ASIA

THE FOREIGN MISSIONS
UNDER THE CARE OF THE LAZARISTS AND DAUGHTERS OF CHARITY OF SAINT VINCENT DE PAUL

We present a general report of our various foreign missions, adding thereto special statistics sent us by these missions with a few letters giving more ample details of their present condition. It may be well to note that this report having been drawn up for the Work of the Propagation of the Faith, our houses in France, Austria, etc., and in America are not included; the following which come under the heading of "missionary countries" receive pecuniary help from the Propagation of the Faith:
1, Turkey in Europe, Greece and Roumania; 2, Turkey in Asia, Anatolia; 3, Syria and Palestine; 4, Apostolic Delegation of Persia; 5, Egypt; 6, Vicariate Apostolic of Abyssinia; 7, Vicariate Apostolic of Southern Madagascar; 8, China, Vicariate Apostolic Northern Pechili, Pekin; 9, Vicariate Apostolic of Central Pechili, Paoting; 10, Vicariate Apostolic of Western Pechili, Chingtung; 11, Vicariate Apostolic of Eastern Pechili, Yungping; 12, Vicariate Apostolic of Eastern Chekiang, Ningpo; 13, Vicariate Apostolic of Western Chekiang, Hangchau; 14, Vicariate Apostolic of Northern Kiangsi, Nanshang; 15, Vicariate Apostolic of Eastern Kiangsi, Foochow; 16, Vicariate Apostolic of Southern Kiangsi, Ki-ngan; 17, General Office of the Lazarists, Shanghai, and two Seminaries or novitiates of the Congregation of the Mission.
at Chala, near Pekin, and at Kiashing; 18, the Catholic Mission of Helsingør, Denmark.

In the following report, Turkey in Europe and Denmark are included.

**Report for 1911**

**TOTALS OF THE VARIOUS MISSIONS DIRECTED BY THE LAZARISTS**

- Bishops, 13.
- Missionaries, 390.
- Secular Priests, Europeans and Natives, 260, including 36 popes.
- Seminaries, 25.
- Ecclesiastical Students, 792, of whom 36 are Lazarist Novices in Chala and Kiashing.
- Catechists, 4155, of whom 4112 are for China.
- Catechumenates, 2364, with 45984 Catechumens.
- European Sisters (Daughters of Charity), 1143.
- Native Religious, 400; some of these reside with their families.
- Conversions of Heretics, 676, taken from accounts sent us.
- Conversions of Infidels, 36920, of whom 36628 are in China.
- Baptisms of Infants *in articulo mortis*, 57959; of these 55820 are in China.
- Churches and Chapels 2380, of which 2200 are in China.
- Schools, 1802.
- Pupils, 57026.
- Hospitals and Houses of Charity, 98.
- Colleges and Normal Schools, 68. Pupils, 3963.
Catholics, 355,373, of whom 345,873 are Chinese. There are also in China 65,124 Catechumens.

Industrial and Training Schools, 72; in China there are 2,532 children attending these schools.

Orphan Asylums, 94. Children, 6,571.
Leper Homes, 2. Patients, 424.
Dispensaries 76. Poor assisted, 1,580,509.

In the statistics sent us a brief statement is added, giving an idea of the present condition of the Mission. We reproduce some of these general remarks.

**TURKEY IN ASIA**

**ANATOLIA**

Statistics of the Works of the Lazarists for 1911:
European Sisters (Daughters of Charity), 128.
Baptisms of Infants in articulo mortis, 192.
Churches and Chapels, 10.
Schools, 8. Pupils, 1,935.
Hospitals and Houses of Charity, 2.
College and Normal School, 1. Pupils, 180.
Orphan Asylums, 4. Children, 400.
Dispensaries, 3. Poor assisted, 59,360.
SYRIA AND PALESTINE

Statistics of the Works of the Lazarists for 1911:
Seminary, 1. Ecclesiastical Students, 25. Brothers, 16.
European Sisters (Daughters of Charity), 252.
Baptisms of Infants in articulo mortis, 200.
Churches and Chapels, 29.
Schools, 200. Pupils, 13,675.
Pupils, 45.
Orphan Asylums, 10. Children, 896.
Hospitals and Houses of Charity, 8.
Dispensaries, 12. Poor assisted, 94,671.
"The Mission in Lebanon, Syria, is from a religious point of view, passing through a critical period. The English and American Protestants are actively at work and they have considerably increased the number of their schools. Having assumed the charge of parish schools, our expenses are consequently greater." — REPORT


Broumana, January 17, 1912

I would forward with the greatest pleasure a report on the mission work in Syria were the necessary documents in my possession. They are in our house at Tripoli. Father Poussou, the first Superior, organized the works and he left some memoranda of them; later, they were continued and developed by Father Reygasse.

Our confrères in Tripoli have a manuscript journal of Father Reygasse who was a zealous and tireless worker. Our house of Broumana, being of very recent date, is content to look up to her elder sister, the Tripoli Mission,
striving to follow in her footsteps. The first Lazarists who arrived in these parts labored more extensively in the North, consequently the southern districts were left at the mercy of the Protestant missionaries who acquired a firm foothold, establishing no less than ten mission centers and nearly one hundred thirty well-organized schools. Our house of Broumana is as a barrier to their ever-increasing influence. Since my arrival here, two years and a half ago, twenty-three missions have been given in the southern part of Lebanon and six in Palestine. A novelty, the work has attracted many, but it has also yielded excellent fruit.

Just to mention the record of 1911 in Kafar Chima, the first residence of the Protestants in Lebanon and where they settled seventy-five years ago, we found Catholics who had not been to confession for upwards of ten or fifteen years. The pastor, who has been in charge of the parish for twenty-seven years, spoke to me of some of his parishioners who never came to church. By dint of patience, God helping, our efforts were crowned with success, for all fulfilled their duties. In the course of the mission, a Catholic, who for thirty years had not crossed the threshold of a church, was converted, and on the morning of the general Communion, he came to see us with his two sons, seventeen and nineteen years old, who had never entered a church since their baptism. It was indeed time as the older died very shortly after the mission.

The village of Ras-el-Harf was divided into two contending parties. We remained here over a month and it was only fifteen days after our arrival that we succeeded in effecting a reconciliation. This happened on a Sunday after a sermon on Judgment. The pastor was so deeply touched that he begged pardon of his parishioners and his example was at once followed by the whole church. I was about to give a solemn blessing when a peasant stepped
forward from the rear and cried out: "If this man and that one do not forgive each other, all is lost." His words produced a wonderful effect, for as he named them the men came up and apologized to each other. When the last had complied, the self-styled herald pronounced a fervent Deo gratias and a scene truly worthy of the first ages of the Church, was terminated.

At Nibâï blasphemy was of daily occurrence. Here again nearly all the Catholics performed their religious duties and the evil habit is partly cured. Many schismatics attended the mission; they did not hesitate to say that were they free they would willingly embrace the faith. If they were not entirely converted they were at least very favorably impressed.

We are just now in a large village near Sidon containing about eight thousand Catholics. We have been here six weeks and it is our intention to remain until Lent. Although we are four priests this number is scarcely sufficient for hearing confessions. It is indeed a gratifying sight to behold how eagerly the men respond to our efforts for they are the first to arrive at the exercises. We begin at 5 A. M. and close at 8 P. M.

As you may readily understand the field is large and promising, but as usual the laborers are few. Three Maronite religious help me in hearing confessions; the Missionary must himself perform the other functions as these good Fathers have not been trained either to preach or to give catechetical instructions.

I am trespassing on your kindness, so I beg your indulgence.

A. ACKAOUY

https://via.library.depaul.edu/annals_en/vol19/iss1/2
Statistics of the Works of the Lazarists for the year 1911:

Lazarist Bishop and Apostolic Delegate, 1;
Chaldean Bishops, 2.
Missionaries, 22. Native priests (secular), 52.
Seminaries, 2. Ecclesiastical Students, 40. Brother, 1.
European Sisters (Daughters of Charity), 38.
Conversions of Heretics, 23.
Baptisms of Infants in articulo mortis, 231.
Churches and Chapels, 63.
Schools, 65. Pupils, 2,150.
Colleges and Normal Schools, 3. Pupils, 580.
Orphan Asylums, 5. Children, 90.
Hospitals and Houses of Charity, 3.
Dispensaries, 5. Poor assisted, 56,363.

"Owing to political uprisings, the situation in Persia is very trying. The Lazarist Missionaries and Daughters of Charity, despite difficulties of all kinds, see their works progressing; but we know what an amount of money is required to meet expenses. At Tabriz, Teheran and Ispahan we have well-attended colleges, and if we had more resources and more professors we could easily secure a very large number of pupils. These institutions are very advantageous to the Mission as they give it a certain prestige among the people and the Missionaries are enabled to exercise a salutary and far-reaching influence." — Report.

GENERAL SITUATION IN PERSIA

Threatened by greater powers from without and political dissensions from within, Persia is in a very precarious condition.
In October 1910, England, under pretext of protecting the public roads in those parts bordering the Persian Gulf, landed some of her marine troops at the port of Linga and thus effected an entrance into Southern Persia.

The famine which broke out in 1911 was a cause of new troubles. In the beginning of May the telegraphic messages conveyed the following reports: "An uprising caused by the famine, has broken out in Ispahan. The mob destroyed a police station, killing a member of the Municipal Board. The governor's residence was attacked, but the rioters were repulsed. The Bakthiari troops have taken part in the outbreak which has assumed an anti-constitutional character. The Russian Consul has asked protection for the Russian residents." (La Démocratie, May 7, 1911.)

A few months later, July 1911, the ex-Shah, Mohammed Ali, in the hope of regaining his former power, began to raise an army. A dispatch from Teheran of June 20th stated:

"The Majlis authorizes the government to proclaim a rigorous state of siege. Five hundred Bakthiari and five hundred European drilled cavalry accompany the volunteer troops starting out to oppose the ex-Shah. The chief of police is charged to maintain order in the capital. An army of Bakthiari, two thousand strong, under the command of their leaders, will march against Salar-ed-Daouleh. Eighteen hundred of the Bakthiari cavalry are hourly expected in Teheran."

"By a protocol of August 25, 1909, Russia has engaged herself to prevent the ex-Shah from attempting to arouse political strifes. Great Britain also signed the deed. The Persians are inquiring, 'What does England intend to do?'"

It was Russia, however, who took the lead. The ex-Shah's schemes failed. Taking as a pretext the growing influence of Mr. Morgan Shuster, an American and Treas-
urer General of Persia, who was accused of favoring England, Russia took the defensive. An army of Cossacks was marched into Northern Persia and it soon occupied Tabriz. On the 3d of December, a dispatch from Teheran read as follows:

Teheran December 3d. — "Russian troops are marching onward; they are now midway between Resht and Kazvin. An advance guard of four hundred men is signaled this evening near Teheran. Resistance will be made to prevent their entrance into the capital."

Teheran, December 3d. — "A telegram from Kazvin announces that the Cossacks have disarmed the Persian militia at Resht and taken possession of the Telegraph Office as though war was declared." (Reuter.)

Towards the close of December, the Cossack army entered Tabriz. The following letters will relate—the first to the attempt of the ex-Shah to regain his lost power, and the second to the occupation of Tabriz by the Russian troops.

Letter of Sister Vincent Galichet

Ispahan (Djoulfa), September 24, 1911

Not far distant from this place, at Kashan, an important town, an old partisan of the Shah with his five or six sons, is keeping strict guard over the city, stopping every conveyance passing that way. Kashan is on the line of the road leading from Djoulfa to Teheran.

For the last eight days, however, the postal service has been resumed. As for the war, we have no definite news of it; each week witnesses the departure of some of our Bakthiaris, but as yet none have returned. It is reported that the brother of the Shah is at Kerman, distant a few days' journey from here, and is busily gathering partisans; how?
Pillaging is going on in the neighborhood of Shiraz, that is, between that part of the country in the direction of Bushire, occupied by the Khachkhayes, and that between our place and Teheran, where the Bakthiari are stationed. Two thousand mules with their rolls of cotton goods and rugs were stolen from an English merchant, and daily, caravans and travelers are robbed.

As for the Shah nobody knows his whereabouts. We are startled by conflicting reports; one day a victory is announced; another, a defeat. This week the news was circulated that the Bakthiari, betrayed by one of their number, had lost six hundred men; since this report we have heard nothing. It may be that you are better informed than we are as the European papers most probably publish direct news; the telegraph stations are in a full operation at Teheran.

Sister Vincent Galichet

On January 26, 1912, Father Demuth wrote: “On December 4th, a squadron of Hindu cavalry under command of British officers entered Ispahan to await further orders.”

Letter from the Rev. Francis Berthounesque, C. M.,
to the Very Rev. A. Fiat, Superior General.

Tabriz, January 25, 1912

About three years ago during the internal struggles which agitated the whole country but especially Azerbijan, the Cossack troops occupied Tabriz to maintain order and protect the European residents who, it was said, were in danger.

Order, therefore, should have been restored three years ago, but nothing of the kind was effected and anarchy has
reigned supreme. Up to December 21st, when hostilities broke out between Russia and Persia, the city of Tabriz continued to be besieged by Samet Khan, a lieutenant of ex-Shah, Mohammed Ali. You know what sufferings we endured during that trying period. The cost of everything rose so enormously that we had to pay four times the ordinary price, and I do not know how our house here and that of the Daughters of Charity would have managed to subsist without your timely assistance.

The Russian-Persian disputes are now a diversion from our first anxieties, so true is it that one trial makes us forget another. On the 20th of December a quarrel occurred between a few Cossacks who were repairing telephone wires and several Persian policemen who, it is said, had spoken to them very rudely. The two parties finally came to blows and in the scuffle two Cossacks and two policemen were killed.

The next day when we were in class we heard the report of firearms—the Cossacks were attacking a police station. Our Moslem pupils immediately begged leave to return home as they feared their parents might be anxious, and as soon as permission was granted they rushed out of school. A few moments later the firing became alarming; we could hear the booming of cannon and the sound of pistol shots; we soon realized that the Cossack and Persian troops had met in close encounter. Judging it more prudent to dismiss our Armenian pupils, we sent them away and decided to resume our classes only when peace is restored. The stout resistance made by the Persian soldiers was a matter of great surprise to the whole city; were they at last awake?—But was it not too late? It is true also the Persians were aware of the small number of Russians then in Tabriz.

The fighting on December 21st and 22d was very
fierce. The whizzing of the balls and booming of cannon spread terror around.

Our Mission happening to be on the line of battle, bombs and shells flew about in all directions, and we found no less than thirty balls in the walls of the church. To venture into the neighboring street would have been dangerous. The Cossacks had taken up a position back of the schoolhouse under the very windows and they kept up a heavy firing on a detachment of Persian soldiers stationed about a hundred meters away. All this was not very reassuring, yet we were perfectly safe for Divine Providence watched over us.

As I already stated the 22d and 23d of December were most disastrous days. On the morning of the 23d about 7:30, a few shots were heard but soon after the firing became more frequent and louder and towards eleven o'clock, a scene, similar to that of the preceding day, was repeated. Our servant attempted to leave the house and a ball grazed him; passersby were attacked. It was about half-past three when the fighting stopped. It is reported that the Cossacks expect a reënforcement.

I had scarcely retired when at nine p. m. I heard a knock at the door. On inquiring who it was I found an employee of the Russian legation sent by the Consul to ask if we could not receive the wounded and the patients of the Russian hospital. It was feared that this establishment would be attacked and pillaged. I immediately answered that we were very willing to accommodate the Consul. Within two hours our classrooms had been converted into wards and the wounded and sick were in comparative safety.

December 24th. — Nothing out of the ordinary today. A skirmish begun at three o'clock in the afternoon, lasted three hours. There has been some parleying, but without any definite decision taken.
December 25th. — What a sad Christmas day! We were able to say our three Masses; none of our parishioners, however, could be present; no one dares as yet to venture out. Until evening all was very quiet.

At five o'clock firing is heard; it is said that four thousand Cossacks are on their way to Tabriz. In the meantime, our Vice-Consul comes to see how we are, and he announces for the next day the bombardment of the city by the Russians. In fact an ultimatum has been given the governor: “He must either surrender, or the city will be stormed.” The governor finding himself powerless, has tendered his resignation and withdrawn to the English consulate.

December 26th. — A postbill announces that all the Persians must lay down their arms; those found carrying weapons will be severely punished. Is this capitulation? The people are beginning to appear on the streets and the four thousand Cossacks are expected this evening. Towards three o'clock the booming of cannon is heard. Is this a signal of their arrival? We will know tomorrow.

December 27th. — The Cossacks, five thousand strong, are at the gates of the city. This morning at ten o'clock about forty cannon shots were directed against the fortress (Arck), but as there was no response the firing ceased. The garrison realizing that they could not meet the overpowering number of the enemy, abandoned the fort. Today at four o'clock in the evening the Russian flag is floating from the Arck! There are a few more cannon shots; they however, will be the last for the city is in the hands of the Russians!

December 28th. — A calm today. My confrères are going to visit the Arck which is occupied by two hundred Cossacks.

December 29th. — The Russians are mounting guard in Tabriz and a search is made for their dead. The wounded
are leaving the Mission as the Russian hospital is reopened. Mr. Miller, the Russian Consul, has written me a charming letter of thanks acknowledging his obligation to us for the hospitality extended to his wounded soldiers.

We may now stop to examine the results of the present hostilities between the Russians and Persians. Already there have been many deaths; about one thousand Persians and from two to three hundred Russians. These were slain, but the numbers are increased by the punishment dealt out to all who have sided with the Persians and about forty have been hung including an Armenian. The list of executions is not yet closed.

Tabriz is now occupied by Russian troops and detachments have been marched on to several points under the pretext of maintaining order, but in reality to effect a systematic and definite possession. What will be the consequences of a Russian government in Persia? I intend to consider here the situation from a religious standpoint only. For us the situation may indeed become lamentable! With their standing army, offering a reliable security, and their ready money, the Russians will quickly gain proselytes, and, alas! we are already made aware of this sad reality. What is to be done to counteract the evil? Pray and act and especially train good Catholics who will not abandon their faith for a few glittering coins.

Our two houses have not suffered much during these anxious times. We may well thank God and Mary Most Powerful for the preservation of our lives and our property — no injury was sustained by them. Our greatest care was to provide for our children as everything was very high-priced and we could scarcely meet the necessary expenses. Providence did not forsake us and as usual came to our assistance. We cannot be too grateful.

The present calm is only on the surface; as a fact every one trembles for no day passes without some executions.
Both Mussulmans and Armenians are in dread; all who are able leave the city and even the country, seeking elsewhere a security which they cannot enjoy here.

Despite all these difficulties our works continue to prosper; we have eighty-two Armenian and sixty-five Mohammedan pupils in our school — the highest number on record since the foundation of our Mission in Tabriz. The Daughters of Charity are also very much encouraged by the success of their efforts; their day school counts more than a hundred little girls who, while they are taught French and Armenian, receive a proper religious instruction.

Next to the day school is a small orphanage. Through this work the Sisters will do a world of good. The results already obtained are most consoling and encouraging. Of the thirty schismatic girls received in the establishment half have entered the true fold.

F. Berthounesque

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CHINA

NORTH KIANGSI

Letter from the Rev. T. Zigenhorn, C. M., to the
Very Rev. A. Fiat, Superior General

On board the Kiang-Fu, October 4, 1911

Here I am in China sailing up the famous Yangtsekiang or Blue River, and taking advantage of the leisure afforded me and of the delightful silence and solitude around, hasten to send you some news.

As you know, our trip was most enjoyable despite the
monsoon on the Indian Ocean. As we are not all good sailors, we were seasick, but for two days only. After crossing the Mediterranean, to our deep regret Mr. Perme found it impossible to continue the voyage as he suffered from a persistent fever and the physician of the steamer advised his remaining some time in Suez. It was indeed wise that he followed this counsel, for I do not think he could have endured the Red Sea so overpowering was the hot spell we experienced when crossing it.

We had the pleasure of stopping at the different ports and of visiting the cities in their vicinity, each presenting its own peculiar attraction; for if we did not meet a new race, we beheld a marked diversity in manners and customs. We received everywhere a most cordial welcome from the Priests of the Foreign Missions who made us feel that even if we do not belong to the same Congregation, our aim is the same as our only ambition is to further the glory of God and the salvation of souls.

On all Sundays, except one, we had Mass on board and the Daughters of Charity and Carmelite nuns received Holy Communion. There was also a large attendance of passengers. It was indeed a beautiful sight to see our Lord descend on the altar erected on this tiny spot surrounded by a boundless sea! We welcomed His coming with hymns of joy and thanksgiving. The officiating priest was an old missionary whose long grey beard and fourteen scars—the result of ill-treatment received for the faith—gave him a most venerable appearance. He belongs to the Foreign Missions and is stationed in Yunnan.

