear Sisters, he endeavored to inspire the highest esteem for your sublime vocation, to point out your duties and to bind you more and more to the wise and admirable Rules given you by your holy Founder. ‘Let it be your glory, he repeated, never to deviate from them, whatever be the reason or pretext offered; add nothing, subtract nothing from them, and your Community shall never perish.’ Why, my dear Sisters, have we to be deprived so soon of his solid instructions and salutary counsels? O Providence, so inscrutable, yet so attractive! O Will of God, so adorable, yet so severe! You have taken him away just at the moment when his guidance seemed most necessary to us.—Not aware of his dangerous condition,—for from the very first no hopes were entertained of his recovery,—he asked why we wept. We could not hide the truth from him and immediately he made the sacrifice of his life, begging that God protect the Congregation and all under his care, and with edifying calmness and serenity, prepared for the reception of the last Sacraments. His Assistant being overcome, Father Placiard consoled and encouraged him, telling him to put his trust in the mercy of our Lord. Towards 6 o’clock p.m. September 16th, he peacefully slept the sleep of the just.”

We cannot more fittingly close these notes than by quoting the tribute paid him by Father Sicardi in his letter of October 12, 1807. “I was acquainted with Father Placiard and had occasion to treat with him at Saint Lazare’s. He was pious, just, zealous and exemplary, firm and unwavering in character when there was question of order and truth. If he died young, his days were full because he always made good use of his time and talents.”
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. John Baptist Ouang, June 23, 1911, Pekin, China; 47 years of age, 12 of vocation.

Rev. James Carpenter, June 25, 1911, Blackrock, Ireland; 87 years of age, 40 of vocation.

Rev. Stephane Serpette, July 7, 1911, Berceau-de-Saint-Vincent-de-Paul, France; 62 years of age, 43 of vocation.

Brother Michael Cruise, July 13, 1911, Lanark, Scotland; 86 years of age, 61 of vocation.

Brother Anselm Nuñez, July 11, 1911, Madrid, Spain; 28 years of age, 3 of vocation.

Rev. John Baptist Lagarde, July 17, 1911, l’Hay, France; 74 years of age, 44 of vocation.

Rev. Francis Izquierdo, July 7, 1911, Merida, Mexico; 66 years of age, 42 of vocation.

Brother Gonzales Eladio, July 28, 1911, Madrid, Spain; 70 years of age, 46 of vocation.

Rev. Albert de Lesquen, August 3, 1911, Paris; 73 years of age, 51 of vocation.

Brother Rufin Cahill, August 14, 1911, Blackrock, Ireland; 81 years of age, 48 of vocation.

Rev. Maurice Rolland, August 18, 1911, Dax, France; 78 years of age, 54 of vocation.
OUR SISTERS

Sr. Augustine Bihel, l’Hay, France; 59 years of age, 37 of vocation.