On my arrival at Shanghai finding myself for the first time standing on real Chinese soil, my heart bounded with joy at the thought that here I had come to labor, suffer and die, if needs be, for our Lord. A hearty greeting was extended by our confrères of the General Office who came to receive me, but I was not to remain very long in Shang-
hai as I am to visit my brother Clement before going North. On the first of October, therefore, having taken passage on the Kiang-Fu, a Chinese boat, I embarked, and it is thus I find myself on my way to the interior and calmly sailing the beautiful Yangtse. Its waters have considerably risen and the surrounding country is flooded, showing signs of distress and desolation; for the crops are destroyed, trees uprooted and entire villages under water. This is the lamentable sight which presents itself on all sides for the last three days, and here and there are abandoned huts, roofs floating on the surface of the waters and upturned houses sadly telling of the ruin of their late occupants. The inundation in Paris a year ago was terrible to behold, yet every one felt relief was at hand, whereas here more than a whole province is laid waste and there is none to give assistance.

It is amidst these painful reflections that I am nearing the end of my trip and tomorrow I hope to meet my dear brother. It has been a great privation not to say Mass, but this is an impossibility on a Chinese boat. I must be content to offer my poor prayers to our Lord in the depths of my heart, awaiting the happy moment when I can once more ascend the altar.

At last, I am in Kiukiang. As Clement is the only one at the Procure or General Office just now, we have ample accommodation, and delightful have been these days passed together. He has taken me to visit the various points of interest in the city. At the Seminary I met Fathers Perotti and Vernette. They are both very well. Yesterday we went to the cemetery which contains the remains of the Lazarists and Daughters of Charity. At the entrance is a small chapel, bearing this inscription: "Herein repose the Priests of the Mission and Little Brothers of Mary, massacred in Nanshang, February 25, 1906." Fathers Lacruche and Salavert are interred here. At a dis-
tance is the grave of the late Bishop Ferrant with the following epitaph:


After saying a De profundis at the grave I returned to the Procure.

On next Friday I expect to take the train at Hankau which runs direct to Pekin.

T. ZIGENHORN

CHINA AND THE CATHOLIC MISSIONS

In the Correspondant of September 25, 1911, was published a striking essay on the "Chinese Question" written by a Vicar Apostolic. The closing pages of this instructive study are devoted to the Catholic Missions; we reproduce them:

A Missionary myself, I cannot mention China without a few words about the Catholic Missions there. They are, in my opinion, making the best of present conditions which, as a whole, offer little security. For the last ten years the activity of the Missions has considerably extended and if I am not mistaken, they excite a great deal of interest which is due most probably to three causes.

The first is undoubtedly the vitality and energy displayed by them on these occasions brought about by recent events. How marvelous a siege was that sustained by the Mission of Pekin at the entrance of the imperial palace when, for seventy days, it opposed a stout resistance to the renewed attacks of the Boxers! And what can be more noble than the late feat achieved by the French Mis-
sionaries under the leadership of their Consul, who without exception, remained steadfastly at their posts in Szechuen when that province was abandoned by all save the Catholic population?

Then as a second cause, we may note the countless benefits lavished upon their surroundings by the Missions. The simple enumeration of benevolent works carried on by Catholics in China would in itself form a voluminous pamphlet. I will not, therefore, even attempt to give you a summary of these benefits which would not only be too long, but also very incomplete.

As far as I am able to tell, the third cause is the evolution, scarcely perceptible, which is now taking place in the minds of the people. One must of necessity learn something from foreigners—this is an undeniable fact. But where begin? Do not the unsteadiness, contradictions and failures of official undertakings contrast most strikingly with the slow, yet steady development of that ancient institution, that religion, itself also an importation from the Western world, but which is so stable and self-reliant, so steadfast and positive when she claims to possess the key of all lasting civilization? Is this the motive or is there another? But, as a fact, I know missionaries, and a goodly number too, who, intermingled with the Chinese population, find themselves in the districts they are striving to evangelize, even those which are larger than our French Departments, as much at home and in sympathy with the people as are other priests in Christian lands.

Besides all this the Chinese element itself plays an important and ever-increasing part in the rapid growth of the Missions. As priests or religious, Trappists or Jesuits, Brothers of the Christian Schools or catechists, Daughters of Charity or Little Sisters of the Poor, the Chinese are among the best to be found in the Catholic Church. This statement will, I know, call forth the oft-repeated and
but recently advanced reproach made the Missions and which, in passing, I will make it a point to refute. If such is, we are told, the high standard of the Chinese Christians, why is there no Chinese episcopacy? Because—and the reason is so conclusive that I need give no other—because the native clergy in China has no official existence, no legal statutes. Even should a bishop there have two hundred thousand faithful under his jurisdiction, he would still be obliged to submit to the local mandarin, to ask on bended knee and under the threat of leather or bamboo lash, the permission to exercise his ministry and to defend the rights of his flock. Under these conditions I do not think any intelligent Chinese would desire to have a native bishop.

That this is no condition *sine qua non* for the growth of the Missions, what has taken place within the last ten years sufficiently proves. The number of Christians during that period has nearly doubled. There are today 1,400,000 Chinese Christians, without counting the half-million of non-baptized. There are no less than 800 native priests, and it is computed that the annual increase of Catholics has been for several years above 50,000. Last year it reached 84,000 and this year it will most probably rise to 100,000. This notable progress is due chiefly to the admirable Jesuit and Lazarist Missions near the coast, but it is evidently extending farther and farther and will soon reach the most distant stations.

Are civilization and the general good of humanity gainers thereby? It is my deep conviction that they are. We will not discuss with the Chinese Christians what they find objectionable in the European Christians, nor *vice versa* why the latter reproach the former. What is certain, however, is that the Chinese who has embraced the Catholic faith, has undergone mentally a radical change; his ideas are greatly modified. He readily admits the possibility of one-half of the world having other aims besides...
that of blotting the other half out of existence, and this broad view at once distinguishes him in a very striking manner from the mass of his fellow citizens.

These as well as all questions relating to China, deserve the serious attention of deep-thinking minds. All that I intend to say may be summed up in the following observations:

First, that China, reformed and modernized, is up to the present only a mere hypothesis, responding to the apprehensive conjectures of some or to the self-interested schemes of others, for as the entire Chinese question is still pending, it is well to study it very closely; second, China, as badly governed as it may be, is none the less deserving—I might say all the more deserving of our esteem and sympathy and it is desirable that some means be found of practically showing her both, without putting the whole world through fire and sword; third, that holy Mother Church has not as yet given her final opinion about the Chinese evolution and in this she hopes to take a part which assuredly will be a most excellent one.

J. B. de Guebriant, O. F. M.

Vicar Apostolic of Kien-Tschang

GENERAL EVENTS

By an Imperial edict which was published February 12, 1912, the Emperor abdicated and a Republic was proclaimed.

In our preceding Number, page 38, we briefly sketched the revolution which had just broken out in China, and it now remains to relate the causes that led to this event as well as those which successively helped to its realization. Somebody aptly remarked: “If a reform in China had been peacefully effected twelve years ago, there would be no revolution today.” In Japan, as is well known, an
evolution occurred and the Mikado, wisely yielding to the wishes of the people, formed a constitutional government; thus was Japan placed on an equal footing with the European powers. But China continued to hold fast to the old regime, hence the revolution now taking place.

A few years ago, in 1898, there was a movement of reform helped by the Emperor, Koang Siu. The conservative party, however, led by the Empress Dowager, Tsu Hi, and Yuan Shi Kai, intervened. After a coup d'état by which she annulled the power of the Emperor, the Empress Dowager excited the Boxers against the Europeans. When the storm abated the reformers once again asked for concessions with the right of electing representatives. This time the Imperial government acquiesced, appointing the meeting to be held twelve years later. This appeared to some a mockery, and the reformers dissatisfied, insisted on their rights. The government again yielded, yet at the same time declared that the representatives from the provinces might be consulted but could have no share in the deliberations. Vexed beyond endurance, the reform party decided to act without further delay and to take what would not be granted. A Republic under the leadership of Dr. Sun Yat Sen or Sen Wen, was proclaimed. In the battles that ensued success seemed equal on both sides although the republican ideas continued to spread and to gain ground daily. Two provinces, then five, afterwards ten, and finally fifteen of the eighteen comprised in the Empire, sided with the reformers. The Imperial party appealed for help to Yuan Shi Kai; it was too late. The concessions asked by the republicans were granted, a real Parliament was organized and the Regent tendered his resignation. Had these measures been adopted at the opportune moment they might have proved effectual; coming as they did at a late hour, they were refused and the Emperor was forced to abdicate. He issued a
decree proclaiming that a Republic was to succeed the Empire. — Such is the progressive march of the revolution which has just taken place in China.

We may now retrace notable events of which we give the different dates.

On November 14, 1908, the Emperor Koang Siu died and the following day the Empress Dowager, Tsu Hi. Before her death she dictated the decree by which Pu Yi, the three-year-old son of the Regent, Prince Chun, was raised to the throne.

Shortly after, January 2, 1909, Yuan Shi Kai who at first seemed to adopt a reactionary policy, showed himself progressive and he was disgraced. He was ordered to resign and to withdraw into his own country where “he might better take care of himself,” as the decree stated.

As has been observed, “for the last twenty years over one hundred thousand Chinese of the most wealthy and enlightened class have been following various courses of study in Japan, Europe and in the United States. Among them are to be found today physicians, engineers, jurists, lawyers and business men who returned home not only with diplomas, but also with their minds filled with new ideas. During their sojourn in foreign lands they had not failed to form opinions — and most judicious ones too — on the different institutions there, for they did not indiscriminately admire every thing in the Western civilization. They soon gained an influence over the people by their spirit of initiative and especially by their studious, well-ordered lives, presenting a marked contrast to the easy-going and indifferent life led by the mandarins of the old regime.” — Such were the men, young, instructed and energetic, who asked for the reforms above-mentioned and which were refused by the Imperial government.

In October, 1911, the revolution broke out in Hupeh. The Court recalled Yuan Shi Kai after a three years’ dis-
grace and having appointed him Viceroy of the province in Hu Kuang, gave into his hands the heavy task of restoring order. The battles which then ensued between the Imperial and republican troops in Wuchang were desperate but not decisive. While the throne was gradually conferring upon its minister unlimited powers, the growing influence of Dr. Sun Yat Sen was felt on all sides. Thus the revolution steadily continued its course.

Towards the end of October the five-year-old Emperor published a decree most humble and apologetic in tone. Following is the text:

I have reigned for three years and have always acted conscientiously in the interest of the people, but as I possess no political ability the men employed by me were not the proper ones.

I gave too many important political positions to the nobles, which is contrary to the present regime.

With regard to the railway systems I trusted one who deceived me; thus have the people lost confidence in me.

When I insist on reforms, the officials and notables take occasion to use the funds for other purposes.

When old laws are repealed the highest officials take advantage of the circumstances to advance their own personal interests.

A great deal of money has been taken from the people and nothing done for their welfare.

On several occasions edicts promulgated laws, yet none were obeyed.

The people murmur but I do not know this; a disaster is approaching and I do not see it.

There were at first troubles in Szechuan and an outbreak in Wuchang. Alarming news comes from Shansi and Hunan and there are uprisings in Canton and Kuangsi; the whole empire is in a state of ebullition.

The minds of the people are troubled and the spirits of
the last nine emperors cannot enjoy in peace the sacrifices offered to them.

All this has happened through my fault and by the present decree I wish to tell the people that I swear to reform, to apply the Constitution faithfully with the help of the army and the nation, to modify the laws, to further the prosperity of the people, and in accordance with their wishes, to cause all suffering to disappear.

I will repeal all laws which are opposed to present needs. I will establish that union spoken of by the last emperor between the Manchus and the Chinese.

The troubles in Hupeh and Hunan, although brought to a crises by the soldiers, are due to Djouitchen. I take the blame upon myself because I was wrong to trust him, believing him to be a man of merit.

Our finances and diplomacy are sinking to the very depths of the abyss in which I myself fear to fall even should we become united.

The future of China is hopeless if the subjects of the Empire no longer pay honor to the decrees of fate, allowing themselves to be led away by worthless men.

Day and night I am overwhelmed with anxiety. My only hope is that my subjects will thoroughly understand the present situation.

Yuan Shi Kai was appointed first minister and recalled to Pekin where he arrived on the 13th of November. Prior to this a dispatch from that city on November 1st, stated: “The panic continues in Pekin. Foreign troops protect the Missions. Seventy soldiers are stationed in the cathedral of the Petang.” — A few days later, the diplomatic corps, conformably to the rights granted by the treaty signed after the Boxer uprising, placed detachments of foreign troops along the railway line from Pekin to the sea.
During the first part of November it was reported that many of the most important towns had joined the revolutionary party.

Dispatch of November 16th:

The delegates of the different provinces are on their way to Shanghai where the first National Convention is to be held. They pretend to have a sufficient number of troops to take Nankin within a week and add that they now hold the fleet.— *Times.*

Dispatch of November 21st:

*Shanghai, November 21st.*—Delegates from eleven provinces have reached Shanghai where they will begin to discuss the framing of a Constitution, the form of a Republic to be adopted, the choice of a capital, and the right of voting.

On its side the Imperial government granted a Constitution and its observance was sworn on the altar of the Emperor's ancestors. The following dispatch was sent from Pekin, November 26th:

*Pekin, November 26th.*—By order of the police, yellow flags are floating over the whole city in token of the joy felt by the people for the granting of the new Constitution.

All the officers of the city were present in full dress at the ceremony by which the Regent took the oath before the altar of the Imperial ancestors.

We give the text of this oath as it appeared in an edict:

"The dynasty has existed for nearly three hundred years. I, Pu Yi, your descendant, have endeavored since my accession to the throne to carry out the constitutional program, but my policy and choice of officers were unhappy, hence the present troubles.

Fearing the downfall of the dynasty, I accept the coun-
sel of the National Assembly; I swear to exact the observance of the nineteen articles of the Constitution, to organize a Parliament and to forbear appointing the nobles to any administrative position. I and my descendants give our formal promise.

Your celestial spirits will see and understand.— (Reuter.)

This time again concession came too late. On the 6th of December, the Regent, now became unpopular, resigned, leaving the power in the hands of the Empress Dowager, Long Yu, and the Premier, Yuan Shi Kai. A few days after the following communication was received from Pekin: “Yuan Shi Kai must have told the Empress Dowager, Long Yu, that there was no way to organize a constitutional monarchy and advised her to retire to Jehol. The Empress gave no answer but she weeps continually.”

On December 2, 1911, the revolutionists were in possession of Nankin, the capital of the South. A provisional National Assembly met here and on December 29th, unanimously elected Dr. Sun Yat Sen president of the Republic. The Doctor had just arrived from Europe, having landed in Shanghai on December 25th. He accepted the provisional presidency, engaging himself to resign as soon as the abdication of the Emperor would put an end to the Imperial power and a Republic definitely proclaimed.

On January 1, 1912, by order of the government, the Gregorian calendar was adopted throughout China and that day recognized as the first of the year according to the custom followed in all other countries. Dr. Sun Yat Sen that same day issued a lengthy manifesto explaining to the other governments the reasons why his party had been compelled to take up arms and giving his plans for the future.— He states:

“...Once a remedy is applied to these evils, China will take her place in the family of nations.
We have fought and erected a government, and that the uprightness of our intentions be not questioned we publicly and without reservation make known the following promises:

All treaties concluded with the Manchus prior to the revolution will remain in full force until the period already determined.

All treaties made since the beginning of the revolution are disowned.

All loans and contracts made before the revolution will be duly recognized but we will disown those made at a later date by the Manchus.

These same principles apply to those concessions made to foreign nations and whatever is connected with them.

The property and persons of foreigners will be respected and protected; all our efforts tend to place on a solid and durable basis a national government which will understand how to use all the resources of our country.

We will do our best to uplift the minds of the people, to promote peace, and to frame laws conducive to their prosperity.

The Manchus residing within the limits of our jurisdiction will be protected and granted equal rights with the Chinese.

The Legislation shall be remodelled, the civil, judicial and commercial codes revised; we will reform the finances and repeal those restrictions placed upon commercial enterprises; we will exercise religious tolerance and render our relations with foreign nations and governments more friendly than they have ever been.

It is our sincere hope that these nations which have not ceased to manifest their sympathy, will cement more closely the links which bind us to them.

It is our sincere hope that they will help us to carry out
the reforms, so long expected, which they themselves ad
dvised.

It is with this message of peace that the Republic ex-
presses its ardent hope to be received into the family of
ations, not only to enjoy all international rights and priv-
ileges, but also to give her own coöperation to the great
and noble work of the world's civilization.

Signed: SUN YAT SEN

The Echo de Chine of January 27, 1912, gives the fol-
lowing biographical sketch of Dr. Sun:

"Dr. Sun Yat Sen is a native of the province of Kuang-
ting. He is now forty-six years old. His grandfather
was called Sun King-ying and his father Sun Te-jeng.
They were farmers well-known for their sobriety and
industry.

On account of his parents' poverty, Sun Yat Sen was
obliged to leave his home when only fourteen years old to
join his brother, Sun-me, in Honolulu. This latter was
employed there as a common laborer with a small monthly
salary of twelve or fourteen dollars. His condition, how-
ever, becoming somewhat improved, the two brothers were
able to follow a course of study together. At eighteen
Sun Yat Sen returned home and shortly after he went to
Hong Kong where he finished his studies and became a
physician.

In 1906, we find him in Tokio, Japan, where a large
number of Chinese students attend the University of Mod-
ern Arts and Sciences. It was in this city that an associa-
tion of young reformers was founded with Dr. Sun as its
president. He then traveled extensively, visiting Berlin,
Paris, London, Brussels and several cities in the United
States, and continuing to exercise that influence which has
so powerfully contributed to bring about a final crisis."

On February 12, 1912, the decree of the Emperor's
abdication appeared in Pekin. We extract the following:

"It is evident that the majority of the people is in favor of a republic and the will of heaven is manifested in that of the people. What is one family that it should stand in the way of the wishes of a whole nation? Consequently I, the Emperor, decide that the form of government in China shall be a Constitutional Republic."

Another decree issued that same day declares that the Court is satisfied with the conditions offered to the Imperial family. The sum of ten millions is allotted the Emperor who may retain his title but only as an honorary one without the right of transmitting it to a successor.

Immediately after the publication of the decree of abdication, Yuan Shi Kai sent a telegram to Dr. Sun and to the Republican Cabinet. It reads thus:

_February 12th:_—The cause for which you fought so many years has now triumphed. The day which witnesses the death of the absolute monarchy, witnesses also the birth of the Republic. It is with the greatest pleasure that I congratulate the new regime.

The Empire is now a thing of the past; the Republic will live forever!"

Dr. Sun, according to his promise, as soon as the Republic was proclaimed in Pekin, tendered his resignation as provisional president. He strongly urged the National Assembly in Nankin to elect Yuan Shi Kai president. This was eventually done and by a unanimous vote on February 15, 1912, Yuan Shi Kai was recognized as the President of the Republic of China.

***

Amid the grave events which have just occurred in a land so abundantly watered by the blood of Christian Martyrs, our own wish for China is that religious liberty, so long disregarded, become a well-established fact. Its
beneficent influence will undoubtedly help the growth and prosperity of a country now so eager for progress.

Offering as it does a lively interest to our readers on account of the mission work undertaken by our two Communities there, the foregoing information will not be out of place in our Annals.

### GENERAL REPORT OF THE WORKS

**FOR THE YEAR 1911**

Our Missionaries bless Divine Providence for the success attending their labors. The easiest way to realize the happy results obtained during the last ten years is to give the totals of 1901 and of 1911.

#### CATHOLIC POPULATION IN OUR VICARIATES APOSTOLIC

<table>
<thead>
<tr>
<th></th>
<th>1901</th>
<th>1911</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholics</td>
<td>111,848</td>
<td>345,763</td>
</tr>
<tr>
<td>Catechumens</td>
<td>20,633</td>
<td>65,124</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>132,481</td>
<td>410,887</td>
</tr>
</tbody>
</table>

#### Baptisms of Adults during the year

<table>
<thead>
<tr>
<th></th>
<th>1901</th>
<th>1911</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>2,209</td>
<td>35,213</td>
</tr>
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</table>

#### NUMBER OF LABORERS

<table>
<thead>
<tr>
<th></th>
<th>1901</th>
<th>1911</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>a) Lazarists:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vicars Apostolic</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Priests</td>
<td>119</td>
<td>201</td>
</tr>
<tr>
<td>Novices and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scholastics</td>
<td>0</td>
<td>36</td>
</tr>
<tr>
<td>Brothers</td>
<td>10</td>
<td>21</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>136</td>
<td>267</td>
</tr>
</tbody>
</table>
b) Secular Priests (nearly all Chinese) ..................................... 174 334

c) Students in Ecclesiastical Seminaries .............................. 47 99
— in Preparatory Seminaries ........................................... 209 497
Total .............................................................................. 256 596

d) Religious:  Trappists ................................................. 47 79
— Marist Brothers ......................................................... 12 44
— Paulist Brothers (native) ............................................... 12 35
Total .............................................................................. 71 158

e) Religious:  Daughters of Charity. ..................................... 150 196
— Native Sisters .................................................................. 150 353
Total .............................................................................. 300 549

These numbers show at a glance a fair estimate of the works, the result of the zeal of our Vicars Apostolic and of their tireless co-laborers. If during the preceding years the increase of our Christians in the Missions of Pechili was most encouraging, this year that of our Missions in the South, especially in Northern Kiangsi, is worthy of particular notice—REPORT.

The above list may be further detailed as in the following table which, however, must be taken as giving a general idea of the progress of the works, as the figures are classed under general headings and different conditions exist in different vicariates, hence these numbers are only an approximate estimate and form a part of the foregoing Report.
## GENERAL OFFICE IN SHANGHAI AND SEMINARIES OF THE LAZARISTS IN KIAISHING AND CHALA

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Missionaries</td>
<td>11</td>
</tr>
<tr>
<td>Seminaries</td>
<td>2</td>
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<tr>
<td>Students and Novices</td>
<td>36</td>
</tr>
<tr>
<td>Brothers</td>
<td>9</td>
</tr>
<tr>
<td>Daughters of Charity</td>
<td>54</td>
</tr>
<tr>
<td>Conversions of Pagans</td>
<td>184</td>
</tr>
<tr>
<td>Baptisms of Infants in articulo mortis</td>
<td>331</td>
</tr>
<tr>
<td>Churches and Chapels</td>
<td>6</td>
</tr>
<tr>
<td>Hospitals and Houses of Charity</td>
<td>5</td>
</tr>
<tr>
<td>Dispensaries</td>
<td>3</td>
</tr>
<tr>
<td>(118 148 Poor assisted)</td>
<td></td>
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</tbody>
</table>

## PEKIN AND NORTHERN PECHILI (Bishop Jarlin)

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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<tbody>
<tr>
<td>Bishop</td>
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<tr>
<td>Missionaries</td>
<td>39</td>
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<tr>
<td>Native Priests (Secular)</td>
<td>43</td>
</tr>
<tr>
<td>Seminaries</td>
<td>2</td>
</tr>
<tr>
<td>Ecclesiastical Students</td>
<td>167</td>
</tr>
<tr>
<td>Brothers</td>
<td>48</td>
</tr>
<tr>
<td>Trappists</td>
<td>79</td>
</tr>
<tr>
<td>Catechists</td>
<td>2038</td>
</tr>
<tr>
<td>(1 577 Catechumenates with 28 065 Catechumens.)</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>European Religious (Daughters of Charity)</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>52</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Native Religious</th>
<th>Number</th>
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<tbody>
<tr>
<td></td>
<td>79</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Conversions of Heretics</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>— Pagans</td>
<td>20 398</td>
</tr>
<tr>
<td>Baptisms of Infants in articulo mortis</td>
<td>6 879</td>
</tr>
<tr>
<td>Churches and Chapels</td>
<td>522</td>
</tr>
<tr>
<td>Schools</td>
<td>453</td>
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<tr>
<td>Pupils</td>
<td>7 960</td>
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<td>Category</td>
<td>Count</td>
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<td>----------------------------------------------</td>
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</tr>
<tr>
<td>Hospitals and Houses of Charity</td>
<td>5</td>
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<tr>
<td>Colleges (593 Pupils)</td>
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<tr>
<td>Normal Schools (554 Pupils)</td>
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<tr>
<td>Catholics</td>
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<tr>
<td>(18521 Catechumens)</td>
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<tr>
<td>Heretics</td>
<td>10000?</td>
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<tr>
<td>Pagans</td>
<td>6300000?</td>
</tr>
<tr>
<td>Orphan Asylums (611 Children)</td>
<td>7</td>
</tr>
<tr>
<td>Industrial Schools (253 Children)</td>
<td>6</td>
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<tr>
<td>Dispensaries</td>
<td>5</td>
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<tr>
<td>(242809 Poor assisted)</td>
<td></td>
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<tr>
<td>CENTRAL PECHILI (Paoting; Bishop Fabrègues)</td>
<td></td>
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<tr>
<td>Bishop</td>
<td>1</td>
</tr>
<tr>
<td>Missionaries</td>
<td>17</td>
</tr>
<tr>
<td>Native Priests (Secular)</td>
<td>23</td>
</tr>
<tr>
<td>Seminaries</td>
<td>2</td>
</tr>
<tr>
<td>Ecclesiastical Students</td>
<td>77</td>
</tr>
<tr>
<td>Brothers</td>
<td>3</td>
</tr>
<tr>
<td>Catechists</td>
<td>579</td>
</tr>
<tr>
<td>(207 Catechumenates with 2908 Catechumens)</td>
<td></td>
</tr>
<tr>
<td>Native Religious</td>
<td>46</td>
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<tr>
<td>Conversions of Pagans</td>
<td>1848</td>
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<tr>
<td>Baptisms of Infants in articulo mortis</td>
<td>4383</td>
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<tr>
<td>Churches and Chapels</td>
<td>324</td>
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<tr>
<td>Schools</td>
<td>372</td>
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<tr>
<td>Pupils</td>
<td>6841</td>
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<tr>
<td>Colleges (103 Pupils)</td>
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<td>Normal Schools (62 Pupils)</td>
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<tr>
<td>Catholics</td>
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<tr>
<td>(10000 Catechumens)</td>
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<tr>
<td>Heretics</td>
<td>1000?</td>
</tr>
<tr>
<td>Pagans</td>
<td>3000000?</td>
</tr>
<tr>
<td>Orphan Asylum (47 Children)</td>
<td>1</td>
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</table>
### Western Pechili (Chingting; Bishop Coqset)

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop</td>
<td>1</td>
</tr>
<tr>
<td>Missionaries</td>
<td>29</td>
</tr>
<tr>
<td>Native Priests (Secular)</td>
<td>13</td>
</tr>
<tr>
<td>Seminaries</td>
<td>2</td>
</tr>
<tr>
<td>Ecclesiastical Students</td>
<td>123</td>
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<tr>
<td>Brothers</td>
<td>36</td>
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<tr>
<td>Catechists</td>
<td>280</td>
</tr>
<tr>
<td>(136 Catechumenates with 2,833 Catechumens)</td>
<td></td>
</tr>
<tr>
<td>European Religious (Daughters of Charity)</td>
<td>17</td>
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<tr>
<td>Native Religious</td>
<td>80</td>
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<tr>
<td>Conversions of Pagans</td>
<td>2,874</td>
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<tr>
<td>Baptisms of Infants <em>in articulo mortis</em></td>
<td>30,544</td>
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<tr>
<td>Churches and Chapels</td>
<td>516</td>
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<tr>
<td>Schools</td>
<td>148</td>
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<tr>
<td>Pupils</td>
<td>2,611</td>
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<tr>
<td>Colleges (243 Pupils)</td>
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<tr>
<td>Catholics</td>
<td>60,210</td>
</tr>
<tr>
<td>(4,382 Catechumens)</td>
<td></td>
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<tr>
<td>Pagans</td>
<td>8,000,000?</td>
</tr>
<tr>
<td>Orphan Asylums (717 Children)</td>
<td>4</td>
</tr>
<tr>
<td>Industrial Schools (190 Children)</td>
<td>4</td>
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<tr>
<td>Dispensaries</td>
<td>3</td>
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<tr>
<td>(34,965 Poor assisted)</td>
<td></td>
</tr>
<tr>
<td>Hospitals and Houses of Charity</td>
<td>6</td>
</tr>
</tbody>
</table>

### East Pechili (Yung-ping; Bishop Geurts)

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop</td>
<td>1</td>
</tr>
<tr>
<td>Missionaries</td>
<td>10</td>
</tr>
<tr>
<td>Native Priest (Secular)</td>
<td>1</td>
</tr>
<tr>
<td>Seminary</td>
<td>1</td>
</tr>
<tr>
<td>Category</td>
<td>Count</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Ecclesiastical Students</td>
<td>22</td>
</tr>
<tr>
<td>Brother</td>
<td>1</td>
</tr>
<tr>
<td>Catechists</td>
<td>196</td>
</tr>
<tr>
<td>(159 Catechumenates with 1792 Catechumens)</td>
<td></td>
</tr>
<tr>
<td>Native Religious</td>
<td>18</td>
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<tr>
<td>Conversions of Heretics</td>
<td>107</td>
</tr>
<tr>
<td>— Pagans</td>
<td>1770</td>
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<tr>
<td>Baptisms of Infants in articulo mortis</td>
<td>1310</td>
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<tr>
<td>Churches and Chapels</td>
<td>33</td>
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<tr>
<td>(Not including private Oratories)</td>
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<tr>
<td>Schools</td>
<td>52</td>
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<tr>
<td>Pupils</td>
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<td>Normal School (10 Pupils)</td>
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<tr>
<td>Catholics</td>
<td>10 889</td>
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<tr>
<td>(1000 Catechumens)</td>
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</tr>
<tr>
<td>Heretics</td>
<td>3500?</td>
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<tr>
<td>Pagans</td>
<td>5000000?</td>
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<tr>
<td>Orphan Asylums (50 Children)</td>
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**EASTERN CHEKIANG (Ningpo; Bishop Reynaud)**

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<td>Brothers</td>
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<td>(17 Catechumenates with 1052 Catechumens)</td>
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<td>— Pagans</td>
<td>1447</td>
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<td>Category</td>
<td>Number</td>
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<td>Baptisms of Infants in articulo mortis</td>
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<td>Colleges (49 Pupils)</td>
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<tr>
<td>(3109 Catechumens)</td>
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<tr>
<td>Heretics</td>
<td>12000?</td>
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<td>Pagans</td>
<td>11000000?</td>
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<td>Orphan Asylums (678 Children)</td>
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<td>Industrial Schools (684 Children)</td>
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<td>Dispensaries</td>
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<td>(109458 Poor assisted)</td>
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<td><strong>WESTERN CHEKIANG (Hangchau; Bishop Faveau)</strong></td>
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<td>Bishop</td>
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<td>Missionaries</td>
<td>17</td>
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<td>Native Priests (Secular)</td>
<td>9</td>
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<tr>
<td>Seminary</td>
<td>1</td>
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<td>Ecclesiastical Students</td>
<td>18</td>
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<tr>
<td>Catechists</td>
<td>112</td>
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<td>(8 Catechumenates with 154 Catechumens)</td>
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<td>2</td>
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<tr>
<td>— Pagans</td>
<td>665</td>
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<td><strong>Baptisms of Infants in articulo mortis</strong></td>
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<td>Schools</td>
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<td>Pupils</td>
<td>889</td>
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<td>Hospitals and Houses of Charity</td>
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Published by Via Sapientiae, 1912
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<td>Catholics</td>
<td>11,152</td>
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<tr>
<td>(1,825 Catechumens)</td>
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<td>9,000,000?</td>
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<td>Orphan Asylums (419 Children)</td>
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<td>Industrial Schools (233 Children)</td>
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<td>Dispensaries</td>
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<td>(66,297 Poor assisted)</td>
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**Northern Kiangsi (Kiukiang; Bishop Fatiguet)**

<table>
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<tbody>
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<td>Bishop</td>
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<tr>
<td>Missionaries</td>
<td>23</td>
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<tr>
<td>Seminaries</td>
<td>2</td>
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<tr>
<td>Ecclesiastical Students</td>
<td>52</td>
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<tr>
<td>Catechists</td>
<td>342</td>
</tr>
<tr>
<td>(146 Catechumenates with 5,906 Catechumens)</td>
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<td>European Religious (Daughters of Charity)</td>
<td>18</td>
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<td>Native Religious</td>
<td>15</td>
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<td>Conversions of Heretics</td>
<td>9</td>
</tr>
<tr>
<td>Pagans</td>
<td>4,415</td>
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<tr>
<td>Baptisms of Infants <em>in articulo mortis</em></td>
<td>3,264</td>
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<td>Churches and Chapels</td>
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<td>Schools</td>
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<td>Pupils</td>
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<td>College (11 Pupils)</td>
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<td>Catholics</td>
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<td>(18,872 Catechumens)</td>
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<td>Pagans</td>
<td>12,000,000?</td>
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<tr>
<td>Orphan Asylums (389 Children)</td>
<td>4</td>
</tr>
<tr>
<td>Industrial Schools, Farms and Workshops (339 Children)</td>
<td>5</td>
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</table>
Dispensaries 3
(78616 Poor assisted)

EASTERN KIANGSI (Foochow; Bishop Vic)
Bishop 1
Missionaries 25
Native Priests (Secular) 8
Seminaries 2
Ecclesiastical Students 52
Catechists 246
(79 Catechumenates with 1859 Catechumens)

European Religious (Daughters of Charity) 6
Native Religious 24
Conversions of Heretics 23
— Pagans 1599

Baptisms of Infants in articulo mortis 1680
Churches and Chapels 195
Schools 104
Pupils 3539
Hospitals and Houses of Charity 25
Colleges (61 Pupils) 3
Normal Schools (92 Pupils) 7
Catholics 21959
(3462 Catechumens)

Pagans 8000000?
Orphan Asylums (472 Children) 16
Industrial Schools (387 Children) 14
Dispensaries 2
(56377 Poor assisted)
Leper Home (24 Lepers) 1
**SOUTH KIANGSI (Ki-ngan; Bishop Ciceri)**

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Bishop</td>
<td>1</td>
</tr>
<tr>
<td>Missionaries</td>
<td>17</td>
</tr>
<tr>
<td>Native Priests (Secular)</td>
<td>11</td>
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<td>Seminaries</td>
<td>2</td>
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<td>Ecclesiastical Students</td>
<td>49</td>
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<tr>
<td>Catechists</td>
<td>118</td>
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<tr>
<td>(55 Catechumenates with 1415 Catechumens)</td>
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<td>European Religious (Daughters of Charity)</td>
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<td>Native Religious</td>
<td>31</td>
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<tr>
<td>Conversions of Heretics</td>
<td>9</td>
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<tr>
<td>Pagans</td>
<td>1420</td>
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<tr>
<td>Baptisms of Infants in articulo mortis</td>
<td>2460</td>
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<tr>
<td>Churches and Chapels</td>
<td>92</td>
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<td>Schools</td>
<td>62</td>
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<tr>
<td>Pupils</td>
<td>1706</td>
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<tr>
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<td>(3,953 Catechumens)</td>
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<td>Pagans</td>
<td>10,000,000?</td>
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<tr>
<td>Orphan Asylums (422 Children)</td>
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<tr>
<td>Industrial Schools, Farms and Workshops (346 Children)</td>
<td>14</td>
</tr>
<tr>
<td>Dispensaries</td>
<td>3</td>
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<tr>
<td>(41,529 Poor assisted.)</td>
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</table>
PROVINCE OF THE DAUGHTERS OF CHARITY
IN CHINA

CHAPTER III

Arrival of Sister Azais, Visitatrix of the Chinese Province—The Central House is located in Pekin—Foundation of a House in Tientsin and of a Hospital in Shanghai—Closing of the House of Saint Vincent, Ningpo—Beginning of the Works in Chusan

The good accomplished by the Daughters of Charity in the southern part of China, inspired Bishop Mouly, the Vicar Apostolic of Pechili, with the thought of securing the same advantage for the northern districts. As soon as religious liberty was proclaimed, he hastened to Paris, and asked of Father Etienne Sisters for the Missions in Pekin and Tientsin. His request was granted. On the 22d of February, 1862, he left Paris for China with a band of fourteen Daughters of Charity. Sister Azais, one of their number, was appointed Visitatrix of the rising province, the Central House of which was to be in the city of Pekin. Following are the names of the Sisters composing the new band: Sisters Azais, Guez, Marquet, Vanderdrick, Antichau, Ridez, Viollet, Dodot, Doyen, Pavillon, Mervé, Andreoni, Valeyre, and Philippe. They at first came to Ningpo where the Visitatrix took part in the Council, henceforth dependent upon that of Pekin. Leaving here two Sisters, she set out for the North with twelve others, among whom was Sister Dutrouilh who was named Sister Servant of the house in Tientsin.

The Sisters reached this last place on July 2, 1862, and shortly after opened an orphanage, a dispensary and a hospital. The late occupation of the city by the Europeans had left so unfavorable an impression on the native

that the sight alone of a cornette occasioned distrust and the people kept aloof from the newly arrived Sisters. But the hour marked out in the merciful designs of Providence had come. The cholera, with its accompanying horrors, broke out; one evening as Bishop Mouly left the Sisters' house, reflecting as to what means would be best calculated to introduce them among the plague-stricken, he happened to meet a poor workman who had just contracted the dreaded malady. The Bishop advised him to go at once to the Sisters' house which he did, and to the great surprise of all, he completely recovered and returned home. On beholding this cure, those attacked by the plague hesitated no longer, but had recourse to the Sisters who freely distributed simple remedies which, with the water of Lourdes, effected wonders. Henceforth both the hospital and dispensary were always crowded. A few Christian women, influenced by the zeal of Father Talmier, learning that some pagans wished to get rid of their children, induced them to carry the little ones to the Sisters. Thus did the works continue to develop until 1870.

Having provided as well as circumstances permitted for the Sisters in Tientsin, Sister Azaïs proceeded to Pekin where in the close vicinity of the imperial palace the new Central House was definitely established with the title of "The House of the Immaculate Conception." In the most commodious part of the building an orphanage, sheltering twenty-five infants, was organized. Sister Azaïs also opened a dispensary and a hospital where many poor sufferers were received and given not only material relief, but also spiritual instruction and thus prepared to meet death as Christians.

Within a short time works multiplied and new foundations were made. To those of Tientsin and Pekin, we may add the hospital for Europeans at Shanghai opened in 1863. Sister Jaurias, named Sister Servant of this estab-
lishment, was obliged to leave her dear orphanage of Saint Vincent in Ningpo and devote herself to the new work. The outset, as is usual in like undertakings, was beset with difficulties. "We expected to find all things in readiness on our arrival," wrote Sister Jaurias, "but there was nothing of the kind. Not even the least preparation for the proposed hospital. Even those who had asked for us seemed distressed and made objections about receiving us; they did not dare to send us away and we were lodged in a rented house." This unlooked-for situation brought about lengthy and painful interviews with the administrators, nearly all Protestants. As English was the business language in Shanghai, Sister O'Sullivan, who was Irish, became Sister Jaurias' interpreter, while Sister Desroys proved herself her right arm. By dint of patient and untiring effort and still more by their confident reliance upon Divine Providence, the Sisters succeeded in overcoming all obstacles. As the hospital continued to make considerable progress it was later on transferred to the American Concession where it is still located.

In 1864, Sister Azaïs made a visitation in the southern part of the province and another in 1867 when, after stopping at the international hospital at Shanghai, and passing through Kiukiang to examine the ground upon which it was purposed to erect a house for the Sisters, she came to Ningpo with Sisters Jaurias and Pasquier and there decided upon the closing of the branch house of Saint Vincent's, near the Nain-men or South Gate. Several causes led to this step. The house was built very near the plot of ground where public executions took place, and on these occasions, the tumult and confusion were scarcely bearable. The children terrified would run to close the windows and doors to keep out the deafening noise. The condition of the building itself which was very dilapidated, rendered immediate repairs necessary; but funds were
lacking as the allowance given the Sisters by the Work of the Holy Childhood had been reduced. All these reasons were deemed sufficiently strong to justify a closing.

On the other hand the buildings of the House of the Infant Jesus in Ningpo had been considerably enlarged and there was ample accommodation for the "Holy Childhood," without any inconvenience to the other works already established there. Moreover, a new foundation was just then being made in Chusan distant about four hours by boat to Ningpo. Some twenty-two years previous the Lazarists had undertaken the evangelization of that part of China. The Daughters of Charity began their works in Tinghai, the capital city, and their house, called the "House of the Presentation of the Blessed Virgin," was placed under the direction of Sister Leclerq. Like all good works the beginnings were painful, even discouraging as the people were totally ignorant of the meaning of deeds of mercy. With time they learned to appreciate the Sisters' efforts and today there is no kind of benevolent work in which the Community is engaged that is not represented in this distant spot.

CHAPTER IV

Division of the Province — Sister Azais, Visitatrix of the Northern Province; Sister Pasquier Visitatrix of the Southern Province — Hospital of Saint Vincent, Hangchau — Hospital of Saint Joseph, Ningpo

The Rev. F. Tagliabue, Director of the Sisters in Shanghai, worked untiringly to effect the erection of two provinces of the Daughters of Charity in China. He was even authorized to make use for this purpose of the assent of Bishop Guierry, Vicar Apostolic of Chekiang as well as that of Sister Azais, Visitatrix of the whole Chinese province, then residing in Pekin. Several changes had just
taken place in the Sisters' missions, some of the North having been sent South, others of the South, North, when Father Tagliabue received a letter from Mother Félicité Lequette, informing him of the decision taken by the Council in Paris, to erect a province in the South independent of that in the North, of the houses in Chekiang and that of Shanghai; he was appointed Director of the new province, with the promise of the nomination of a Visitatrix and the organization of a provincial Council.