“ Clarisse Cordier, Bray, France; 34, 9.
“ Elisabeth Joubert, Beyrout; 72, 48.
“ Marie Lucotte, Algiers; 82, 57.
“ Barbara Mazurowska, Posen, Poland-Prussia; 75, 50.
“ Jeanne Lavergue, Lima; 79, 56.
“ Marie Pécrasse, Paris; 78, 57.
“ Adèle Massicault, Paris; 83, 60.
“ Marie Courtès, Marenge, Algeria; 91, 68.
“ Isabel Marti, Porto Rico; 52, 33.
“ Rosalía Marquinez Amzparo, Barbastro, Spain; 68, 40.
“ Maria Ruiz, Valdemoro; 22, 1.
“ Juana Pagola, Grenada; 56, 36.
“ Paula Glass, Schwarzach, Austria; 26, 4.
“ Elise Steingruber, Riedenburg, Austria; 81, 54.
“ Cécile Dujardin, Algiers; 31, 7.
“ Anne Hippel, Kirchstetten, Austria; 31, 13.
“ Louise Erhel, Gourdon; 79, 55.
“ Alexandrine Gay, Paris; 94, 72.
“ Madeleine Corvi, Hospital, Sommariva, Italy; 80, 49.
“ Caroline Zimmermann, Culm, Poland-Prussia; 47, 21.
“ Françoise Bogner, Salzburg; 51, 35.
“ Eugénie Selvaggi, Siena; 66, 49.
“ Maria Cuadra, Vigo, Spain; 57, 32.
“ Claire Augscherler, Hengsberg, Austria; 26, 4.
“ Jeanne Buisson, Pernambuco, Brazil; 76, 51.
“ Marie Laurent, Bègles; 83, 61.
“ Marie Panhèléux, Nogent-les-Vierges; 73, 45.
“ Jeanne Grzysczok, Graz; 28, 5.
“ Agathe Gaillard, La Teppe; 69, 44.
“ Teresa Vall, Madrid; 72, 50.
“ Maria Mullar, Havana; 63, 36.
Sr. Maria Gonzalvés, Cordova, Spain; 45, 16.
  " Josefa Elizalde, Madrid; 49, 27.
  " Charlotte Pion, Paris; 38, 16.
  " Apollonie Besghold, Graz; 49, 31.
  " Marie Seisl, Salzburg; 23, 1.
  " Catherine Küpper, Kirchstetten, Austria; 71, 52.
  " Rosina Brandseidser, Salzburg; 80, 51.
  " Micaela Acheaga, Porto Rico; 78, 51.
  " Manuela Sellés, Lugo, Spain; 34, 15.
  " Marie Gomel, Clichy; 71, 52.
  " Anne Rehaag, Laibach; 61, 40.
  " Amélie Corne, Rio de Janeiro; 79, 57.
  " Anna Le Guellec, Douai; 27, 3.
  " Marie Flamant, Paris; 64, 43.
  " Geneviève Chappe, Paris; 65, 45.
  " Agathe Napret, Budapest; 34, 11.
  " Jeanne Mignot, Bordeaux; 69, 49.
  " Clémence Chailloux, Barcelona; 61, 33.
  " Marie Janosch, Budapest; 38, 16.
  " Gertrud Golczyk, Budapest; 28, 10.
  " Jeanne Loustalot, Bayonne; 61, 38.
  " Jeanne Roche, Algiers; 77, 59.
  " Françoise Tarraud, Smyrna; 80, 60.
  " Julie Mettler, Paris; 45, 19.
  " Jeanne Jacquin, Paris; 77, 54.
  " Anna Blazek, Cracow; 31, 6.
  " Angèle Artusis, Grugliaseo, Italy; 69, 36.
  " Anne Erhardt, Budapest; 35, 15.
  " Marguerite Destombes, Bruay; 41, 16.
  " Joséphine Daudois, Callao, Peru; 73, 53.
  " Ernesta Gilli, Siena; 62, 42.
  " Augustine Tortal, Peteghem, Belgium; 81, 58.
  " Claudine Poyet, Algiers; 56, 26.
  " Catherine Marecenac, Cuenca, Ecuador; 72, 49.
  " Laurence Labiano, Murcia, Spain; 75, 50.
Sr. Josepha Ros, Valdemoro, Spain; 60, 38.
  " Jeanne Garcia, Valdemoro; 45, 24.
  " Joaquina Oliden, Valladolid, Spain; 68, 43.
  " Walburga Ortnez, Salzburg; 67, 44.
  " Angela Rákosy, Szekszard, Hungary; 55, 32.
  " Marie Orgeas, Montauban; 55, 36.
  " Louise Sailly, Boulogne-sur-Mer; 62, 40.
  " Rosalie Celle, Clermont-Ferrand; 63, 38.
  " Thérèse Kastelie, Laibach; 22, 3.
  " Concepcion Perez-Molino, Cordoba, Spain; 79, 59.
  " Eulalia de Goiburo, Grenada; 21, 2.
  " Marie Geraghty, Liverpool; 37, 18.
  " Marie Garolla, Savona, Italy; 85, 65.
  " Agnès Sterkowska, Warsaw; 56, 39.
  " Marie Bonnet, Bellevue; 62, 41.
  " Angélique Montfort, Rio de Janeiro; 56, 33.
  " Rose Limongiello, Venaio, Italy; 69, 40.
  " Clara Vieux, Clichy; 80, 56.
  " Jeanne Clos, Berceau; 80, 61.
  " Caroline Pillon, Château-l’Evêque; 73, 47.
  " Jeanne Rivals, Chantilly; 82, 58.
  " Marie Alibert, Moissac; 82, 58.
  " Catherine Dubarbier, Barcelona; 79, 54.
  " Albine Gonzalves, Beyrout; 46, 17.
  " Blanche Helland, La Teppe; 63, 35.
  " Marie Privat, Paris; 81, 58.
  " Sophie Ranveau, Abbeville; 62, 41.
  " Maria Coronel, Quito, Ecuador; 61, 39.
  " Eugénie Salvagnac, Madrid.
  " Marie Sahut, Rochefort-sur-Mer; 35, 19.
  " Elisa Dambourgès, Cannes; 43, 20.
  " Alix Crasnier, Flamanville; 59, 35.
  " Marie Peltrini, Turin; 79, 53.
  " Françoise Palla, Turin; 33, 10.
  " Joséphine Lebrun, l’Hay; 47, 21.
Sr. Eusebia Sanz, Carabanchel, Spain; 64, 48.
" Maria Arrizabalaga, Grenada; 61, 36.
" Marie Casanova, Jaén, Spain; 75, 48.
" Marie Bézamat, Veurey; 72, 46.
" Marguerite Buchon, La Teppe; 66, 45.
" Marie Lucas, l’Hay; 78, 54.
" Labibe Soussa, Alexandria, Egypt; 61, 38.
" Marie Latteux, Amiens; 63, 36.
" Vittoria Corinaldesi, Siena; 61, 37.
" Marguerite Louis, Cusset; 63, 37.
" Maria Moriques, Seville; 28, 3.
" Hermance Sentenac, Châtillon-sur-Bagneux; 50, 22.
" Ida Branssier, Buenos-Ayres; 71, 53.
" Rebello Guilhermina, Marianna, Brazil; 71, 51.
" Elizabeth Whelan, Baltimore, Md.; 70, 43.
" Mary Roche, Syracuse, N.Y.; 39, 17.
" Mathilde Comstock, Emmitsburg, Md.; 77, 52.
" Laura Cremen, Baltimore, Md.; 41, 22.
" Martina Murphy, Baltimore, Md.; 37, 15.