The foundation of a house at Kiukiang, Kiangsi, had been previously decided and Father Tagliabue was zealously pushing it onward, when he was named coadjutor to Bishop Baldus, Vicar Apostolic of Kiangsi. This appointment afforded him a better opportunity for realizing his project and the ground was purchased. In 1869, he had received from Paris permission to make of this establishment the Central house of the Southern province. The plans were already drawn up when the death of Bishop Baldus occurred; Bishop Tagliabue, his coadjutor, was then named to replace Bishop Anouilh of Tchingting, Western Pechili, who had died a few months previous. Owing to the departure of Bishop Tagliabue, the work of building the new Central House was suspended. It was resumed only in 1882, by order of Bishop Bray, not for a Central House, but for an orphanage, as the headquarters of the province were once again located in Ningpo. In 1870, the Vicar Apostolic of Chekiang was re-appointed Director of the Sisters. Just then Bishop Guierry occupied this position, having recently come from the North to replace Bishop Delaplace, and he was given charge of the Southern province of the Daughters of Charity.

The following year, October 1871, Sister Pasquier, Sister Servant of the house of Ningpo, received her appointment as Visitatrix of this province. Two years previous, a new band of Sisters having arrived, two houses were opened in
Chekiang: the Hospital of Saint Vincent de Paul, Hangchau, and the Hospital of Saint Joseph in the European Concession, Ningpo. Sister Pasquier accompanied the Sisters who were to begin the work of the hospital in Hangchau. They arrived there on the 8th of December 1869, and at the sight of the house, or rather the shanty, which was to become the home of the little family, her heart sank, for she foresaw all the hardships and privations in store for the Sisters. Summoning all her energy, however, she set to work and it was only after putting things in running order, providing a chapel and superintending the most urgent repairs that she left them. The Saint Joseph's Hospital was designed exclusively for men, and included also a home and a dispensary. Later on, at the request of Bishop Reynaud, Vicar Apostolic of Chekiang, the little boys of the Holy Childhood who, up to that time, had been received at the House of the Infant Jesus, Ningpo, were transferred here; this last work still continues.

As far back as 1869, there were four establishments in Chekiang and two in Pechili under the care of the Daughters of Charity, besides the hospital of Shanghai in Kiangsu, a vicariate confided to the Jesuit Fathers.

CHAPTER V

Sister Azaïs and Pasquier visit Paris — Massacre in Tientsin — Foundation of Saint Vincent's Hospital, Pekin — Reopening of the Tientsin Mission

On the occasion of Father Etienne's Golden Jubilee, all the Visitatrices were called to Paris and Sisters Azaïs and Pasquier embarked for France, leaving their Assistants in charge of their respective provinces; Sister Jaurias in Pekin and Sister Solomiac in Ningpo. During their absence occurred the terrible massacre, June 21, 1870, in
Tientsin of which at their departure there was nothing that might awaken the slightest suspicion.

The Mission of Tientsin, opened only eight years previous, was effecting untold good when a violent persecution broke out. Some evil-minded men having gone to the cemetery of the Mission, disinterred several bodies of little children and after extracting the eyes and hearts, replaced the bodies in their graves. Shortly after an odious report was circulated against the Sisters; they were accused of stealing infants for the purpose of securing their eyes and hearts for the preparation of certain remedies. In order to give a proof of the assertion, the bodies above-mentioned were again exhumed. The Sisters realized that the danger was imminent, and petition after petition was sent to the French Consul, Mr. Fontanier, but he paid no heed to them. Hoping to pacify the people, the Sisters redoubled their kindnesses to the patients and to their poor, yet they could not overcome their forebodings, while the mild attitude of the Consul and of the mandarins only served to encourage the rioters whose boldness increased from day to day. At last, the storm burst and on the 21st of June, after killing two Lazarists, Fathers Chevrier and Ou, and burning their residence and the church of Our Lady of Victory, the mob wildly rushed to the Jen-tse-tang (the name of the Chinese hospital and which signifies "Temple of Mercy"). From early morning the children were so terrified that the Sisters, although themselves much alarmed, could scarcely control them. In the afternoon when the two o'clock bell rang as usual for spiritual reading, the Sisters met and at the conclusion the porter came to tell Sister Marquet, the Sister Servant, that from the belvedere one could see the Church of Our Lady of Victory in flames. All doubt vanished, the hour of sacrifice had come. With the children and help, the Sisters hastened to the chapel. While the children sang the Litany of the Blessed Virgin, the Sisters on
a sign from the Sister Servant knelt around the Tabernacle, and she, taking the Ciborium, gave Holy Communion to her companions. In the meantime, the mob had reached the house and was wildly effecting an entrance. With that calmness which confidence in Divine Providence alone can inspire, Sister Marquet went out to meet the ruffians who had just broken the door, and asked: “What do you want? We have only done good here; if it is our lives you wish, take them; we are willing to die, but we beg that you spare the children!” She had scarcely uttered these words when the thrust of a sword cut through her cornette and skull, killing her on the spot. The horrible massacre thus begun was carried on until all the Sisters had fallen victims, some of the infants of the nursery sharing their martyrdom by being crushed beneath the chapel crypt. The larger children were given the assurance that no harm would be done them, on the contrary that the people had come to set them free and take them to the tribunal of the mandarin. The children’s behavior under these terrifying circumstances was truly admirable; neither threats nor promises could compel them to speak against what they knew to be the truth and with one voice they denied all the false accusations brought against the Sisters. When the children had left the house on their way to the tribunal, a horrible scene took place which was terminated by a general pillaging and burning. The bodies of the victims were not only mutilated, but cut to pieces which were either distributed to the mob or thrown into the leaping flames.

When the news of the massacre reached Father Etienne who was then an exile in Brussels, he, after giving vent for a few moments to this crushing sorrow, cried out: “Blessed be God! I may now sing my Nunc dimittis and die in peace for I too have martyrs among my children. Their blood shed on that pagan land will show future generations
that like the great Apostle, the Daughters of Charity deem it the highest gift of God to believe in Him and to die for Him.” When the massacre became generally known, more than three hundred Daughters of Charity asked for the favor of going to replace those who had so gloriously died at their post of duty.

Through the zeal of Bishop Delaplace, Vicar Apostolic of Pekin, the ground was cleared and the chapel rebuilt. Although only a private chapel, it has become a place of pilgrimage where annually a Mass is celebrated for the victims of the massacre of June 21st. By order of the Bishop, on the very spot where each Sister met death, stands a small column bearing the name of the victim. Three years after, believing that the time had come to resume the works of this Mission, the Bishop sent other Sisters there. He built a European hospital to which is annexed a Chinese hospital, a dispensary and a catechumenate. It was on September 27, 1874, that the new band of Sisters arrived in Tientsin. The Bishop deemed it imprudent for them to open there the Work of the Holy Childhood, but the Sisters received the infants brought them and the orphans were placed in an establishment in care of native Sisters called “Josephines.” The beginnings were very unassuming as prejudices had not as yet entirely died away. The famine that broke out soon after, however, filled the hospital with patients and that year three hundred eighty dying pagans were baptized having been previously instructed. As the number of European residents in Tientsin increased daily, a school for girls was opened and the pupils received an education befitting their social position.

While Sister Azaïs was in Paris, Bishop Mouly, predecessor of Bishop Delaplace, had purchased a house in the northern quarter of the city of Pekin, purposing to organize a dispensary, but instead the Saint Vincent’s Hospital was opened.

(To be continued.)
§ 1 — The Rev. Dominic Hanon Elected Vicar General of the Congregation, October 14, 1807

Father Placiard having died without naming a successor, Father Claude, his Assistant, on September 24, 1807, sent to Cardinal Carafa, Prefect of the Sacred Congregation of Bishops and Regulars, the name of Rev. Dominic Francis Hanon, Superior of the Seminary of Amiens, as the one elected by him and several Missionaries assembled in Paris, to fill the position of Vicar General of the Congregation of the Mission.

"Through the influence of Cardinal Fesch, then in Rome," we read in the Circular of February 8, 1808, "all the powers belonging to the office of Superior General according to our Rules and Constitutions, are now conferred upon the French Superior, the successor of Father Cayla."

By his Brief of October 14, 1807, the Sovereign Pontiff appointed Father Hanon Vicar General of the Congregation of the Mission, investing him with all rights, privileges and ordinary faculties or those assigned by the Constitutions of the said Congregation as well to the Vicars General as to the Superiors General only, among others that of appointing, in case of death, his successor to the Vicarship General. He also granted him the power of making use of these faculties without delay, and even before taking possession of the principal house, provided he strove to secure one as soon as possible and to reestablish therein

1—Continued, Eng. ed. Vol. 18, p. 400
VERY REV. DOMINIC HANON C. M.
VICAR GENERAL OF THE CONGREGATION OF THE MISSION
(1807-1816)
the full observance of the Rules of the Company. (Circular of February 8, 1808.)

In order to conform to the intentions of the Holy Father, expressed in the letter of Cardinal Carafa to Father Claude, accompanying the Brief, Father Hanon hastened to forward to all the Visitors, December 19, 1807, a copy of the deed of his appointment by the Holy See. They immediately answered this letter, assuring Father Hanon of their ready acquiescence in the wishes of the Sovereign Pontiff. Father Sicardi in a letter from Rome, dated January 8, 1808, expressed his entire submission.

In a letter to Father Claude, February 27, 1808, Father Sicardi, who had full opportunity when in Paris, of becoming acquainted with Father Hanon, wrote: "It is hoped that his government will be most advantageous to the Congregation on account of his zeal, piety, learning and experience in the direction of souls, especially in these times so trying for Communities. We may, therefore, feel assured that he will devote his best energies to restore where needful the spirit of our holy Founder, and maintain it throughout the Congregation.

§ 2 — Circular of February 8, 1808

Father Hanon was confirmed Superior of the Mission, called of Saint Lazare, by an imperial decree of January 7, 1808. His first care was to draw up a list of the subjects at his command that he might give a proper answer to the bishops asking priests for their seminaries and to the government requesting laborers for their Missions in the Levant, Persia, China and the Islands of France and Bourbon. He was well aware of the opposition made by a large number of French Missionaries to the decree of 7 Prairial, Year XII, and the pretexts they advanced to avoid resuming Community life under the Rules of Saint
Vincent de Paul. It was this knowledge which decided him to mention the subject of the reëstablishment of the Congregation in his Circular of February 8, 1808, which was sent to all the Missionaries in France whose residence he was able to discover.

"You have most probably learned through the public papers of the death of the worthy Father Placiard," he wrote, "and of my confirmation as Superior of the Mission of Saint Lazare by an imperial decree of January 7th of the current year. It is but just that I give you an account of the present condition of the Congregation, our common mother, or rather of the efforts we are making for its reëstablishment. The imperial decree of 7 Prairial, Year XII, however vague or foreign the words may appear to our Congregation, is none the less its recall or re-establishment in the mind of the government. It is since its issue that assistance has been sent by the State to our Missions in Algiers and the Levant, that we have received a subsidy allotted by it and the assurance of being provided with a house in Paris. Evidently it is in reference to the Congregation of the Mission as it existed prior to the Revolution that:

1st—The Emperor has confirmed (not named or appointed) me in the position of Superior of the Mission, known under the title of Saint Lazare, to which position I had been previously elected by the votes of my confrères in Paris, and confirmed by the Sovereign Pontiff;

2d—By other special decrees, His Majesty has continued our houses in Genoa, Savona, and Placentia, under the express condition that they be dependent upon the Superior General residing in Paris.

It is, therefore, beyond a doubt—and our confrères should be convinced of it, as I myself am, from these and other proofs, which I do not bring forward here—that it is not a new corporation, but our own Congregation of
the Mission, which continued to exist out of France, that the French government had and has still in view to re-establish by its decrees and assistance.

We must, however, admit that it has not entirely responded to all our desires, nor provided for all our needs. Up to this time we have been recalled only for the foreign Missions and these are neither our primitive nor proper functions. A house has been given us (the one occupied by the Daughters of Charity in the Rue du Vieux Colombier), but we cannot as yet tell when we shall take possession. An annual allowance also is granted to furnish our house in Paris; it is very far from covering all the expenses that will be incurred.

Cardinal Fesch fearing that it will be impossible for the Sisters to leave the house destined for us, has offered to rent one. We have agreed to this arrangement, presuming that the government will provide the necessary amount... Does not all this encourage us to hope for the entire removal of those obstacles which have hitherto prevented our reunion?"

All the Missionaries in France, about three hundred in number, expressed their appreciation of his Circular and their sincere wishes for the complete restoration of the Congregation—a work so happily begun; but nearly all alleged their advanced age and the opposition made by the bishops whose respective dioceses were but too scantily provided with priests. About fifty placed themselves at the disposal of the Superior General, but even among these few, some made conditions about their return to the Company, asking that they be not sent to foreign Missions, others that they be employed in parish work, and again some asked that a mother house be first secured where they could find shelter when age and infirmities would oblige them to give up active duty.

These letters showed but too plainly how little depend-
ence could be placed upon the former Missionaries. To respond to the request of the bishops and the government, the Vicar General's hopes must center in the rising generation. About thirty applicants had already presented themselves, among whom were several priests, but Father Hanon, having no house wherein to receive them, was obliged to postpone their admission.

§ 3—Steps Taken by Father Hanon to Procure a House

In all his letters to the Minister of Public Worship and to Cardinal Fesch, Director General of the Missions, Father Hanon continued to claim as an indispensable means to provide laborers for the Missions, the needs of which became daily more urgent, a house in Paris where subjects could be trained to the customs and practices of the Congregation. He received an order from the Cardinal to look for a house sufficiently large for his purpose, and to draw up a list of expenditures, awaiting the time when the Congregation could take possession of the house Rue du Vieux Colombier. The expenses which this new project entailed occasioned its indefinite postponement. Meanwhile the need of a novitiate was becoming more and more pressing, for owing to the lack of subjects, the houses already confided to the Priests of the Mission were abandoned while others were on the eve of being closed.

In his Circular of January 1, 1809, Father Hanon wrote: "It is with regret we learn that the house which was allotted us, is still occupied by the Daughters of Charity. They are unable to leave and it is impossible for us to recall our confrères until the house in Saint Antoine Street, given them by the Emperor, is repaired, and many circumstances have retarded the work. Twice we tried to rent a house, but in both cases met with a disappointment. If the opportunity presents itself we will make a third attempt. Cardinal Fesch and the Minister of Public

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Worship are apparently as anxious about the affair as we are. In the meantime, we continue to receive in Paris and in our various establishments those of our confrères who return to us. Father Louis Jereme Lemaire, formerly professor at Saint Lazare and Superior of our Seminary in Amiens at the time of the Revolution, has once again become associated with our work. He is now Procurator General of the Congregation of the Mission."

§ 4 — Services Rendered by the Vicar General to the Roman Province

The petitions made by Father Hanon to the civil authorities and to Cardinal Fesch for the preservation to the Congregation of several houses in Italy proved more successful than his efforts to secure a Mother House in Paris. On the 3d of March 1808, Father Sicardi gave Father Hanon a most disheartening account of the condition of the houses of the Italian provinces. He wrote: "The Congregation has already lost ten good houses and those remaining are in a distressing condition as the members have been scattered here and there. No seminarian has been received for the last five or six years in the Roman province. The internal seminary, reopened five years ago, possesses today a goodly number of promising subjects. Judging from appearances, Cardinal Fesch will render this province the same service he gave that of Piedmont,1 and all the more so as a number of our houses, especially those of Monte Citorio, Saint Andrew, Tivoli and Fermo, are devoted to the training of young ecclesiastics who are destined to labor among the people and in the foreign Missions. The houses of Rome and Tivoli count fifty-four clerics. Of these thirty-one are our own students and

1—Through Cardinal Fesch the houses of Placentia, Savona, Genoa, Sarsana and Cremona were preserved to the Congregation.
seminarians and twenty-three boarders from different dioceses. Many are from the Levant; they are sent us to follow their course of study and then return to their native country to exercise there the sacred ministry — this is in perfect accord with the views of the French government and those of Cardinal Fesch.”

On March 22, 1808, Father Hanon wrote to Father Sicardi: “On receiving your letter I communicated with Cardinal Fesch, asking that he interest himself without delay in your favor. My letter was sent at three o’clock in the afternoon and at seven that evening he spoke to the Emperor who immediately promised him most cordially to give strict orders to all civil and military officers to protect everywhere our establishments and subjects. The Emperor asked his uncle to write a letter as a reminder of this business which he might dispatch at once to the Secretary of State. Today, Monday, being at the Cardinal’s residence, I learned that he himself had written the letter which was to be sent without further delay to the Tuileries; I hope we will soon receive a decree which I shall forward to you, thus putting an end to all your anxieties.”

On April 9, 1808, Father Sicardi answered Father Hanon as follows: “Your letter of March 22d was communicated by me to all our confrères here and together we thank you for your appeal in our behalf to Cardinal Fesch who has been so kind to interest himself in the Congregation and through whom we will preserve our houses in Italy. I beg you, my Most Honored Father, to call on the Cardinal and thank him for me. Were I in Paris I should go immediately and express my gratitude to him.”

Owing to the general dispersion of Religious Orders the Missionaries in Rome were not entirely reassured of their own safety, and fearing to be included in the measure about to be adopted against these bodies, Father Hanon, July 1, 1808, wrote to Father Sicardi:
"I fully understand and deeply feel all that is painful and apprehensive in the present circumstances. Be assured that I will spare nothing to meet and to counteract everything. I have already spoken several times to Cardinal Fesch, who is doing all in his power to help us. I have also mentioned the subject to the Minister of Public Worship. Both tell me we need have no fear about our establishments in Italy and especially those in Rome. These, as I told them, will evidently yield good fruit as they are filled with promising subjects for the foreign Missions, and besides you have already a number of choice students of the Propaganda who are with you only to prepare for the work and render themselves more worthy of it. This last statement seemed to impress them very much and the Minister promised that he would write more strongly to the Emperor on the subject. He furthermore gave me to understand that we do not need special orders, that attacks were directed against religious and such we are not. He even expressed his regrets at what occurred in Florence and I have reason to hope that our house there will be re-established."

In point of fact, orders were sent by the Minister of the Interior to the Commissary General in Etruria to allow the priests who had been sent out of their house in Florence to return there as they were not native Tuscans. The Missionaries have thus been able to resume their ordinary duties among the clergy and people.

The interference of Father Hanon was not less efficacious in averting the ruin of the houses in the Spanish and Portuguese provinces than it had been successful in preserving those of the Roman province. Thanks to the mediation of Cardinal Fesch, the Generals of the different armies, as well as the civil Commissaries sent to the new States, received orders to protect not only the persons of the Priests of the Mission, but their property also.
On September 1, 1788, in the reign of Ferdinand IV, a decree forbade all outward communication of the religious houses in Naples with foreign Superiors. Hence, internal modifications had necessarily crept into many establishments. The Vicar General obtained that the houses in that kingdom resume their former relations with the Superior General as required by the Constitutions of the Congregation.

On February 16, 1808, Father Hanon wrote to Father de Matteis, Superior in Naples: "Be assured, Sir, that the present prohibition of depending upon foreign Superiors, does not extend to the corporations whose Superior resides in Paris. It is to the protection of His Eminence, Cardinal Fesch, that the Missionaries in the kingdom of Naples owe the tranquillity they enjoy and it is extended to them as members of the Mission of Saint Lazare and because the Emperor considers them as dependent upon the Superior of that Mission. Should it happen that you experience some difficulty, notify the Cardinal through me and you will receive new proofs of the truth of what I say. There is nothing to prevent your free communication with me and you may write either through Father Ansaloni or Father Sicardi as you think best."

In another letter of January 1, 1809, Father Hanon informs Father de Matteis that "the protection of Cardinal Fesch was of the greatest advantage to our confrères in Portugal when that country was first occupied by the Duke of Abrantes, and our house in Cremona, cut off from all external communication with the Mother House since the reign of Joseph II, has just been placed again under its dependence."
§ 5 — Condition of the Congregation of the Mission at the Beginning of 1809

Cardinal Fesch having asked the Vicar General to draw up an account of the condition of the Congregation of the Mission throughout Europe, the latter complied in the month of February 1809. We reproduce this account adding thereto another list of the houses out of Europe and which is made up from notes taken a few months previous.

OLD CONTINENTAL FRANCE

There were six provinces of the Congregation of the Mission in Old Continental France. Three of these provinces had a seminary or novitiate: Paris, Cahors and Lyons. In that of Paris there were 130 students, in Cahors 50, and in Lyons 40. The number of priests was 460, of whom 54 were employed in seminaries and 23 in parishes or mission work. There was a total of 77 houses.