R. I. P.
PROCEDURE TO BE FOLLOWED FOR THE EXPULSION OR DISMISSAL OF MEMBERS IN REGULAR ORDERS AND CONGREGATIONS. — S. C. of Religious, May 16, 1911

DECRETUM DE METHODO SERVANDA IN FERENDA SENTENTIA EXPULSIONIS VEL DIMISSIONIS AB ORDINIBUS ET INSTITUTIS RELIGIOSIS

Quum singulae prescriptiones ac solemnitates a jure statutae, prae­sertim ab Urbano VIII, ad ferendam sententiam expulsionis vel di­missionis ab Ordinibus et Institutis Religiosis, commode servari nequeant, huic Sacrae Congregationi opportum visum est alias statuere prescriptiones, magis expeditas et hodiernis temporum circumstantiis melius accommodatas.

Quare Emi Patres cardinales ejusdem Sacrae Congregationis, in Plenario Cætu die 3 Martii 1911 ad Vaticanum habito, sequentia statuere decreverunt, nempe:

1. Curiam competentem vel Tribunal competens ad ferendam sententiam constituant Superior seu Moderator Generalis et Definitores vel Consiliarii seu Adscriptentes, non minus quatuor; si qui deficiant, eorum loco totidem Religiosos eligat Praeses Curiae vel Tribunalis, de consensu aliorum Consiliariorum.

In Congregationibus Monachorum Tribunal constituunt Abbas Generalis cum suo Consilio. Si aliqua Abbatia nulli adnexa sit Congregationi, recurrendum ad Sanctam Sedem in singulis casibus.

2. In qualibet Curia seu Tribunal constitutur a Consilio Generali Promotor Justitiae pro juris et legis tutela, qui sit Religiosus ejusdem Ordinis vel Congregationis.

3. Processus dumtaxat Summarius in posterum instituatur in expellendis vel dimittendis Religiosis, qui vel vota solemnia in Ordinibus, vel vota perpetua in Congregationibus vel Institutis professi sunt, vel, si vota tantum temporanea emiserint, tamen in Sacris sunt constituti; salvis specialibus privilegiis, quibus aliquis Ordo vel Institutum gaudeat.


5. Monitio facienda est a legitimo Superiore etiam locali de mandato tamen vel licentia Superiors Provincialis seu quasi-Provin­
cialis; qui postremae monitioni opportune adjunget expulsionis vel
dimissionis comminationem. Ad effectum expulsionis vel dimissi-
onis non valet monitio vel correctio, nisi ob grave aliquod delictum
data fuerit.

6. Monitiones repeti nequeunt, nisi delictum repetitum fuerit,
sed in delictis continuatis seu permanentibus intercedat necesse est
inter unam et alteram monitionem spatium duorum dierum
integrorum. Post ultimam monitionem sex dies integros erit ex-
spectandum, antequam ad ulteriora progressus fiat.

7. Ex Processu constare debet de Conventi reitate, necnon de
gravitate et numero delictorum, de facto triplicis monitionis, et de
defectu resipiscentiae post trinam monitionem.

8. Ut de Conventi reitate constet, tales probationes afferendas
sunt, quæ animum viri prudentis moveant. Hæ probationes desu-
mi possunt ex rei confessione, ex depositione duorum saltem tes-
tium fide dignorum, juramento firmata, atque alius adminiculis
roborata et ex authenticis documentis.

9. Gravitas delicti desumenda est non tantum a gravitate legis
violata, sed etiam a gravitate poenæ a lege sancitæ, a gravitate doli,
et a gravitate damni, sive moralis sive materialis Communitati
illati.

10. Ad effectum, de quo agitur, requiruntur ad minus tria crim-
ina gravia ejusdem speciei, vel, si diversæ, talia, ut simul sumpta
manifestent perversam voluntatem in malo pervicacem, vel unum
tantum crimen permanens, quod tripli monitioe virtualiter
troplex fiat.

11. Ut constet de facto triplicis monitionis regulariter de hoc af-
ferri debet authenticum documentum. Proinde oportet:

a) Ut haec fiat vel coram duobus testibus, vel per epistolam, a
publicis tabulariis inscriptam, exquisita fide receptionis vel repu-
dii;

b) Ut documentum redigatur de peracta monitione, a dictis testi-
bus subscriptum et in Regestis, vel Tabulario, servandum: vel ut
exemplar conficiatur supradictæ epistolæ, a duobus item testibus
pro conformitatis testimonio ante expeditionem subscriptum et in
Regestis vel Tabulario pariter asservandum.

12. Defectum resipiscentiae probant novum crimen, post trinam
monitionem commissum, vel pervicax et obdurata agendi ratio
delinquentis.

13. Superior Provincialis vel quasi-Provincialis Religiosi delin-
quentis, postquam monitiones et correctiones incassum cesserint,
omnia acta et documenta, quæ de hujus Religiosi reitate exstant
diligenter colliget et ad Superiorem Generalem transmittet, qui ea

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tradere debet Procuratoris Justitiae, ut ea examinet et suas accusa-
tiones, si quas proponendas existimabit, proponat.

14. Accusationes a Procuratore Justitiae propositae et Processus
resultantia accusato notificari debent, eidemque tempus congruum,
 arbitrio Judicis determinandum, concedi, quo suas defensiones,
 sive per se, sive per alium ejusdem Ordinis vel Instituti Religiosum,
exibere valeat; quod si accusatus ipse proprias defensiones non
presentaverit, Curia vel Tribunal defensorem alumnunm respectivi
Ordinis vel Instituti ex officio constituere debet.

15. Curia seu Tribunal, diligentem perpensis allegationibus sive
Promotoris sive Rei, si quidem eas adversari judicaverit Convento,
sententiam expulsionis vel dimissionis pronuntiare poterit; quae
tamen, si condemnatus intra decem dies a sententiae notificatione
rite ad Sacrum Congregationem de Religiosis appellaverit, executa-
oni demandari nequit, donec per eandem Sacram Congregationem
judicium latum fuerit.

16. Non obstante autem appellatione, reus, poterit ad seculum
statim remitti a Moderatore supremo vel Abbate Generali, cum
consensu sui Capituli vel Consilii, si ex eis presentia periculum
vel gravissimi scandali, vel damni item gravissimi Comm Unitati
eorumque alumnus immineat. Interim habitum dimittat et maneat
suspensus, si in Sacris constitutus sit.