All the students were dispersed by the Revolution. Of the 460 priests, 120 are dead and 40 infirm and incapable of being placed on active duty. Of the remaining 300, I presume to hope, about half will join us when the obstacles which at present hinder our reunion will have been removed; the other half either do not care, or may not be able to return. We are now 21 stationed as follows:

In the House du Vieux Colombier, occupied by the Daughters of Charity ................................ 5
Ecclesiastical Seminary of Amiens ......................... 5
   " " " Saint Brieuc .................................. 2
   " " " Carcassone .................................... 3
   " " " Vannes ....................................... 1
   " " " Sarlat ...................................... 1
   " " " Albi ....................................... 1
Parish of Valfleury ..................................... 3

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There are about 60 Missionaries impatiently awaiting the time when they will be permitted to resume Community life.

STATE OF GENOA AND THE OLD PALATINATE

State of Genoa — Prior to the Revolution we had four houses in Genoa and they are still in our possession; they are the houses of Genoa, Savona, Sarsana and Placentia. There are in this State 58 priests and 9 students; one-third of the latter, according to the agreement made, are reserved for the foreign Missions. Our houses in Savoy and Piedmont, 6 in number, were successively closed as the French army invaded the country during the late war.

The Palatinate — We had four houses here, respectively in Heidelberg, Mannheim, Neustadt, Engalheim. The Missionaries are now dispersed. The German Missionaries seem to have completely lost the spirit of their state, but there still remain three French Missionaries in Heidelberg and a fourth has been for twenty or twenty-two years astronomer at the Observatory of Mannheim.

EUROPEAN STATES

Kingdom of Italy — We formerly had 12 houses in the States constituting the Kingdom of Italy; only 5 are left: those of Bologna, Udine, Cremona, Fermo and Macerata, which were preserved to the Congregation through imperial decrees and under the express condition that they be hereafter dependent upon the authority of the Superior General residing in Paris. According to the list drawn up in 1806, there was a total of 32 Missionaries in the kingdom.

The Priests of the Mission in Florence were disbanded in the early part of March 1808. There were altogether 25 members of the Congregation here, priests as well as brothers. This house, we are made to hope, will be re-established.
The Papal States — We had four houses in these States, in Peruvia, Tivoli, and in Rome, the Houses of Monte Citorio and Saint Andrew, Monte Cavallo. There are 27 priests in these Missions. At the House of Monte Citorio we have also 27 students of the Congregation, and 13 others sent here and maintained by the Propaganda to be trained for foreign Missions.

Kingdom of Naples — There are four houses in this kingdom, those of Naples, Oria, Bari and Lecce. We have there 39 priests and 14 young Missionaries who are being prepared for the works of our institute.

Before the taking of the Kingdom of Naples by the French, the Court had forbidden the Missionaries to hold any correspondence with the foreign Superiors, and they were placed under a Major Superior appointed by the General of the Congregation of the Mission. It would doubtless be a very easy matter to reestablish in these houses the former condition of union and dependence.

Kingdom of Spain — We have five houses here, respectively in Barcelona, Guisona, Reus, Barbastro and Palma, Island of Majorca. Engaged in the works are 48 priests and there are besides 20 students of the Congregation.

Kingdom of Portugal — The four houses in this kingdom are those of Lisbon, Evora, Guimaraes and Sernache. Stationed here are 31 priests and we have 14 students preparing to enter the Congregation. These houses depend directly on the Superior General who appoints a Pro-Vicar as his representative.

Portuguese and Italian Missionaries have been for a number of years in Goa. Two of the former were called by the Bishop of Macao to direct his seminary in this city as well as the Portuguese Missions established in Pekin, Nankin, etc.

Austrian Poland — Our two houses of Cracow and Lublin in this State, count 12 priests.
Duchy of Warsaw — There were in this duchy 11 houses, 63 priests, 20 seminarians and students.

Russian Poland — There were here 13 houses and 72 priests.

Prussian Poland — There were only two houses in this State and 8 priests.

AFRICAN MISSIONS

Algiers — The works of the Missionaries comprise: the service of the galley slaves, visits to the slaves scattered throughout the plains and mountainous districts of Barbary, the chapel of the Consulate, and a French parish church, the correspondence of the slaves with their relatives and friends in order to secure a ransom or some alleviation of their miserable condition.

Islands of France and Reunion — The Missionaries have the care of parishes and the instruction of the negroes; several times they tried to evangelize Madagascar, but up to the present their efforts have failed to effect any lasting good.

Before the Revolution these missions, including those of Seychelle Islands, which were dependent upon them, required from 26 to 28 Missionaries. Today there are only three in Isle de France and four in Reunion.

ASIATIC MISSIONS

Our Missions in the Levant, Persia, India and China come under this heading.

Missions in the Levant — These Missions were founded for the service of the prisons and galleys of the Sultan, the chapels of the Consulate and French residents, the parishes of the Catholic population, the boarding and day schools, the marine hospital in Constantinople, the direction of several convents founded there for the education of young girls, pious associations, and missions among the Catholic Armenians; the Missionaries also labor, but with great prudence,
for the conversion not only of the Armenians, Copts and Greek schismatics, but also for that of the Mohammedans.

These Missions are divided into two sections: Missions or residences in Greece, Missions or residences in Syria.

*Missions in Greece* — These Missions include houses in Constantinople, Smyrna, Naxios, Santorin and formerly in Chios. Before the Revolution there were from 13 to 14 Missionaries employed in these different sections. There are today only 7 or 8 and they are old and infirm. The Mission in Chios was closed on account of the lack of subjects.

*Missions in Syria* — We have houses in Aleppo, Damascus, Antoura, Tripoli and Cairo. There were six Missionaries employed there before the Revolution; they are now reduced to two.

*Mission in Persia* — This Mission is of very recent foundation, or rather it is only a trial. His Excellency, General Gardanne, Ambassador of His Imperial Majesty to the Shah, has taken with him two of our Missionaries from Constantinople.

*Missions in India* — The Missions here are scattered along the coast of Malabar with that of Goa as the central station. Missionaries from our houses in Portugal and Italy were sent there by the Superior General, but the political disturbances in Europe with the subsequent evils they caused, brought about the close of this Mission.

*Missions in China* — The Lazarists have in the Celestial Empire French and Portuguese Missions.

The French Missions previous to the Revolution counted in Pekin, Macao, and districts of the interior, 8 French and 6 Chinese Missionaries. Only 4 or 5 of the French remain; we do not know the number of the Chinese. The Portuguese Missionaries have 10 houses.

As a general total, the Lazarists are about 600 priests with 90 houses. *(To be continued.)*
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Francis Neumann, December 28, 1911, Henri-Chapelle, Belgium; 73 years of age, 44 of vocation.
Rev. Clement Beaumeville, January 18, 1912, Damascus, Syria; 36, 16.
Brother Anthony Zambianchi, January 1912, Siena, Italy; 78, 54.
Rev. Francis Giorello, January 23, 1912, Casale, Italy; 84, 67.
Rev. Arthur Reed, January 9, 1912, Denver, Colorado; 31, 11.

OUR SISTERS

Sr. Noémie Saurel, La Prévière, France; 46 years of age, 25 of vocation.
" Antoinette Fandin, Firminy, France; 92, 65.
" Anne Hautzinger, Budapest; 29, 5.
" Georgette François, Bordeaux; 25, 3.
" Jeronima Rojo, Murcia, Spain; 35, 13.
" Joaquina Franca, Malaga, Spain; 67, 48.
" Venancia Garcia, Valladolid, Spain; 35, 11.
" Jeanne Idrac, Montolieu; 74, 54.
" Victoire Baury, Valenciennes; 75, 51.
" Victorine Grincourt, Paris; 61, 39.
" Marguerite Pommier, Saint-Mandé, France; 31, 5.
" Giustina Costa, Siena; 82, 51.
Sr. Clara Fuentes, Santiago, Chili; 23, 2.

" Marie Galiz, Sonsonate, Central America; 40, 21.
" Isabel de Zabala, Cartagena, Spain; 43, 22.
" Isidora Mesa, Valdemoro, Spain; 58, 33.
" Marcela Salo, Avila; 41, 15.
" Marie Bonchon, Monclar, France; 33, 13.
" Camille Bourel, Paris; 28, 5.
" Dorothée Schlager, Salzburg; 34, 15.
" Cécile Bruchmann, Graz; 19, 1.
" Marie Rosetti, Cantu, Italy; 24, 4.
" Zélie Marcon, Saint-Mandé; 74, 49.
" Cécile Guérin, Paris; 66, 41.
" Cécile Bocca, Turin; 33, 11.
" Antoinette Pintus, Turin; 37, 15.
" Anne Latour, Pont-Saint-Esprit, France; 78, 56.
" Marie Papp, Budapest; 32, 6.
" Nancy Sabatier, Amiens; 66, 48.
" Louise Roncali, Turin; 69, 45.
" Marie Chaumeil, Shanghai, China; 38, 16.
" Noémie Ray, Guatemala; 68, 45.
" Marie Krevelj, Laibach, Austria; 35, 13.
" Marie Valès, Salonica; 66, 45.
" Frédérique Bonnet, Albert, France; 76, 56.
" Marie Leblanc, Troyes; 72, 49.
" Marie Roche, Compiègne; 82, 58.
" Marie Bondon, Clichy; 69, 46.
" Sophie Pansecchi, Turin; 33, 9.
" Marie Ytier, Fribourg, Switzerland; 74, 42.
" Lansenzina Pietri, Shanghai; 52, 31.
" Emilienne Aubier, Paris; 32, 8.
" Marie Thérèse Rossetti, Berceau-de-Saint-Vincent-de Paul; 77, 56.
" Marguerite Toth, Veszprém, Hungary; 29, 10.
" Augustine Spincic, Laibach, Austria; 20, 1.
" Louise Bapst, Clichy; 72, 47.
Sr. Henriette Blain, Lille-Wazemmes; 75, 54.
"Rosa Garcia, Cadiz, Spain; 20, 2.
"Louise Cueva, Cuenca, Ecuador; 42, 24.
"Maria de Esclerria, Valdemoro, Spain; 56, 22.
"Marie Güell, Valencia, Spain; 69, 44.
"Maria Angulo, Valdemoro; 25, 5.
"Clara Bermond, Paris; 83, 59.
"Marguerite Berger, Graz; 39, 20.
"Marie Lavernhe, Teheran, Persia; 61, 43.
"Berthe Liniewicz, Zywiec, Poland; 61, 21.
"Agnès Lenart, Laibach; 25, 2.
"Louise Delclaud, Buenos-Aires; 77, 43.
"Rose Austin, Mill-Hill, England; 72, 47.
"Françoise Le Blévec, Clichy; 41, 18.
"Jeanne Lafage, Naples; 81, 56.
"Marie Plos, Montolieu, France; 73, 55.
"Maria Bujanda, Valdemoro; 24, 4.
"Sebastina Madonar, Valdemoro; 54, 31.
"Adelaïde Amerio, Siena; 71, 50.
"Victoire Bueno, Quito; 62, 39.
"Maria Sessa, Palermo; 58, 30.
"Marie Boulanger, Bully-les-Mines, France; 63, 37.
"Catherine Simon, Rennes; 85, 56.
"Marie Prikoszovits, Piliscsaba, Hungary; 28, 5.
"Adeline Melli, Turin; 36, 10.
"Césarine Barbaroux, Constantine; 62, 34.
"Clara George, Estaires, France; 46, 22.
"Marie de la Bourdonnaye, Fécamp, France; 64, 42.
"Jeanne Wodara, Graz, Austria; 21, 1.
"Angèle Pokrzywicka, Culm; 58, 36.
"Anne Maguin, Douai, France; 84, 58.
"Catherine Carré, Sim-le-Noble, France; 33, 12.
"Pauline Gudin, Paris; 78, 49.
"Zoé Mobillion, Reims; 34, 9.
"Marie Desmond, Mill-Hill England; 70, 45.
Sr. Joséphine Musso, Montpellier; 53, 25.
“ Angèle Leststage, Saint-Vincent-de-Paul, France; 31, 5.
“ Marie Bélesta, Nogent-le-Rotrou, France; 62, 40.
“ Joséphine Figiel, Cracow; 31, 8.
“ Célestine Paillard, Orthez, France; 54, 23.
“ Rosalie Resmik, Idria, Austria; 44, 17.
“ Antonia Amorese, Naples; 46, 25.
“ Anne Cresnjar, Vienna, Austria; 31, 4.
“ Camille Karpinska, Warsaw; 66, 39.
“ Philomène Bianchi, Turin; 74, 48.
“ Victorine Roux, Kerhars, France; 69, 40.
“ Florence Cortès, Constantinople; 86, 62.
“ Julienne Prat, Paris; 84, 64.
“ Marie Lacruche, Vendhuile, France; 60, 37.
“ Paolina Manzoni, Arsolı, Italy; 64, 43.
“ Émélie Loras, Château-l’Èvêque, France; 77, 52.
“ Madeleine Colomer, Barcelona; 54, 31.
“ Josèphe Benllor, Pampeluna, Spain; 65, 48.
“ Eladia Lamarca, Carabanchel, Spain; 42, 20.
“ Francisca Charlez, Toledo, Spain; 67, 45.
“ Caroline Amerio, Turin; 27, 5.
“ Marcelline Garrauz, Bayonne, France; 33, 12.
“ Eugénie Nadaskay, Marianostra, Hungary; 55, 30.
“ Vicenta Moreno, Lyons; 76, 51.
“ Louise Palacios, Aréquipa, Peru; 38, 15.
“ Antoinette Trouette, Constantine; 95, 70.
“ Élise Scheiblbrandtner, Schwarzach, Austria; 17, 2 months.
“ Adélaïde Bonnieu, Orsay, France; 73, 52.
“ Louise Provost, Commentry, France; 69, 49.
“ Elizabeth Solamon, New Orleans, La.; 69, 53.
“ Sarah Sweeney, St. Louis, Mo.; 52, 28.

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Sr. Mary Heeney, Emmitsburg, Md.; 79, 60.
“Annie Costello, New Orleans, La.; 53, 27.
“Bridget Collins, El Paso, Texas; 75, 55.
“Laura M. Heath, Buffalo, N. Y.; 82, 60.
“Mary G. Kelly, Rochester, N. Y.; 61, 37.
“Sarah Field, Emmitsburg, Md.; 81, 61.
“Mary A. Lynch, St. Louis, Mo.; 45, 23.

R. I. P.

BOOK REVIEWS


After reading of the wonderful deeds of a well-known hero, our curiosity is awakened as to the fate of those whose lives were linked with his and who in some measure shared his fortune. We are unconsciously tempted to prolong the story, either in those works which survive him, or in his children who must surely inherit in some degree his valor. More than one author has taken advantage of this popular feeling, and thus it is that our libraries are enriched with the Aventures de Télémaque, the son of Ulysses, and of a later production La Fille de Roland, the outcome of the famous Chanson de Roland. In answer to the question, What of the Cid? Father Basile has just responded by his drama Le Fils du Cid.

The reader will be charmed with the scenes presented as well as the skilful arrangement of the plot and the strik-
ing and unlooked-for denouement, for the son of the Cid becomes in the end a monk and an apostle. The literary tone is altogether classical and of an elevated style which fully satisfies. The verse is fine, echoing here and there, the undying lines of Corneille’s Cid.

The conditions under which the play was written might apparently handicap the author, as it is adapted for students and to be acted in a college. Father Basile was however, master of the situation; setting aside the popular means of engaging the attention of the audience, he has made of his drama a complete success.

412—In our criticisms of the works published by the Lazarist Printery, Pekin, we called the attention of our readers not only to the utility of these publications, but also their well-finished execution from a typographical standpoint. The Printery makes daily new progress and the two new works at hand are a credit to it. The first is a large octavo book entitled: Convention des première et deuxième conventions internationales de la paix à La Haye, Actes et documents. The French text facing the English text, fills 260 pages followed by the Chinese text...The second work is in Italian and Chinese: Manuale pratico di correspondenza cinese by Mr. Mark Guseo, Chinese interpreter of the Mexican Legation, Pekin. The date is 191.—We only note here that the Printery of the Petang, like the other works undertaken by the Lazarists in Pe-chili, redounds to their credit.

A. Milon
LIST OF ESTABLISHMENTS OF
THE DAUGHTERS OF CHARITY

We have already published the names of the principal establishments founded since the time of Saint Vincent de Paul. Having received new information on the subject, we are now enabled to draw up a more complete list of those houses founded prior to the nineteenth century. This list we subjoin here.

Note—The abbreviations indicate the nature of the work: S., School; F. S., Free School; H., Hospital; C. H., Civil Hospital; G. H., General Hospital; M. H., Military Hospital; S. H., Sailors’ Hospital; H. I., Hospital for Incurables; H. D., Hôtel Dieu; H. C., House of Charity; O., Orphanage or Ouvroir; A., Asylum; F. A., Foundling Asylum; I. A., Insane Asylum; D., Dispensary; N., Nursery; M., Maternity; B. A., Blind Asylum.

III—UNDER VERY REV. EDME JOLLY

1673-1697

1673. Luçon, Vendée, G. H.
1674. Clichy, Seine, H. C., S.
   Limoges-Saint-Pierre, Hte.-Vienne, H. C., S.
   Rosay, S.-et-O., H. C.
1675. Bezons, S.-et-O., H. C., S.
   Chassillé, Sarthe, H. C., S.
   Leuville, S.-et-O., H. C., S.
   Lezoux, Puy-de-Dôme, C. H., S.
   Maure, L.-et-C., C. H., S.
   Guise, Aisne, H. D., M.
   Lezines, Yonne, H. C., S.

1676. Louvois, Marne, H. C., S.
Paris, Invalides, H.
1677. Réveillon, Marne, H. C., S.
1678. Baye, Marne, H. C., S.
Beauvoir, Yonne, H. C., S.
Benevaut, Creuse, H. D., S.
Commercy, Meuse.
Grest, Paris, H. C.
1679. Bessé, Sarthy, H. C., S.
Lyons, Rhône, H. C., S.—1798
1680. Evreux, Eure.
Thibouville, Eure, H. C., S.
Vitry-Sur-Seine, Seine, H. C., S.
1681. Colombes, Seine, H. C., S.
Loucdn, Vienne, C. H.
Saint-Flour, Cantal, H. C.
Saint-Malo, I.-et.-V., H. C., S.
Sezanne, Marne, C. H., S.
Thisy, Rhône, H. C., S.
Villevaudez, S.-et-M., H. C., S.
1682. Blangy, Seine-Inf., G. H., S. —1702
Chalons-sur-Marne, Marne.
Trinité, H. C., S.
Charenton, Seine, I. A., S.
Saint Germain-en-Laye, S.-et-O., G. H., S.
Senlis, Oise, H. C.
Vannes, Morbihan, C. H.
1683. Fronsac, Gironde, H. C., S.
Ozoir la Ferrière, S.-et-M, S., H. C.
1684. Moulins, Allier, H. C., S.
Piré, I.-et-V., H. C., S.
Plouër, Côtes-du-Nord, H. C., S.
Sauvière, Aube, H. C., S.
Warsaw, Poland, C. H.
1685. Blangy, Seine-Inf., G. H., S.
1685. Bourg-Achard, Eure, H., S.
    Choisy-le-Roi, Seine, H. C., S.
    Criel, Seine-Inf., C. H., S.
    Etoges, Marne, H. C., S.
    Eu, Seine-Inf., Sisters' Seminary.
    La Vallette, Charente, H., C., S.
    Montauban, T-et-G., C. H.
    Rochefort, Charente-Inf., M. H.
    Saint Quentin, Aisne, H. C., S.

1686. Agen, L.-et-G., C. H., M.
    Blaye, Gironde, C. H., M., S.—1793
    Bléré, I.-et-L., H. C., S.
    Dijon, Côte-d'Or, H. C., S.
    Fontainebleau, S.-et-M.
    Guermantes, S.-et-M., H. C., S.
    La Tremblade, Charente-Inf., H. C., S.
    Saint Georges, Île d'Oleron, H. C.
    Saint Martin, Charente-Inf., C. H., M., S., O.
    Marans, Diocese of La Rochelle, H. C., S.
    Marennes, Charente-Inf., H. C., S.
    Soubise, Charente-Inf., H. C., S.
    Trévoux, Ain, C. H., S.
    Vitry-le-François, Marne, H. C., S.

1687. Boulogne, Pas-de-Calais, G. H.
    Metz, G. H.
    Montpaon, Aveyron, C. H.
    Maintenon, Eure-et-Loire.
    Saint Thiéry, Marne, H. C., S.