17. Qui reus fuerit etiam unius tantum delicti ex quo periculum
gravis scandali publici vel gravissimum detrimentum toti Commu-
nitati immineat, poterit, etiam a Superiore Provinciali vel Abbate
ad seculum remitti, habitu religioso illico deposito; dummodo
certo constiterit de ipso delicto et de Religiosi, cui illud imputatur
reitata; et interim instituatur Processus ad sententiam expulsionis
vel dimissionis ferendam. Qui in Sacris constituti sunt, pariter
suspensi maneant.

18. Item contra quædam delicta consuetur veluti lata a jure poena
expulsionis vel dimissionis. Quae delicta sunt:

a) Publica apostasia a Fide Catholica;

b) Apostasia ab Ordine vel Instituto, nisi intra tres menses Reli-
giosus redierit;

c) Fuga a Monasterio, suscepta secum muliere;

d) Et multo magis contractus, ut aiunt, civilis, vel attentatio aut
celebratio matrimonii, etiam validi, seu quando vota non sint
solemnia vel non habeant solemnium effectum.

Sufficit in istis casibus, ut Superior Generalis vel Provincialis
cum suo respectivo Consilio emittat sententiam declaratoriam facti.

19. Sententia expulsionis vel dimissionis, quocumque modo lata,
si agatur de Religioso in Sacris, illico communicanda erit Ordinario.
originis et Ordinario loci, ubi ille moratur, aut sedem suam statuere velle dignoscatur.

20. Omnes Religiosi, de quibus agitur, in Sacris constituti, qui expulsi vel dimissi fuerint, perpetuo suspensi manent, donec a competente Auctoritate, post emendationem vitae, dispensationem obtinuerint. Religiosi vel Clerici, non in Sacris, expulsi vel dimissi, prohibentur quominus ad superiores Ordines adscendant sine venia Sanctae Sedis. Omnes autem expulsi vel dimissi, etiam sese vere emendaverint, ad suum vel ad alium Ordinem vel Congregationem admirn non poterunt absque speciali licentia Sedis Apostolicae.


Quibus omnibus Sanctissimo Domino Nostro Pio Papae Decimo relatis ab infrascripto Sacrae Congregationis Secretario die octava Martii 1911, Sanctitas Sua Decretum hoc approbare et confirmare dignata est; contrariis non obstantibus quibuscumque.

Datum Rome, ex Secretario Sacrae Congregationis de Religiosis, die 16 maii 1911.

Fr. J. C. CARD. VIVES, Prefectus.
† DONATUS, Archiep. Ephesinus, Secretarius.
94 — ON THE STUDIES AND THE OATH BEFORE ORDINATION.—S. Consistorial Congregation, March 24, 1911

DE STUDIORUM CURSU PERFICIENDO ET JURAMENTO PRAESTANDO ANTE SACRAM ORDINATIONEM

Propositis dublis quae sequuntur, scilicet: 1° utrum ad effectum sacrae ordinationis studiorum anni expleti dici possint ad festum Pentecostes seu SSmae Trinitatis; 2° utrum juramentum præstandum ante susceptionem ss. ordinum, a Motu proprio "Sacrorum Antistitum" 1 septembris 1910 praescriptum, emittendum sit ante singulos ss. ordines, vel solummodo ante s. subdiaconatum: haec S. congregatio, die 24 martii 1911, respondit:

Ad 1num Negative: sed requiri ut expleatur cursus scholasticus novem mensium cum examine finali feliciter emenso.

Ad 2um Sufficere ut præstetur ante ineundum sacrum subdiaconatus ordinem, salvo Ordinarii jure illud denuo exigendi ante collationem singularum ss. ordinem si ex qualibet causa necessarium vel utile ducat.

Scipio Tecchi, Adssor.

95 — ON THE INDULGENCE OF THE PORTIUNCULA.—
Holy Office, May 26, 1911

DECRETUM

PORTIUNCULÆ, quam vocant, INDULGENTIÆ lucandae redeunte jam die, innumere propemodum Apostolice Sedi preces undeque gentium oblatæ sunt aliaque offerendæ prævidentur tum ad jam obtentarum hac in re concessionum prorogationem tum ad novarum elargitionem impetrandam. Cum igitur Supremae hujus Sacrae Congregationis Sancti Officii, cui Indulgentiarum moderandarum munus incumbit, mens sit certas ac fixas super præstantissimo hujusmodi spirituali favore normas præstituere, ne forte alicubi fideles, dum hæ parantur, eo fraudari contingat, Emi ac Rmi DD. Cardinales Inquisitoris Generales in plenario conventu habito feria IV die 24 hujus mensis generali Decreto, usque ad novam dispositionem valituro, statuendum censuerunt:

1° Omnes et singulae tam pro fidelibus in sæculo viventibus quam pro piis communitatibus antea a Sancta Sede factæ et jam nunc expiratæ vel in posterum expirature de Portiunculae Indulgentia concessiones prorogate habeantur sine die, firmis, quoad cetera,
cclusulis et conditionibus precedentis Indulti habitaque ratione, quoad utile sacris visitationibus peragendis tempus, novissimi hujus ejusdem Supremae Sacrae Congregationis Decreti diei 26 Januarii anni currentis.

2° Quod ad novas concessiones tam pro fidelibus in seculo viven­tibus quam pro pios communitatibus, providendum pariter sine die committitur respectivis Ordinariis cum facultatibus necessariis et opportunis, salvis tamen clausulis et conditionibus Motu proprio die 11 Junii anni elapsi praescriptis.

3° Itidem, demum, respectivis Ordinariis prorogatur sine die facultas, praefato Motu Proprio superiore anno eisdem concessa, statuendi ad supradictam Indulgentiam lucrandam, loco diei secun­dae Augusti, Dominican proxime insequentem, servatis clausulis et conditionibus ibidem appositis.

Quae omnia SSmus D. N. D. Pius divina providentia PP. X, in solita audientia R. P. D. Adsessori sequenti die impertita, benigne adprobare ac suprema Sua auctoritate confirmare dignatus est.

contrariis quibuscumque, etiam specialissima atque individua mentione dignis, non obstantibus.

Rome, ex Eédibus S. O., die 26 Maii 1911.

Aloisius GIAMBENE
Substitutus pro Indulgentiis.

OBSERVATION.—All indults concerning the Portiuncula which have already expired, or which are not in perpetuity, granted either to seculars or religious communities, are renewed without limit, according to the first clauses and conditions. Visits may begin on the eve at midday.

96—INDULGENCES.—Holy Office, May 31, 1911. The Rev. Louis Alpi, C. M., Visitor, has sent us the following:

Beatissimo Padre,—Il Visitatore della Missione, signor Luigi Alpi, umilmente postrato al Trono di Vostra Santita, supplica che i Missionarii di S. Vincenzo de Paoli, i qual hanno la facolta di an­nettere le indulgenze dei Padri Crucigeri alle corone ordinarie, possano altresi anetterle alle corone di sei poste, di cui servonsi le figlie della Carità.

Inoltre, travandosi tavolta le dette Figlie in exercizio della carità e nella impossibilità di tenere in mano la corona, che possano egual-
mente guadagnare le consuete Indulgenze, recitando il S. Rosario.
—Che della grazia ecc.

Juxta preces in Domino.

Die 28 aprillis 1908.

Pius PP. X.

Rec. n° 562 11.

Die 31 martii 1911.

SSmus extensionem facultatis adnectendi Indulgentias Crucigerorum ad Coronas sex decadum abrogavit; indultum vero secundo loco superius ennunciatum ad decennium confirmavit.

Aloisius Giambene

L. S.

97—Decree on the Heroic Virtues of the Venerable Louise de Marillac. S. C. of Rites, August 14, 1911

DECRETUM PARISIEN.