1688. Pantin, Seine, H. C., S.
    Pau, Basses-Pyr., H. C., S.
    Triel, S.-et-O., H. C., S.

1689. Hébécourt, Eure, H. C.
    Labussière, Loiret, H. C.
    Saint-Cheron, S.-et-O., H. C., S.
    Saint-Cloud, S-et-O., S., H. C.
1689. Toulouse, Hte.-Garonne, H. D.
1690. Aumale, Seine-Inf., C. H.
1690 (About) Bannost, S.-et-M., H. C., S.
Beaune, Côte-d'Or., H. C., S.
Bordeaux, Gironde, H. C., S.
Cholet, M.-et-L., H. D., S.
Langres, Hte.-Marne, H. C., C. H.
Pont-à-Mousson, Meurthe, H.
Sarcelles, S.-et-O., S., H. C.
Silly, Oise, H. C., S.,
Villacerf, Aube, H. C., S.
1691. Bagneux, Seine, H. C., S.
Crèvecoeur, Oise, H. C., S.
1692. Chalons-sur-Marne, Marne, H. C., S.
Jouy, then Diocese of Paris, H. C.
Yerres, S.-et-O., H. C., S.
Marly-le-Roi, S.-et-O., H. C., S.
Mouzon, Ardennes, C. H., S.
Sceaux, Seine, H. C., S.
Tresnay, Sarthe, H. D., S.
Vareddes, S.-et-M., H. C., S.
1693. Bannost, S.-et-M., S.
L'Ile Marie, Diocese of Coutances, H. C.
Beziers, Hérault, H. C., S.
Verdun, Meuse, H. C., S.
1694. Pont-Saint-Esprit, Gard, C. H., S.
Saint Pons, Hérault, C. H., S.
Culm, Poland, Central House, H., O., S.
1695. Bellème, Orne, C. H., S.
Javron, Mayenne, H. C., S.
Fontainebleau, S.-et-M., H., C. H.
La Ferté-Gaucher, S.-et-M., H.
Meaux, S.-et-M., H., G. H., H. C., S. — 1700
Oissery, S.-et-M.
Royan, Charente-Inf., H. C., S.
1695. Saint Omer, Pas-de-Calais, H. C., S.
1696. Aire-en-Artois, Pas-de-Calais, H. C., S.
    Amiens, G. H.
    Bar-le-Duc, Meuse, G. H.
    Goussainville, S.-et-O., H. C., S.
    Les Sables, d'Olonne, Vendée, H. D.
    Narbonne, Aude, H. D.
    Senlis, Oise, H.
    Ussel Corrèze, C. H., S.
    Vic, Meurthe, C. H., S.
    Vichy, Allier, C. H., S.
    Vincennes, Seine, H. C., S.

IV—UNDER VERY REV. NICOLAS PIERRON

1697-1703

1697. Albert, Somme, C. H., S.—1795
    Cahors, Lot, C. H.
    Castelsarrazin, T.-et-G., C. H., S.
    Lyons, Rhône, Œuvre des Dames, H. C.—1798
1698. Bazas, Gironde, C. H., S.
    Châtenay, Diocese of Paris, H. C., S.
    Collet, Lozère,
    Dijon, Côte-d'Or, H. C., S.
    Gayette, Allier, C. H.
    Longué, M.-et-L., H. C.
    Mitry, S.-et-M., C. H., S.
    Neufbourg, Eure, C. H.
    Oyron, Deux-Sèvres, H.
    Pontchartrain, S.-et-O., C. H., S.
    Rochefort, Charente-Inf., H.
    Saint-Servan, I.-et-V., H. C.
    Sedan, Ardennes, G. H., S.
    Tonnay-Charente, Charente-Inf., H. C., S.
    Varennes, Allier, C. H.
1698. Corbigny Nièvre.
   Clermont Hérault, H. D.
   Eu, Seine-Inf., H. D.

1699. Hesdin, Pas-de-Calais, C. H., S., S.
   Lunel, Hérault, H. C., S.
   Lyons, Rhône, H. C.
   Metz, Lorraine, C. H.
   Noisy-le-Grand, S.-et-O., C. H., S.
   Riom, Puy-de-Dôme, H. C., S.
   Saujon, Charente-Inf., H. C., S.
   Tarascon-sur-Rhône, Bouches-du-Rhône, H. C.
   Paris, Saint-Leu, S.
   Warsaw, Poland, S.

1700. Blaizy, Côte-d'Or, H. C., S.
   Bordeaux, F. A., H., H. C., F. S.
   Bray, Somme, C. H., S.—1795
   Champrosey, S.-et-O., C. H., S.
   Clermont-Ferrand, H. C., S.
   Meaux, S.-et-M., H., S.
   Meudon, S.-et-O., H. C., S.
   Moussy-le-Vieil, S.-et-M.
   Péronne, Somme, C. H., F. S.
   Pont-Audemer, Eure, G. H.
   Saint-Aignau, L.-et-C, C. H., S.
   Saint-Hippolyte, Gard, C. H., S.
   Saintes, Charente-Inf., O.

1701. Courtry, S.-et-M., S.
   Nancy, Meurthe, C. H., S.

1701. (About) Nanteau-sur-Lunain, S.-et-M., S.
   Saint-Omer, Pas-de-Calais, G. H., S.

1702. Cambrai, Nord, G. H., H. C., F. S.
   Dijon, Côte-d'Or, H. C., S.
   Ludon, Gironde, H. C.

1703. Alais, Gard, C. H.
   Bourg-d'Ault, Somme, C. H., S.
1703. La Réole, Gironde, C. H., S.
   Toulouse, H. C., F. S. — 1799

V — UNDER VERY REV. FRANCIS WATEL
   1703-1710

1704. Bayeux, Calvados, H. C.
   Celle-Saint-Cyr, Yonne, M.
   Marmande, Lot-et-Garonne, C. H., S.
   Rethel, Ardennes, H. D.
   Saint-Clair, Seine-Inf., H. C., S.
   Saint-Cyr, M. H.

1705. Autun, Saône-et-L., C. H.
   Bordeaux, C. H., M.
   La Motte-Chaundenier, Vienne, H. C.
   Plaisir, S.-et-O., H. C., S.

1706. Montpellier, Hérault, G. H.
   Saint-Saturnin, Puy-de-Dôme, H. C., S.
   Saint-Souplet, Marne, H. C., S.
   Villeneuve-d’Agen, Lot-et-Garonne.

1707. Nîmes, Gard, H. C., S.
   Toul, Meuthe, H. C., S.
   Paris, Saint-Hippolyte, S.

1708. Pennautier, Aude, H. C., S.

1710. Belesta, Ariège, — 1741
   Surgères, Charente-Inf., H. C., S.

VI — UNDER VERY REV. JEAN BONNET
   1711-1735

1711. Chalon-sur-Saône, S.-et-L., H. C., F. S.
   Evreux, Eure, G. H.
   Melun, S.-et-M., H. D.
   Rambouillet, S.-et-O., C. H.
   Versailles, S.-et-O., H. C., S.
1711. Villeloin, I.-et-L., H. C., S.
Warsaw, Poland, C. H.

1712. Bordeaux, H. C., S.
Dax, Landes, C. H., M., F. S.
Ivry, Seine, O., F. S.
Montreuil, Seine, H. C., S.

1713. Clermont, Puy-de-Dôme, H. D.
Rethel-Mazarin, Ardennes, G. H.
Saint-Genest, Puy-de-Dôme.
Paris, Saint Merry, H. C., S.

1714. Ardres, Pas-de-Calais, H. C., S.
Bagnolet, Seine, H. C., S.
Serqueux, Seine-Inf.
Cracow, Poland, G. H.

1715. Avernes, S.-et-O., H. C., S.
Pont-sur-Seine, Aube, H. C., S.
Saint-Brieuc, Côtes-du-Nord, H. C., S.
Saint-Servan, I.-et-V., H. D., F. S.
Villanaux, Aube, H. C., S.

1716. Besne, Dioecese of Chartres, H. C., S.
Beyne, S.-et-O., H. C., S.
Biala, Podlaska, Russia, H., S.
Ham, Somme, G. H., S.
Montrevault, Maine-et-Loire.

Le Plessis-Placy, S.-et-M., H. C.

1718. Langres, Hte.-Marne, C. H.
Troyes, Aube, H. C., S.

1719. Ceton, Orne, H. C., S.
Sablé, Sarthe, C. H., S.
Toulouse, Daurade, H. C., F. S.

1720. Betz, Oise, H.
1720. Langres, Hte-Marne, C. H.
   Trois-Moutiers, Vienne. — 1784
   Paris, Sainte-Madeleine, H. C., S.
   Paris, Saint-Roch, H. C., S.
   Paris, Saint-Barthelemy. — 1782

1721. Versailles, C. H.

1722. Betz, Oise, H. C., S.
   Tarascon-sur-Ariège, Ariège, H. C.
   Tréport, Seine-Inf., H. C., S.

1723. Buzançois, Indre, C. H.
   Stains, Seine, H. C., S.
   Ivry-l’Evêque, Sarthe, H. C., S. — 1797

1724. Melun, S.-et-M., S.

1725. Compiègne, Oise, H. C., S.

1726. Auneau, E.-et-L., H. C.
   Fontenay-le-Comte, Vendée, G. H., S.
   Pulstuk, Russia, H.
   Valogne, Manche, H. C.

1728. Fontenay-le-Comte, C. H.
   Libourne, Gironde, H. C., S.
   Meaux, S.-et-M., S.
   Sartrouville, Seine-et-Oise.
   Vigny, S.-et-O., H. C., S.

1730. Sully, Loiret, C. H., S.
   Tours, I.-et-L., H. C., S.
   Lubin, Poland, C. H.

1731. Persan, S.-et-O., H. C., S.
   Rambervillers, Vosges, C. H.
   Romainville, Seine.

1732. Bayeux, Calvados, G. H.
   Pierre, S.et-L., H. C., S.
   Szczuczina, Russia, S.
   Warsaw, Poland, H.

   Chaumes, S.-et-M., H. D.
1733. Courtry, S.-et-M., H. C., S.
1734. Gourdon, Lot, C. H., S.
    Monfermeil, S.et-M., H. C., S.
    Pont-Carré, S.-et-M., H. C., S.
    Puisieux, S.-et-M., H. C.
1736. Langres, Haute-Marne.

VII — UNDER VERY REV. JEAN COUTY

1736-1746

1736. Montargis, Loiret, H. D.
    Rebais, S.-et-M., C. H., S.
    Lectoure, Gers, C. H.
1738. Lauzun, Lot-et-Gar., H. C., S.
1739. Auch, Gers, H. C., S., G. H.
1740. Gimont, Gers, C. H., S.
1741. Belesta, Ariège,
    Tours, F. A., H.
    Leopold, Poland, H.
1742. Szczuezyn, Poland, O.
1744. Wilna, Poland, H.
1745. Rochefort, Charente-Inf., O.
1746. Nangis, S.-et-M., H., H. C.
    Maryampol, Poland, O.
LITURGICAL REFORMS

Within the last year important reforms are being made by Rome in her liturgy and these, it seems, will in turn be followed by new regulations. We purpose to note here only those which are of special interest to the Congregation of the Mission.

I—THE “MOTU PROPRIO” OF JULY 2, 1911

The first important reform was made in July, 1911, by the Motu Proprio of Pope Pius X. In the preamble of this decree, the Holy Father declares that the economic conditions of the times have induced him to lessen the number of holy days of obligation. In point of fact, what this decree generalizes is the custom prevalent in those countries subject to a concordat, as France and Belgium.

There are also other reforms more especially liturgical. We recall here that the regulations of the Motu Proprio of July 2, 1911, concerning the feasts of Saint Joseph (Third Sunday after Easter), of the Most Holy Trinity, of the privileged Octave of the Commemoration of the Most Holy Sacrament and of the Nativity of Saint John the Baptist, are obligatory for the current year.

In the beginning of January, 1912, we sent to all the Reverend Superiors a printed leaflet containing the changes to be noted in the Ordo of our Congregation for 1912, conformably to the Motu Proprio of July 2, 1911.

II—THE BULL “DIVINO AFFLATU,” OF THE CALENDERS OF NOVEMBER 1911

The purpose of this Bull is an extensive reform of the Breviary. This is no matter of surprise. Like other leg-
islations, the liturgy needs to be recast from time to time. Men are not made for the laws, as Draco seemed to believe, but rather laws for men, as Solon tells us. And because the conditions of life undergo many changes, it becomes the duty of legislators to adapt the laws to the times that they may be guiding lights to those whom they bind, and thus more surely and easily secure the end for which they are framed.

The laws regulating the Divine Office have passed through various stages. From the very dawn of Christianity, in the days of Saint Paul, we find a practice which afterwards gave rise to what is known as liturgical prayer. The great Apostle congratulates the Colossians on the custom in vogue among them of holding public assemblies, "teaching and admonishing one another in psalms, hymns, and spiritual canticles," Commonentes vosmetipsos psalmis, hymnis et canticiis spiritualibus (III, 16).

As far back as the Middle Ages, the recitation of the Divine Office was the function of monasteries; here, within a comparatively short period, was arranged, from the office of the day and that chanted at night, what was to constitute the Breviary of modern times.

From the invention of printing, towards the close of the fifteenth century, dates the last evolution. Up to the sixteenth century the parts of the Divine Office: the Psalter, Lections, etc., were only in manuscript form.

Holy Church now intervened. By her Sacred Congregation of Rites, she systematized the methods of reciting the Divine Office, and the rules thus drawn up have formed the Rubrics of the Breviary; gradually these became more and more numerous, requiring special study.

Two great reforms of the Breviary have been made: the first at the request of the Council of Trent, and the second at that of the Council of the Vatican; the first was accom-
plished by Saint Pius V, and the second is in course of completion by order of His Holiness, Pius X.

The first reform responded to a triple claim. A memoir dated August 1, 1551, expressed the hope of seeing “the ferial office more frequently celebrated through love for the Psalter.” The second request asked for the simplifying of the Rubrics, “a whole lifetime being insufficient to acquire a knowledge of all.” Finally, several prelates, with Cardinal de Lorraine, urged that the Breviary be abridged, in occupatorum hominum levamen and for the purpose “of inducing many clerics who had given up the practice of reciting the canonical hours, to resume it.” Roskovany, t. x, p. 13.

The reform of Saint Pius V, after much hesitation, was made in compliance with these requests, principally the last. The whole Breviary had been taken from the monks; in addition to the Office of the Day, there was frequently that of the Dead, of the Blessed Virgin, the Penitential Psalms, the Gradual Psalms. All this is indicated in the present Breviary in which here and there we find: Hodie dicitur officium de functorum, or Hodie dicuntur, psalmi graduales. Pius V reduced the days on which these were to be said and for the remaining days, declared, as may be seen in the Bull found in our Breviary of today, that the recitation of them is optional. He, however, granted special indulgences to those who, besides the ordinary Office, recite these various prayers: the Office of the Blessed Virgin, Psalms, etc.

Such was the reform made in 1568 by Saint Pius V. The one undertaken today by our Holy Father, Pius X, follows on the same lines.

The Rubrics laid down for the drawing up of the yearly Ordo of the Offices have certainly become very numerous. As for the character of the Office, the “ancient form” will be adopted by the more frequent and
complete recitation of the Psalter and also by that of the ferial Office which has been supplanted by the "Sanctoral," or Office of the Saints; this will not be suppressed but the arrangement will be modified.

Like Cardinal de Lorraine and the prelates of the Council of Trent, many bishops of the Council of the Vatican drew up a *postulatum* claiming an abridgment of the Breviary because of the heavy labors resting upon the priests, many of whom are in charge of parishes or engaged in teaching. A number of these bishops are from Germany, Canada, France, Spain, etc. (*Collectio Lacen., Cone. Vaticanum*). In point of fact, the Dominical Office is now brought back to the Office of nine Psalms and nine Lessons; for the other days of the week the length of the Office remains about the same.

The papal document allows the immediate use of the new ordinance to whoever desires it, but does not prescribe its use until January 1, 1913.

The Superior General has decided that no special date be assigned for the adoption of the reformed Breviary by the Congregation. Owing to their various works, the houses must in many cases follow the diocesan regulations, and the Superior of each will be better able to judge what ought to be done by those under his care. The use of the Breviary will be obligatory from the beginning of 1913.

The following information may be helpful to those of our confrères who are obliged to conform at once to the new regulations. We are indebted for it to the compiler of the *Ordo* of the Congregation of the Mission.

**CHANGES IN THE BREVARY**

*The Bull "Divino Afflatu" of His Holiness, Pius X on the Rearrangement of the Roman Breviary*

We do not think it necessary to reproduce this noteworthy ordinance. Through Catholic periodicals and news-
papers, our readers are already acquainted with it. We will, therefore, be content to give a few observations on the new arrangement of the Breviary and on the manner of reciting the Divine Office, conformably to the set of Rubrics accompanying the Bull Divino Afflatu.

Pope Pius X wishes to restore the Proper of the Season without lessening that of the Saints. His reform does not touch the feasts of our Lord and their Octaves; neither does it interfere with those of the Blessed Virgin, the Holy Angels, Saint John the Baptist, Saint Joseph, the Apostles and of all the Saints of first and second class. On all these festivals, the Office indicated in the Breviary or in the Supplement of the Congregation will be continued, on condition, however, that the psalms at Lauds, the Little Hours and Compline will be those of the Sunday, as are found in the newly edited Psalter.

The Dominical Office is once again given the highest rank; it will henceforth have the precedence over all the feasts of the Saints, those of doubles of first and second class and of the day and octave of the feasts of our Lord, excepted. These feasts themselves of first and second class must give precedence to certain major Sundays; they will be transferred to the free day immediately following the Sunday and on which no feast of first or second class occurs. The Dominical Office is recited as indicated in the Psalter, and in the Proper of the Season; it is very much shorter than the one of the old Psalter. Should it clash with the feast of a Saint, the historical Lessons of the Saint are not read at the ninth Lesson; commemoration of the feast is made at Vespers, Lauds and Mass. When this feast is of double rite, the suffrage at Lauds is omitted, as well as the Symbol of Saint Athanasius with the prayers at Prime and the third Collect at Mass. The Sunday has a right to first and second Vespers, unless it coincide with a feast of first or second class. At first Vespers, the an-
tiphons and psalms of Saturday are said; Compline is of the day.

On week days the Office of the Saints is combined with the Proper of the Season. Every day, except that on which a feast of first or second class is celebrated, the antiphons and psalms of the day are recited at all the hours, and at first nocturn the lessons of the occurring Scriptures. The remaining part of the Office is of the Saint whose feast is celebrated.

Thus for Matins: the invitatory, hymn, lessons of the second and third nocturns and responses of the three nocturns are of the Office of the Saint. The antiphons, psalms with the versicles of the three nocturns and the lessons of the first nocturn are of the Proper of the Season.

For Lauds and Vespers: the antiphons and psalms are from the Proper of the Season.—The Capitulum or Little Chapter, the hymn with the versicle, the antiphon of the Benedictus and of the Magnificat with the prayer are from the Office of the Saint.

For the Little Hours: the hymn, antiphon and psalms are of the Proper of the Season.—The Little Chapter, etc., with the prayer of the Saint. Compline is of the day.

N. B.—The use of the Breviary prescribed by the Bull Divina Afflatu is optional until January 1, 1913, but from this very year the obligation of reciting the Office of the Octave of All Saints on November 2d is repealed.
By the extensive memoranda it contains, the collection of our Annals has become a source of valuable information for the general history of the Congregation of the Mission. It affords us a means of following year by year the progressive development of its works, the trials through which these have passed as well as the happy occurrences which have brought consolation and encouragement.

But this collection dates back only to 1834. To complete it, therefore, it is necessary to fill up the deficiency by a supplementary work extending from the foundation of the Congregation up to the year in which our Annals were printed. The work may be done by devoting a page or two to each year and giving a sketch of the contemporary history without which details of the members and works of the Congregation, however edifying and instructive, are only scattered fragments—disjecta membra—and something of a chaos instead of an historical whole. Moreover, by omitting to place facts in the general outline of the history of the times, there is danger either of exaggerating or of depreciating their importance, which is one of the ways of falsifying and distorting history.

Because of the utility of this guiding link to form a correct idea of the history of the Congregation, we purpose to publish at the end of each number of the Annals a supplement under the title of Ancient Annals. Thus, according to chronological order, those events connected with the Company and contemporary history will be summarized.

Our foreword of the Ancient Annals contains the above reflections more lengthily put. Each supplement will contain a limited number of pages; these may be easily detached and bound into booklets, forming in time the first series of our Annals.
Clustered about the tomb of Saint Vincent de Paul are various works devoted to benevolent purposes. The members of the Saint Vincent de Paul Conferences of this quarter of Paris hold their regular meetings at No. 95 Rue de Sèvres and one of their works, organized to meet the needs of the times, has just established a center at No. 93 of the same street. This new work has several centers in the city and it deserves special mention. We are, therefore, happy to reproduce an article which appeared in the Semaine religieuse de Paris of January 6, 1912.