BEATIFICATIONIS ET CANONIZATIONIS

VEN. SERVAE DEI

LUDOVICAE DE MARILLAC VIVUAE LE GRAS

CONFUNDATRICIS CONGREGATIONIS FILIARUM A CHARITATE

Mulierem fortem invenimus, decus et ornamentum Galliae catholicae, Ludovicam De Marillac, quae anno reparatae salutis MDXC Parisiis summo loco nata, diligenter quidem mentem bona rum artium et philosophiae studiis excoluit, at multo diligentius animum christianis virtutibus; ut, generis nobilitate opibusque contempti, paupertatis praesertim humilitatis charitastisque exercitatione admirabilis extiterit. Patre orbata, quum, auctore confessario cuius ad nutum se gerebat, anno MDCLXIII Antonio Le Gras viro nobilissimo nupsisset, filium edidit Michaelem Antonium, quem ad christians mores accuratissime instituit. Biennio post, viro defuncto, viduitatem alacris vovit et, re familiaris optime constituta, pauperum calamitatibus sublevandis totam se dedit. Cum enim S. Vincentio a Paulo vitae magistro uteretur, in eius virtutum imitationem, praesertim charitatis erga calamitosos, adeo exarsit, ut et magno illi praesidio fuerit et eum laboribus pene aequiparaverit. Itaque, summa miseros omnes benignitate complacent, cum facultates suas ad usum pauperum destinasset, piis quibusdam suae provinciae matronis suasit, ut, certis sibi statutis legibus, aegrotantibus,
pauperibus, puerulis derelictis non pecunia tantum sed et opera adessent. Quod cum praeter opinionem minus apte proposito fini responderet, studiosa Mulier, S. Vincentio morem gerens, Filiarum a Charitate sodalitim excitavit, in quo Dei gratia quid efficere possit videtur experta. Agitur enim de puellis—hisce nostris temporibus ad triginta quinque millia—quae, sexus et fragilitatis inmemores, Matris, spiritu eruditae, non modo puerulis et adolescentulis educandis in conlegiis et orphanotrophis operam navant, sed in noceomis inservientes aegris purulentam vulneram saniant, cibos propria manu praebent, lectulos sternunt et, quod caput est, animos verbo et exemplo reficiunt, idque et intra carcerum parietes et vel in ipsis castris inter volantes pugnantium globos. Quibus in operibus cum Ven. Ludovica reliquis documento esset, quamvis adversa valetudinine fere semper laboraret, tandem, mense Februario anno MDCCLX, morbo graviter conflictata, mortem sibi imminentem sentiens, misit qui amantissimum Patrem S. Vincentium advocarent. Sed venerabilis Vir, senio morboque confectus, cum ne gradum quidem facere posset, ea verba protulit quae turn Magistri tum Discipulae singularem virtutem produnt: "Dicite Ludovicae: "quod ad te attinet, munec abi: mox te sequar in caelum". Itaque Serva Dei, omni humano solatio destituta, Idibus Martis sanctissimo fine quievit et elata est comitantibus omnibus bonis, maxima vulgi frequentia.


Hodierno vero die natali S. Vincentii a Paulo, qui dies festus


L. S.

BOOK REVIEWS


In our opinion it is but just that the works of Saint Vincent de Paul find a place among the masterpieces of religious literature; many of his discourses and letters show great merit. But in the selection just published, we are surprised to note that the most celebrated are omitted. The title of the work, therefore, seems rather inappropriate. Lettres choisies de Saint Vincent de Paul might have suited it better, as it contains only a few hundred letters of the thousands written by the Saint.


We have already called the attention of our readers to the publication of the first four volumes of this important work of which the Revue de l’Orient chrétien, 1911, gives a fair criticism.


This is only a sketch of the life of Sister Rosalie whose greatest biographer is Mr. de Melun. Well acquainted with the needs of the people at that period, Mr. de Melun was able to show how Sister Rosalie adapted her charitable ministry to the necessities of the times. Mr. Laudet, not less instructed in the popular needs and aspirations, has
delineated not only Sister Rosalie's charity, but also that admirable gift which the Scriptures call the understanding of the poor. She had opened several schools and a patronage, "but," as the author tells us, "if she loved to see the children, she did not wish to separate them from their parents. She did not care for boarding schools for the children of the common people for whom she preferred the family life with its trials and hardships, tempered by the pleasures of home."


These two books, in the popular idiom, will facilitate the teaching of catechism and prove most useful to our Missionaries in Southern Madagascar.

402—An historical study, by M. Lingi delle Pere, entitled La Casa della Missione e il Convitto dei chieri di Sarsana (In-8, 24 pages; La Spezia, Francesco Lappa, 1911), gives interesting information concerning the House of Sarsana and the college directed by the Lazarist Fathers.

This translation is only an extract by "Jaurequi" (the Rev. S. Janices, C. M.) from the life of the Blessed J. G. Perboyre. If circumstances permit, the author purposes to publish a translation of the first and second books of this interesting biography.

404.—Filippo Valentin, prete della Missione. Il Libro d'oro della donna cristiana. In-8, Rimini, 1911.

This book is best suited to those young girls who are preparing to enter the cloister. It was published after the death of the author, hence perhaps its striking title.

Alfred Milon
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