The Secretariats des Familles of the Society of Saint Vincent de Paul

Among the works recently established in the diocese of Paris by the Society of Saint Vincent de Paul, that of the Secretariats des Familles is especially worthy of our attention and interest. Its rapid development is truly marvelous. Founded only three years ago, it counts today thirty-seven secretariats in the city proper and eleven in the suburbs. Every arrondissement, except two, has its own center. The eleventh has one in each parish. In the report presented the thirty-three secretariats then existing, January 1, 1911, showed a record of 8098 persons assisted during the previous year. Eminently social, this work will undoubtedly spread in proportion as it is known. In
the enumeration of the countless needs provided for by a secretariat the following are set forth in a late report: Applications for work, various positions, employment for children, requests for assistance, homes for the aged, houses of refuge, aid to the injured, repairs of working implements, reconciliations, lawsuits, outstanding debts, naturalization, contingent annuities, restaurants and private boarding houses for young girls, proceedings to secure legacies, translation, assistance for old people, help in rent payments, etc., etc. This gives only an idea of the multiplied services rendered by this benevolent institution. But what cannot be reduced to figures is the moral uplifting exercised by the secretariats. How many applicants, dejected and disheartened on crossing its threshold, have found themselves suddenly changed and ready to begin life anew by the cordial encouragement extended!

While congratulating the founders of these institutions, we can only extend the wish that their work become better and better known. Those members of the clergy and especially the Reverend pastors, who have given it their support, have found in it a powerful means for exercising a beneficial influence over their parishioners. Many services are thus rendered by a work animated with that admirable Christian spirit which is the distinctive characteristic of the Society of the Conferences of Saint Vincent de Paul.

THE REV. CHARLES SOUVAY, C. M., SUSTAINS A THESIS FOR DOCTORATE IN HOLY SCRIPTURE

On January 25, 1912, the Rev. Charles Souvay, C. M., sustained before the Biblical Commission in Rome his thesis for doctorate in Holy Scripture, and amid the applause of the jury and distinguished assembly, he successfully carried off the coveted honor.

The Rev. Charles Souvay, a native of the diocese of Saint-Dié, France, entered the Congregation of the Mission
in 1893. He finished his course of theology in Paris and after his ordination went to Rome where he remained two years at the Lazarists' House of International Studies.

Successively in 1897 and 1898, Father Souvay took his degrees of Doctor of Philosophy and Doctor of Divinity, being also awarded a silver medal for his success in the study of Syriac. He was then sent as professor to the Seminary of Saint-Flour, at that time under the direction of the Lazarist Fathers, remaining here until 1903, when the French government compelled the bishops to place these institutions in other hands. Father Souvay, thus forced to withdraw, accepted the offer of coming to the United States, where he was employed as professor in the Seminary of the Lazarists at Saint Louis, Missouri. While there he contributed several articles to the Catholic Encyclopedia edited in New York; these articles were highly appreciated by this well known publication.

The Seminary of Saint-Flour has not forgotten its former professor, and the following article which appeared in the Semaine catholique of this diocese, is from the pen of the Abbé E. Theron, one of the directors of that institution and a pupil of Father Souvay.

Doctorate in Holy Scripture—The Rev. Charles Souvay, C. M.

It is with the greatest pleasure that we learn of the success achieved by the Rev. Charles Souvay in his examinations for the degree of Doctor of Biblical Science. As is well known, this degree, instituted by the apostolical letters Scripturae Sanctae of His Holiness, Pius X (February 23, 1904), is the highest academic distinction conferred today by Holy Church, either because it is bestowed only upon priests who have previously attained the doctorate in theology, or because it is the only one assigned by a commission of Cardinals and members of a Roman congregation.
Up to the present the Doctors of Biblical Science number only ten.

The jury was presided over by Cardinals Rampolla and Van Rossum. The examiners were: the Rev. Father Vigouroux, S. S., first Secretary of the Biblical Commission; the Rev. Leopold Fonck, S. J., Director of the Pontifical Biblical Institute in Rome; the Rev. Father Gismondi, S. J., Professor of Syriac in the same Institute; the Rev. Father Janssens, O. S. B., and the Rev. Father Frey, S. Sp. of the French Seminary.

The examinations opened on January 25th at the Vatican in presence of a large and distinguished assembly, among whom we note Bishop Belmont of Clermont. Father Souvay was interrogated by Father Gismondi on the Syriac (Chapter of Saint Matthew of the Peschitto),—on the Hebrew exigesis of the Book of Job (Chapter I, 6-14; Chapter xiv, 1-6), on the Greek text of the New Testament (I Corinthians, Chapter ix),—on various subjects of general introduction to the Bible. That evening, after an hour's preparation, he gave a lecture on the authenticity of the discourse of Eliu in the Book of Job.

The next day took place the sustaining of the thesis, in which the new doctor displayed his deep knowledge and scientific method by the wisdom and prudence of his deductions: qualities highly commended by the members of the jury after a serious examination of the work submitted to their criticism for the past two years.

The subject of the thesis is the Metrical Composition of the Psalms. We will not stop to estimate this minute and technical essay in which the author endeavors to deduct from propositions already established, general hypotheses or laws on the most obscure points of Hebrew poetry. It suffices to say that it won for Father Souvay his title of Biblical Doctor with the most flattering encouragements from the
examiners who warmly advised him to publish it for the world of letters and to simplify it for general circulation.

With *l'Univers*, we congratulate the new laureate on his attempt to handle a subject so little known, despite the many efforts already made to bring it to light. In order to succeed in this difficult task, it was necessary to possess the deep knowledge of the Hebrew which Father Souvay has acquired under the direction of Father Pouget, our worthy compatriot, and also the great love evinced by Father Souvay for the sacred text of the Psalms. With what delight he strove to imprint upon our minds his reverence for this portion of the Holy Scriptures!

We may recall here that in 1902 and 1903, the *Semaine catholique* published the first and most instructive lectures given by Father Souvay on the Psalms. His last work, closely followed until his departure for America, was likewise a translation of the Psalms destined for our own use with an introduction and explanatory notes on the meter and the sacred text.

An interesting item to note—it was near Fathers Meuffels and Nicolaux, at Panningen, that our former professor passed the two months previous to his departure for Rome, in preparation for the coming examinations. In the Eternal City he resided at the *Prooure Internationale de la Mission*.

To the laureate, whose success reflects honor not only on the Congregation of the Mission but also on the diocese of Saint-Flour, we are happy to extend our sincere congratulations.

E. T.
GERMANY

The annual meeting of the German Catholics in 1911, was held in Mainz, eliciting the usual interest. The *Revue du clergé français* of January 25, 1912, gives an account of the proceedings in an article entitled: *le Mouvement religieux dans les pays de langue allemande*. We extract the following items:

The regular clergy were not forgotten and as was done by preceding congresses the laws of expulsion still enforced in several parts of the empire, were loudly decried. “We, Catholics,” exclaimed the President of the Congress, Count Von Galen, at the first public meeting, “will have no rest, no peace until our Religious Orders: Jesuits, Lazarists, Ladies of the Sacred Heart, will be entirely freed from all laws of expulsion in Prussia, Hesse, Wurttemburg, Baden, and even in Mecklenburg, Saxony and Braunschweig.

His words referred to the laws of expulsion issued against these Communities in 1872 and 1873.
DENMARK

THE MISSION OF HELSINGOR

On February 29, 1904, four French Daughters of Charity, accompanied by a Lazarist Missionary, arrived at Helsingör or Elsinore, Frederiksborg, Denmark.

Before reproducing the account of the present condition of the Mission from a religious standpoint, we shall give a general outline of this important State of Northern Europe.

Denmark covers today an area of 16,000 square miles, having been compelled to relinquish in 1864, the provinces of Schleswick-Holstein and Lanenburg which became annexed to Prussia. The population then numbering three and a half millions was thus reduced to two millions. Besides the islands of Seeland, Funen, Bornholm and Jutland, there remains from a kingdom formerly very large, only the islands of Faröe, Iceland covered with perpetual snow, and Greenland, the icy plains of which are uninhabitable.

This small State is one of the most industrious in the civilized world. The agricultural riches are marvelous and farming is carried on to great perfection. One fact demonstrates this truth — the annual revenue from butter alone is $40,000,000; the general commerce amounts to $200,000,000. Denmark ranks foremost in the education of its people.

The capital, Copenhagen, "the Byzantium of the North," on the Sund, is a very large city with 400,000 inhabitants. It is the key of the Baltic as Constantinople is that of the Bosporous. The city scarcely rises above sea-level. It presents a majestic appearance and the royal palace of Christiansborg, a very extensive structure, possesses one
of the finest libraries of the world. Its Observatory is one of the oldest as well as the best equipped of the continent. Annually over fifty thousand ships sail through its harbor.

Among the other cities of note in Denmark, we may mention Helsingör, the scene of Shakespeare's Hamlet. The city is built near the narrowest part of the Sund and formerly a toll was collected here from all passing ships, affording an important revenue. In 1855, the United States with sixteen other powers redeemed this right by the payment of eighty-seven millions.

In 1801, the English under Sir Hyde Park, with Nelson second in command, bombarded Copenhagen; but he met with a stout resistance and was forced to withdraw. A few years later, in 1807, the English government tried to revenge this defeat by again storming and half burning the city without a declaration of war. The emperor Alexander I and nearly all the reigning monarchs protested against this "crime."

We may now mention Schleswig-Holstein. — These duchies with Lauenburg had formed part of Denmark for eight hundred years, when suddenly, in 1848, a portion of the population of German extraction and language, loudly demanded their independence. Kiel rose up in rebellion. The German confederation, pressed by Prussia, took part with the insurgents who, however, were beaten. But in 1863, shortly after the accession of Christian IX, Bismarck, who wished to secure a portion of that territory and especially the port of Kiel, upheld the claims of the pretender to the throne of Schleswig.

War was then declared; an army of 28,000 Austrians and 45,000 Prussians entered Jutland. The Danes fought heroically but they were at last overcome by numbers and obliged to yield up the two provinces. When peace was signed, it was agreed that the population detached from the
kingdom should be consulted. This was never done. Schleswig-Holstein are incorporated into the German Empire and Kiel has become one of its principal ports.

In 1536, Denmark, up to that time Catholic, passed over to Protestantism. It contains today about 10,000 Catholics, twenty secular priests and twenty-five others belonging to Religious Orders: Jesuits, Redemptorists, Lazarists and the Little Brothers of Mary. These last have a school in Copenhagen. Religious Orders of women are more numerous, including Sisters of Saint Joseph of Chambery (about 250), Sisters of Saint Elizabeth, Franciscans, etc.

In Helsingør we find one hundred ten Catholics in a population of 12,000. There are here four Lazarists, two priests and two brothers. There is one Catholic church.

The Daughters of Charity are five and they conduct a school of fifty pupils, besides a dispensary and an industrial school. They are treated with the greatest respect by the Protestant population.

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SPAIN

Letter from SISTER EZCURRA to the VRY REV. A. FIAT, Superior General

Valladolid, December 20, 1911

It is always a pleasant duty to offer you my greetings for the great feast of Christmas and to express the united good wishes of the little family here. May the Divine Infant, my Most Honored Father, shower His most abundant blessings upon you and grant you a happy year.

Although our duties are many I think you will be glad
to hear that we are able to give a gratifying report of our boys. Since my request to you to pray for their intention at the Altar of the Apparition, they have wonderfully improved in piety. I have already written to you about this work which is a house of correction sheltering refractory and abandoned boys, from fourteen years up, sent us by the government. It is our purpose to make of them respectable, industrious citizens. Our task is not an easy one; only four weak women, yet with the grace of God, and by dint of kindness and patience, we have succeeded in training these children who are now all that may be desired.

The chaplains are edified at the reform effected among them. A number approach the Holy Table frequently and several every day. Two lately arrived (aged seventeen and twenty) have not yet made their First Communion. They were professional thieves.

From among the boys received here, four have been admitted into a religious community, and a short time ago one of them asked the chaplain: "Father, is there a country where Christians are put to death? I want to go there, for I owe so much to our Lord and have deeply offended Him..."

Sister Ezcurra
REUS, CATALONIA, 1758

(Annals, Spanish edition, 1910 — Translation)

Reus, a city of Catalonia, situated fourteen kilometers northwest of Tarragona, is comprised in this province and diocese. It has direct communication with the Mediterranean. Population 28,000.

Formerly a fortified city, Reus lies in a large open plain. The port, close by the village of Salon, is connected with the city by a canal and tramway. Reus is the terminus of a railway line running from Tarragona to Lerida, and from Saragossa to Madrid.

Origin of the House of the Mission at Reus. — The Most Rev. Pierre de Copons, Archbishop of Tarragona was the instrument chosen by Divine Providence to effect this new foundation. Previous to his promotion to the see of Tarragona, he had been Canon of the cathedral of Barcelona, Vicar General of this same church, Apostolic Inquisitor of Catalonia and Bishop of Gerona. It was while fulfilling these functions that he became acquainted with the Priests of the Mission and was afforded an opportunity of appreciating their works. On taking possession of his see, he began by introducing missions in the towns and villages of his diocese, and later on, resolved to place the work on a permanent footing by establishing a house of the Congregation of the Mission at Reus.

In order to carry out his purpose, Archbishop de Copons, in 1741, addressed himself to the Superior of the House of Barcelona. Father Joseph Tort who then directed it, forwarded all necessary information.

In September 1745, the Archbishop, having secured the consent of the clergy of the city of Reus, asked the authorization of the civil government for the foundation of a Mission house and Seminary to be placed under the patronage of Saint Vincent de Paul. The permission was granted on September 15, 1745; a few conditions were laid down while several privileges were granted.

On January 27, 1746, Archbishop de Copons drew up the deed of foundation which stipulated that the Priests of the Mission in Reus were to instruct the ordinands, conduct the spiritual exercises preparatory to ordination and admit both clergymen and laymen wishing to follow a retreat. They were also to give missions in the different villages and hamlets. On his part the Archbishop gave over in perpetuity, to the Priests of the Mission of the house of Reus, all property, lands, pensions, rents and other goods enumerated further on, amounting to nineteen thousand four hundred thirty-six livres in Spanish currency. The consent of the Court was now to be obtained. Archbishop de Copons having died in 1753, the royal decree, signed by the king, for the foundation of a house of the Mission in Reus, was finally secured by his successor, Archbishop Jaime Cortada. Thus the settlement of the affair occupied seventeen years, from 1741 to 1757. A house was then rented to receive the Missionaries and a plot of ground purchased for the building of a church and residence. On February 1758, Fathers Paul Canudas and Joseph Delmau, Lazarists, accompanied by a Brother, arrived at Reus and at once began their apostolic labors.

In his work on the religious houses in Catalonia during the first part of the nineteenth century, the Rev. Cayetano Barraquez y Roviralta, Canon of the cathedral of Barcelona, states: "The house of the Lazarists in Reus is now converted into a house of charity or asylum. It is located on the northwest side of a large road which on this account
is called the “Seminary Road,” although formerly known as the Road of la Mata. The house faces a gate at the end of Castellar Street which is now designated as “Street of the Seminary.” The building is an imposing structure, separated from the sidewalk by a courtyard. In 1835, the church was not entirely finished and services were held in a provisional chapel, containing one or two altars, on the right near the entrance. During this same year a revolution broke out in Spain, and only the walls and transverse arches were constructed. The church occupied the center of the plan, while the buildings of the residence were to be erected around it. The vaulted corridors were very wide and the edifice was to be a two-story structure. A garden back of the residence extended to the northwest. — In 1835, there was a small community of four or five Missionaries and no doubt two or three Brothers.

This church, the erection of which had been suspended in 1835, was finally completed towards the close of the nineteenth century, thanks to the generosity of the Rev. John Requesens, Archpriest and Prior of Reus, who superintended the work and met all expenses, desiring that the original plan, preserved at the city hall, be closely followed. The dedication of the new church took place on the Feast of the Sacred Heart of Jesus, June 12, 1896. The edifice is of Romanesque style; it is simply but tastefully frescoed.

The church is dedicated to Saint Vincent de Paul and over the main altar may be seen the statue of the Saint. This work of art, larger than life, was executed by a skilful sculptor and it is the gift of the afore-mentioned benefactor.

Works of the Missionaries of the House of Reus.—In fulfilment of the wishes of the founder, Archbishop de Copons, the Missionaries were employed in instructing and preparing the ordinands to whom they taught moral and pastoral theology as well as the liturgy.

In concert with the secular clergy, the Franciscans and
the Carmelites, who possessed several houses in Reus, the Priests of the Mission labored with zeal among the people of the city. They also gave missions as was required by the deed of the foundation of their house.

*Suppression of the House of Reus; Attempts to Restore it.*—King Charles III who, in 1767, had driven the Jesuit Fathers out of Spain, also molested other Communities among which were the Lazarists of the House of Reus. They were expelled and their property confiscated. The Missionaries, however, thanks to the civil authorities who were friendly to them and to some influential citizens, did not leave Reus.

Later on, during the war of Independence in 1811, the Missionaries were compelled for the first time to leave their residence which was converted into a military hospital when the French army invaded Tarragona. In 1815, they returned, but five years after, in 1820, they were again obliged to leave and a year later, the city government appropriated their house for a lazaretto as yellow fever had broken out in Barcelona and several other cities. Owing to its healthful situation, Reus was not visited by the dreaded plague. In 1824, the Spanish king, having regained his freedom, reestablished the absolute government; the Lazarists once more came back to Reus, remaining there until 1835.

At this period the Mission in Reus was definitely abandoned on account of the violent attacks of the revolutionists against religious. Several attempts at assassination rendered their position very insecure. On April 17, 1836, the mayor of Reus, bringing forward the old laws enacted by Charles III, converted the house of the Missionaries into an asylum or house of charity—a work which existed in Reus since 1809. The Daughters of Charity are today entrusted with this work and thus they continue to serve the poor and afflicted members of our Lord in the former house of the Lazarists.
When in 1852, the Congregation of the Mission was re-established in Spain, the Missionaries hoped to be enabled to return to Reus, but they never could make good their claim to the property which had been definitely appropriated by the government to the above-mentioned work. The Rev. John Baptist Costa, C. M., the Spanish Visitor, on October 27, 1853, wrote to the Archbishop of Tarragona, asking that he give the Missionaries the former monastery of the Franciscan Fathers situated in the city of Valls. The Archbishop did not accede to this request, but offered the Missionaries the convent of Mercy in the city of Montblanch. As this last is too distant from the College of la Selva in charge of the Daughters of Charity who are under the direction of the Lazarists, Father Costa would not accept it. From that time, now rather remote, no attempt has been made to reopen the Mission of Reus.

Superiors of the House of Reus.— We have very little information regarding the Missionaries who were employed on this Mission. Following are the names of the Superiors who directed it:

Superiors

Rev. Pablo Canudas, 1758
Rev. Raymond Gomez, 1780
Rev. Pedro Valhonesta, 1800
Rev. Jose Coll, 1824
Rev. Antoine Jose Borja, 1830
Rev. Jaime Vehil, 1830
Rev. Ignacio Santasusana, 1833

NOTES ON THE ABOVE-NAMED SUPERIORS.

The Rev. Pablo Canudas was stationed at the House of Barcelona from 1752 until 1758; he gave several missions with consoling results.
The Rev. Raymond Gomez, Superior of the House of Reus, was one of the deputies sent by the Spanish province to the sixteenth General Assembly held in Paris, May 10, 1788. The other deputy was the Rev. Philip Sobies, then Superior of the House of Guisona, who accompanied the Rev. Fernand Nualart, Visitor and Superior of the House of Barcelona.

The Rev. Pedro Valhonesto was also Superior of the Houses of Guisona and Badajoz.

The Rev. Jose Coll was employed at the House of Barcelona during the years 1797, 1802 to 1807, and from 1817 to 1819.

The Rev. Jaime Veilh was several years at the House of Barcelona. Before his appointment as Superior of the House of Reus, he had directed that of Valencia.

The Rev. Ignacio Santasusana was born April 5, 1787, at Manresa in the province of Barcelona; he entered the Congregation of the Mission February 14, 1804, at the age of seventeen years. Although he did not seem at first to possess brilliant talents, he was remarkable for his sound judgment and constant application to study, devoting himself especially to that of moral theology which he thoroughly mastered. When the Revolution of 1835 broke out in Spain, Father Santasusana was Superior of the House of Reus which he with his companions was forced to abandon. He then went to France and remained there several years, recognized by all as a man of learning and virtue. Named Visitor of the Spanish province in 1849, Father Santasusana took part in the twentieth General Assembly held in Paris, July 30th that same year. The House of Madrid having been reopened in 1852, he was made Superior, fulfilling the duties of this office until 1853. He was succeeded by the Spanish Visitor, the Rev. Bonaventura Armengol. During the many and difficult questions agitated at that time about the government of the Daughters of Charity, Father
Santasusana always sided with the Superior General of the Congregation, the Very Rev. J. B. Etienne. The latter had recalled him to Paris when he had been compelled to leave Madrid on account of the persecution. Father Santasusana was then appointed to take charge of the College of la Selva, near Reus. After a few months, on being permitted to return to Madrid, he resumed his functions of Director of the Daughters of Charity. In 1862, an attack of paralysis obliged him to relinquish this duty; his health gradually declined and he died a few years after, February 12, 1867.

ITALY

THE SEMINARY OF CALTAGIRONE

It was a dream that had lasted from the very foundation of the diocese of Caltagirone in 1816, and many feared that it would continue to be an unending dream. At last, thanks to the untiring zeal of Bishop Damaso Pio de Bono, the long-cherished hopes have come to a happy realization—the Seminary has entered into possession of a fixed and commodious abode.

Constantly shifted from one rented house to another, the students had taken up their quarters in a building which, as it was decreed, must be a definite lodging, but which throughout Sicily and even in Rome was known for its total lack of hygienic conveniences. The entrance can be described as that of a prison, so damp and gloomy was the appearance it presented. The parties who had allotted it for the work were aware of this and they dared not ask the Priests of the Mission to visit it, fearing they might be tempted to leave the city immediately. In fact scarcely
had they taken up their residence there than the new directors with the Superior, Father Durand, began at once to discuss the advisability of securing another house, being fully aware that proper accommodations are a powerful factor in the training of clerical students. But their plan was a difficult one. They lacked resources and besides where could they build? Dependent upon the civil authorities, it was not an easy matter to interest them in the Seminary and all claim on the government had been long since abandoned. After many fruitless attempts which, however, did not discourage them, the Treasurer, the Bishop’s Secretary and the Mayor of Caltagirone, the celebrated Abbé Sturzo, succeeded in finding a solution. The city officials in order to free themselves from the annual rent they were obliged to pay the diocese, offered the Bishop for his residence the former monastery of Saint Francis of Assisi which afforded ample accommodation both for the Bishop’s household and the Seminary. It was then used as courthouse and barracks. Although a separate building for the Seminary would have been far more desirable, yet under present conditions, there could be no hesitation in accepting the government’s offer. The Bishop therefore immediately signed the contract. Confiding in the care of Divine Providence for pecuniary help, measures were at once adopted to render the new quarters suitable for the purposes at hand.

After the most urgent repairs had been made, hurriedly pressed onward during the vacations of 1910, the students were at last enabled to leave their old quarters and take up their residence in the new Seminary. The work was continued and the students pursued their studies as best they could despite the deafening sounds of mallet and hammer. In November 1911, as the episcopal residence was entirely finished and the Seminary near completion, it was decided to have a solemn opening. This eventually took place on
the following 11th of December, Feast of Saint Damasus, patron of the Bishop and the thirteenth anniversary of his episcopal consecration.

The program of festivities drawn up by a committee including the Vicar General, the dignitaries of the Chapter and the Superior of the Seminary, was successfully carried out. A full account, to be found in the Catholic paper Asione, was written by Mgr. Yatrini who came to Caltagirone as representative of the Metropolitan Seminary. The gathering was decidedly clerical, all the pastors and deans having graciously accepted the invitation extended. They presented an imposing sight, vested in cassock and surplice, surrounding the Bishop's throne. The sermon was delivered by the Bishop of Piazza who in moving terms voiced the general sentiments by taking as the subject of his discourse the unity of the Church and eloquently commenting on the words of our Lord at the Last Supper: "That they also, Father, may be one in us; that the world may believe that Thou hast sent Me."

From the cathedral the Bishop and the clergy crossed over to the episcopal palace. His Lordship who professes great devotion towards Saint Vincent de Paul, wishing to give the first honor to the poor, served with his own hands twelve poor men at table. He then received official visitors and afterwards withdrew to the Seminary where a banquet was served.

The vast refectory, tastefully decorated, accommodated the large number of guests. All minds and hearts seemed to take part in the joyful occasion. The Reverend Superior, speaking in the name of all present, extolled the union existing between the clergy and the sons of Saint Vincent de Paul, and the cordial sentiments animating the participants of the festal board, among whom were the Bishop of Piazza, the Mayor of Caltagirone, the Rectors of the Seminary of Catania and of Piazza and the most
distinguished members of the clergy, both regular and secular. When alluding to the interest taken by the Holy Father in the work of the Seminaries, he called attention to the important event of that day. The former monastery of Saint Francis was to become once again a hallowed spot of prayer and recollection, beneficial alike to the diocese and the whole country of Sicily.

In Italy, the land of marble, there is no public act without a commemorative tablet. A large marble slab in the magnificent cloister will tell future generations of this notable event. It was unveiled in the evening, after a solemn blessing of the entire edifice. Don Luigi Sturzo, mayor of Caltagirone, in the presence of a large assembly added to the impressiveness of the ceremony by one of those thrilling discourses which have won for him the hearts of the people and fittingly assigned him a prominent rank among the chief promoters of the Italian social movement.

A choice entertainment was then given by the students of the Seminary with alternate fire-works and musical selections. Benediction of the Most Holy Sacrament with the solemn chanting of the Te Deum closed the never-to-be-forgotten festival.

Emile Neveu
Father Paszyna began his work among the Polish colony at Peine. His letter of July 12th gives the following details:

"Peine is a beautiful city, lying on the banks of the Fuse. The inhabitants, number about 17000; there are nearly three thousand Catholics and three hundred Jews, the Protestants making up the bulk of the population. Iron works, distilleries and sugar manufactories, etc., are the chief industries. The Poles here are not more than one hundred, but at Veschelde, distant about fifteen kilometers, I am told there is a colony of nearly five hundred. Some are engaged in farming, whilst others are employed in the foundries.

I set to work on July 8th. The Poles arrived by small detachments from half-past five in the afternoon and until half-past nine I continued to hear confessions. Those who came on the evening train spent the whole night in church, singing hymns to keep awake. My real mission work, however, began next day. From early morning, six A.M., bands of working men and women arrived from Veschelde and the surrounding country and took their places about the confessional. At eight o'clock I celebrated Holy Mass, returning afterwards to the confessional where I remained until half-past ten. Having given a sermon in Polish on the necessity of each one laboring for the salvation of his soul, I again resumed my work of hearing confessions which was not terminated until three

o'clock in the afternoon. An hour later, we had Benedic­tion of the Most Holy Sacrament at which all our Poles were present. During that day I heard about one hun­dred twenty persons, the greater number being young girls from the neighboring factories. I gave each penitent a booklet entitled: 'Take Me as Travelling Companion.' A package of these booklets was sent me by the Bishop of Hildesheim and they contain useful advice. This worthy pastor is very solicitous for the Polish portion of his flock and thanks to his initiative, cards printed in Polish, announc­ing the arrival of a Missionary, were posted in all the churches.

I may add that to my entire satisfaction I did not need to seek after my countrymen, nor to urge them to take part in the mission and to come to confession, as I had at first apprehended. On the contrary, even the employers who are nearly all Protestants, make it a duty to send their workmen to confession. Yesterday, the 11th of July, the wife of one of the overseers near Rosenthal, came herself with about forty Poles, all of whom are originally from Posen. So also a Protestant sent me two young men and a young girl with a note to recommend these "good Poles" to me in a special manner, begging that I do not spare them as he himself could not manage them. Today while in my room, I was startled by the sudden appear­ance of a tall, stout German who entered the room like a bomb. He came to inform me very earnestly that he had met a certain priest in a tavern and I should make use of my authority as priest and missionary to forbid him to frequent such a place. Others submit to me their con­tracts with their Polish workmen. As far as I can judge, our Poles are, with few exceptions, satisfied both with their employers and their work. They are in general allowed to attend the Church services even during week days when
they ask for this permission. Some come to confession in the morning and others in the evening.”

In the second letter of August 1st, Father Paszyna wrote: “My sojourn in Peine lasted two whole weeks, that is, from the 7th to the 22d of July. During all this time I received many testimonies of friendship, not only from the pastor of Reinhart and his vicar, but also from the people. On Saturday afternoons and on Sundays my work redoubled as our Poles here are employed in the foundries. On Saturdays, therefore, I remained in the confessional until an advanced hour of the night and on Sundays until three o’clock in the afternoon. At present no Polish workmen are received in the factories at Peine and those already employed there, some for the last twenty years, have no thought of returning to the fatherland. While here I was visited by several Poles who themselves have partly forgotten their native tongue and speak it very badly, but they lamented the fact that their children are entirely Germanized, as they attend German schools.

While in Peine, I heard four hundred sixty of our countrymen who are employed in the different factories in Peine, Veschelde and on the surrounding farms like that of Rosenthal, etc. On the last day, a young girl, a native of Cracow, but who has resided several years in Veschelde, came to ask that I prepare her for her First Communion. I readily acceded to her request.

On the 20th of July I left for Hildesheim in order to meet Father Witaszek there. We went together to see the Bishop who gave us a most cordial welcome. During the course of the conversation, we were made aware that the good Bishop has the welfare of his Polish subjects deeply at heart. Next day I returned to Peine to take leave of the pastor and our Poles, and I parted with them, carrying away most pleasant impressions of the place and people.

Passing through Hildesheim, I directed my steps towards
Ringelheim em Harz where I arrived near midday. The pastor placed his three best rooms at my disposal and during my stay with him, treated me with the greatest kindness. The church, of Romanesque style, is very spacious; it formerly belonged to the Benedictine nuns and afterwards became the property of the Benedictine Fathers. When these latter were driven out in 1802, it became a parish church. The monastery was converted into a fine palace. Nearby is a large farm which was likewise the property of the Benedictines. On the massive stone buildings, now in possession of Protestant owners, may be seen here and there Latin inscriptions. Not very distant are to be found the cottages of our Poles who are originally from Western Prussia, Galicia and Poland. Ringelheim is a well-kept village; in appearance it is really a town. There are about four hundred Catholics. On the very day of my arrival, I began to hear confessions at five o'clock. The heat was oppressive yet the church was comparatively cool.

Although my work progressed rapidly, the number of penitents seemed to increase every moment. Bands continued to arrive and hours glided by without bringing any respite. At last, I was fairly tired out, but the sight of the good old pastor renewed my courage. He went about the church and gathered all the bits of candle he could find; he himself lighted them and having furnished every penitent with one in a short time there was a veritable illumination. When eleven o'clock struck I had heard one hundred four penitents and feeling that I could hold out no longer I closed the church and hurried to the presbytery, hoping to get a little rest. But it was not to be so. I had scarcely closed the door when loud knocking forced me to open it. A band of sixteen Poles had just arrived. They came from Luter am Baremberg distant about three
leagues from Ringelheim. There was nothing to do but to return to church. As the next day was Sunday, I resumed my work at half-past six and it was not ended until half-past eleven. During these few hours I heard seventy-five Poles who had come from Ringelheim, Alt Wallmsden, Upren, Luter am Baremberg, etc. After the High Mass I preached and at three in the afternoon gave Benediction of the Most Holy Sacrament. The Polish hymns, which are melodious and touching, charmed not only the pastor but many Germans who attended the services with the Poles. It is true that the young Polish girls here sing well with great expression. After Benediction I distributed Miraculous Medals and inscribed all our Poles in the Association of the Miraculous Medal. In the afternoon accompanied by the vicar, I went to see our fellow countrymen who reside at Ringelheim; my visit instead of bringing joy seemed to cast sadness around, for all these good people began to weep at the thought of the distant fatherland. The next day I took part in an excursion to Alt-Wallmsden, hoping to see some of the Poles there, but I found the houses vacant as all were out in the fields, gathering the harvest.

During my three days' stay in Ringelheim, July 22d to the 25th, I heard one hundred ninety-five persons. My evenings were passed teaching Polish to the vicar—a difficult task as our language is not easily mastered by Germans. On Tuesday, July 25th, I bade farewell to Ringelheim and started for Detfurth, my third mission post. After an hour and a half's journey by rail, I reached the station of Gross-Dungen. On leaving the coach two little children came up to me saying: 'Come this way, Father, we will take you to Detfurth.' I then noticed a small handcart in which the children placed my valise and the girl taking the lead pulled away while the boy helped by pushing the vehicle forward. And I per
pedes apostolorum and under a burning sun, meekly followed. After a walk of three quarters of an hour, we came to the presbytery where the pastor, Father Kausser, was awaiting my arrival. He extended a cordial welcome and during the three days I enjoyed his hospitality, treated me as a true friend, never tiring in his kind attentions and care. I was booked to stay in Detfurth until the 27th. The Catholics here number eight hundred; there are about forty Poles and a few Ruthenians. Towards nine o'clock in the evening, I began to hear confessions, my penitents being some thirty young men and the same number of young girls who are employed in Bodenburg. After an instruction on devotion to the Blessed Virgin, I enrolled them in the Association of the Miraculous Medal and distributed Medals. I then left the church and went to the cemetery to await the arrival of the Poles from Wesseln. The people remained in church preparing for Holy Communion which I gave them after midnight. Their thanksgiving ended they returned to Bodenburg, nearly two leagues distant. The next day I went myself to Wesseln with the pastor to inquire why the Poles and Ruthenians had not come the day before to confession. The Poles answered that as there was a great deal of quarreling among them they did not wish to approach the sacred Tribunal; as for the Ruthenians, they declared that there was neither priest nor communion of their rite. I endeavored to convince them that it was impossible for the Bishop to send a priest for five persons only and that our Lord is as really present in the Sacred Host as in the wine. I invited them to come to the church, promising them medals and pictures, etc. They at first seemed willing, but I soon perceived they were not sincere in their promises. We then returned home. The heat was excessive and on the way we met a large number of children who came up to us, shook hands rather familiarly and bade us "good day".
About four o’clock that afternoon I again set out with the pastor. This time we directed our steps to Salzdetfurth, a small town in the vicinity of Bodenburg. It is a health resort and a summer station for children. There is a magnificent sanatorium for Protestant children. Hotels and boarding-houses may be seen scattered here and there through the woodland covering the hillsides. It is a very popular place and the salt mines nearby afford the luxury of salt baths.

I here waited for the people who were to come from Wesseln. Only four arrived. This first disappointment saddened me very much, so vividly did it bring back to my mind the words of our Lord speaking of Jerusalem: *Quid ultra debui facere tibi, et non feci?*

I had prayers offered for them and sent them a few Miraculous Medals, hoping our Blessed Lady would succeed where I had so utterly failed. At Detfurth I heard thirty-three Poles, the larger number of whom are from Poland and the duchy of Posen. The overseer of Wesseln, Mr. Engelhe, is an honest man and he was distressed at the indifference shown by his workmen; unfortunately he felt powerless to influence them in the matter.

The following day, July 22d, I made another excursion to Salzdetfurth, and in the afternoon left for Hildesheim, going direct to the Bishop’s residence where I was to meet Father Witaszek. I stayed with him in the Seminary until the 28th, on which day I was due at Hameln, my fourth station. Having taken the five o’clock express, an hour later I reached Hameln where I met the pastor. Father Heine is a German of athletic height, possessing an open, genial manner which makes those around him happy. He gave me a hearty greeting, all the more cordial as he truly loves the Poles and even has a certain weakness for them as I had occasion to notice later on. We took a cab and rode to his residence. The good pastor at once gave
over to me the coolest room in the house and I usually found here a refreshing drink, a kind of lemonade prepared by mine host. At times when I was engaged for hours in the confessional, Father Heine would come, call me to the sacristy and force me to take this drink while he paternally urged that I take care of my health. He also came very often to my room with some fruit and other delicacies, treating me indeed with the kindness of a father.

This is my second visit here. Hameln counts about two thousand two hundred inhabitants; the Catholics are one-half the population. There are many Poles in the vicinity, some of whom come from Poland, others from Keltsy and Galicia. The church is small and of peculiar Gothic style. It is lighted by electricity. From the outset, the pastor gave me all directions about my work. A week before my arrival he had asked me to wire him how long I could stay in order to draw up a plan and arrange all matters with the various overseers. On my arrival, he at once gave me a list of the Poles who were to come to confession. Had his directions been followed things would certainly have worked admirably, but unfortunately, they were disregarded and nearly all waited until Sunday when the confessional was really taken by storm. The pastor's barricades of benches did not keep the people from jumping over and they crowded around me pellmell; I could scarcely draw my breath.

On the first day I heard twelve penitents and seeing no others, withdrew to my room. I was just beginning to enjoy a quiet sleep when I was aroused by being told a new band had arrived. Hearing confessions kept me busy until eleven o'clock. I was able to distribute a number of booklets as at Peine and some leaflets on total abstinence. After midnight the people approached the Holy Table and having spent some time in thanksgiving, returned to their homes. On Saturday from six o'clock in the morning I
was in the confessional; the greater number came in the evening and my task lasted till midnight, when I gave Holy Communion. Sunday from 6 a.m. to 2 p.m., one hundred twenty persons approached the sacred Tribunal. After the High Mass a sermon in Polish had been announced and it was in vain I waited for the German congregation to leave the church. At last I began a Polish hymn; but finding that even this had no effect I was obliged to begin the sermon to a mixed audience of Poles and Germans.

Nowhere have I found our countrymen treated with greater kindness than in this parish, thanks to the devoted pastor. During these few days I heard two hundred seventy-five confessions. While visiting the Protestant hospital today, I heard the confession of a young Polish girl and brought her Holy Communion, without the usual ceremony, as in America.

I left Hameln on the afternoon mail train with the kind pastor who insisted on accompanying me back to the Seminary of Hildesheim. Tomorrow I start for Sorsum. There are still eight stations to be visited."

We can readily see by the letters of our confrères that they are not discouraged by the difficulties met with, nor by the overwhelming fatigues of their ministry usually exercised during the night; on the contrary, they labor with joy. Father Paszyna will remain until the latter part of August when his ordinary duties will oblige him to return to the Apostolic School. These missionary journeys will take the place of his vacation. Father Witaszek may be able to continue his work in Germany until the end of October when, as I foresee, he will have to be replaced by another Missionary. Our missions and retreats have not suffered by the absence of these Fathers, for other confrères discharged their duties.

G. Słominski
TURKEY IN EUROPE

GREECE AND ROUMANIA

Statistics of the Works of the Lazarists for 1911:

Lazarist Missionaries, 57.
Native Priests (secular), 7.—Popes, 36.
Seminaries, 2.—Students, 70.
Brothers of Different Congregations, 66.
Catechists, 3.
European Religious (Daughters of Charity), 350, including the Austrian Daughters of Charity.
Native Religious (Eucharistines), 32.
Conversions of Heretics, 253.
Baptisms of Infants in articulo mortis, 296.
Churches and Chapels, 48.
Schools, 46.—Pupils, 4,803.
Hospitals and Houses of Charity, 9 French, 4 Austrian.
Colleges and Normal Schools, 4, including the School of Bebek and the Austrian College.—Pupils, 780.
Orphan Asylums, 12.—Children, 809.
Dispensaries, 11.—Poor Assisted, 308,457.

CONSTANTINOPLE

On December 15, 1911, a celebration was held at the College of Saint Benedict, Constantinople, in honor of the twenty-fifth anniversary of the arrival of Father Lobry, the Lazarist Visitor, here. The occasion afforded an opportunity for the recognition by the French residents of the services rendered by the worthy Visitor and his co-laborers in promoting the educational and charitable works of the city. The French ambassador, Mr. Bompard, by his
presence at the festivities and the well-chosen words addressed to the assembled friends of the Institute, voiced the grateful sentiments of his countrymen.

A statue of Joan of Arc was presented to Father Lobry as a memorial of the happy occasion, an account of which will be published in a succeeding issue.

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MACEDONIA

The Mission of Macedonia is at present undergoing a series of trials by reason of the reigning anarchy. The Superior, Father Cazot, continues to carry on the works with tireless zeal. The ninth candidate for Holy Orders in the Bulgarian Seminary of Zeitenlik, Salonica, will shortly be ordained; nine priests within ten or eleven years,—this is not much at first reckoning, yet when we consider the many obstacles in the way of vocations and the example of the married popes, we must conclude that these young priests possess sterling virtue. They do accomplish a world of good in those centers where they exercise their sacred ministry.

The Mission comprises thirteen villages entirely Catholic, with about seven thousand faithful, twenty churches and seven chapels. There are seven Lazarist priests and thirty-six popes. The schools for boys are twenty in number with twenty-five lay professors; those for girls, nine in number, are directed by the Daughters of Charity and the Eucharistine Religious. It may be said, adds Father Cazot, that Catholicity is spread through the villages by the pupils of our Seminary, the schools of the villages and the missions. This is strikingly recognized when our
villages are compared to those of the schismatics where the people do not know how to pray, how to confess, and where the Holy Eucharist is treated without due reverence."—Report.

MONASTIR

The Rev. L. Proy, Superior of the Mission of the Lazarists in Monastir, writes that the schools both for boys and girls show a marked increase in the number of pupils, and the works of charity are also in a very flourishing condition. A village of fifty families has become united to the Church and it is hoped that in a short time others will follow."—Report.